

**NEW TESTAMENT**  
**FROM VULGATE ENGLISH & LATIN**

**MILES COVERDALE**

**1538**

# **Wipf and Stock Publishers**

## **Bible Versions Reproduction Series: Volume #56**

### **NEW TESTAMENT** in English from the Vulgate

The second quarto edition of Coverdale's diglot Testament

English and Latin parallel columns

**By: MILES COVERDALE**

**1538** Original Publisher, James Nicolson, Southwarke

714 Pages

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## Bible Versions Reproduction Series

The purpose of the **Bible Versions Reproduction Series** is to make rare and out-of-print versions of the Bible readily and inexpensively available to scholars, Bible students, and Bible collectors. These reproductions are being offered especially to members of the International Society of Bible Collectors.

While still searching for hard-to-find original printings of Bible translations, many collectors have indicated what a delight it would be to have on their own shelves accurate reproductions of Bible versions currently available only in museums, libraries and private collections. Now such an opportunity is being offered by a collector who is himself a member of our Society.

It would be rare to imagine a more enthusiastic member of the ISBC than my long-time friend Jim Baden. Since joining the Society, he has amassed an extraordinary collection. Visiting his library could be a temptation to violate the tenth commandment were it not for his great generosity and eagerness to share what he has brought together.

It is essential, of course, that the reproduction process pose no threat to the integrity of the volumes being copied—no matter how fragile the precious originals may be. Such a method is now available, and Jim is demonstrating his confidence in the process by being the first to make some of his own prized volumes available.

Among the first publications in this Series is a reproduction of Isaac Leese's 1904 *The Twenty-four Books of the Holy Scriptures*. Society members will especially enjoy knowing that the particular volume by Leese was once the personal copy of Arnold Ehlert, the founder and first president of the ISBC. "A gift to A. D. Ehlert from Dr. H. A. Ironside, summer 1947" is handwritten on the flyleaf.

Jim Baden shares the reverence for Scripture that has moved the leaders of our Society to give so freely of their time and energy for the past thirty-five years. He has profound respect and gratitude for the heroes and heroines of Bible translation—from Wycliffe and Tyndale down to the present time—who worked so hard, even sometimes at the risk of life—to make the Bible so readily available to the world today. Like other members of the ISBC, Jim regards the Bible as more than just a great book to be collected. To use his own words, he speaks of the Scriptures as "God's method of communicating with his intelligent creatures . . . to be most carefully read and contemplated to discover its meaning and value for life in the present and future."

What is more helpful in discovering the meaning of Scripture than to have readily at hand a good collection of different versions? Some have even suggested they would rather have a variety of versions than commentaries! As the translators of the 1611 King James Version quote Saint Augustine in their memorable preface, " 'Variety of Translations is profitable for the finding out of the sense of the Scriptures.' " "Therefore blessed be they," the preface continues, "and most honoured be their name, that break the ice, and giveth onset upon that which helpeth forward to the saving of souls. Now what can be more available thereto, than to deliver God's book unto God's people in a tongue which they understand?" And speaking of those who have labored to prepare translations other than the King James, the 1611 scholars urge "that we acknowledge them to have been raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance."

It is in this spirit and for this purpose that the **Bible Versions Reproduction Series** has been inaugurated.

William E. Paul, Editor, *Bible Versions and Editions*; Don Heese, Journal Production Manager; Sid Ohlhausen, Membership Secretary; Mark Mage, Editorial Assistant; Jim Baden and this writer have each supplied several hard-to-find versions for this reproduction. \*

It is hoped that purchasers of volumes from this series will loan for copying other versions and editions that will become part of this reproduction Series. Those so doing will be rewarded with a free copy of a version of their choice from the Series.

Those interested are urged to contact the Publisher or Sidney Ohlhausen, Membership Secretary of the International Society of Bible Collectors, at: Box 20695, Houston, TX. 77225.

Graham Maxwell  
(Charter Member #12)

\*additional versions supplied by:  
Bill Chamberlain









# The newe tes-

tament both Latine and  
Englyshe ech correspondent to  
the other after the vulgare texte, com-  
munely called S. Jeroms. fapth-  
fully translated by Wyles  
Lourdale.

Anno. MCCCCC.XXXVIII.

Jeremie. XXII.

Is not my worde lyke a fyre sayeth the  
LORDE, and lyke an hammer that  
breaketh the harde stones

Printed in Southwarke  
by James sturton.

Set forth wyth the Kyn-  
ges moost gracious licence.





# To the moost noble/

moost gracious / and oure moost dradde so-  
ueraigne lord kynge Henry the eighth / kynge of Englande  
and of Fraunce. &c. Defender of Christes true fapth, & vnder  
God the chiefe and supreme heade of the church  
of Englande, Irelande. &c.



**C**onsyderynge (moost gracious Soueraigne) how lo-  
uyngly, how fauourably, and how tenderly your hygh-  
nesse hath taken in myne infancy & rudenesse in dedica-  
tyng the whole bible in Englysh to your moost noble  
grace. And haupyng sure experience also how benygne  
and gracious a mynde your hyghnes both euer be are  
to all the that in theyr calling are wyllynge to do theyr besse: It both  
eue animate & encorage me now lyke wyse to vse the same audacite to  
warde your grace: Neuer intendyng nor purposynge to haue ben thus  
bold, yf your most noble kyndnes & princely benygnte had not forced  
me here vnto. This (doubtles) is one of the chiefe causes why I do now  
with moost humble obedience dedicate & offer this translaciō of þe new  
Testamēt vnto your moost to all maiestie. And to saye þe truth: I ca-  
not perceaue þe contrary, but as many of vs as intende þe glory of god  
haue all nede to comytte vnto your gracious protection & defence as-  
well our good doynges as our felicitie: Oure good doynges I meane, &  
not our euil workes. For yf we went aboute euil godfardshipp thit we  
shuld seke defence at your grace. But euen our wel doynges, our good  
wylles & godly purposes, those w all humble obedience must we & do  
submytte to your graces moost sure protectiō. For as our auersary þe  
deuill walkech about lyke a roaringe lyon, & sekerth whom he may de-  
uoure. And as þe enemies of Christ went about to tangle hym selfe in  
his wordes, & to hunt somwhat out of his owne mouth: Eue so do not  
þe enemies of gods word craffe yet to pyche quarels, & to seke out new  
occasions, how they may depraue & schismatically interprate our wel do-  
ynges. And where as w all fapthfulnes we go about to make our bre-  
thren (your graces louynge subiectes) participante of the fruites of  
oure good wylles, they yet not regardynge what profite we wol be  
glad to do them, repute euell of vs, salaunders vs, and saye the worst  
of vs: Yee they are not ashamed to affirme, that we intende to  
peruerete the scripture, and to condemne the commune translacion

in Latyn. whych customably is red in the church: here as we purpose the cleane contrary. And because it groweth them that your subiectes be grown so farre in knowlege of the; drwyte to God, to your grace. & to the; neighbours, the; inward malice doth breake oute in to blasphemous & uncomlye wordes, in so much that they cal your Iouynge & faythfull people, heretikes, new fangled fellowses, English biblers, coblers of diuinite, fellowses of the new fayth. ec. with such o- ther vngodly sayenges.

How nedefull a thyng is it then for vs to resorte vnto the moost lawfull protection of God in your graces suppreme and imperiall authorite vnder hym: Without the which moost lawfull defence now in these turbulent & stormy assautes of s wycked, we shuld be, but euell w:phanes, and utterly desolate of comforte. But God whom s scripture calleth a father of the comfortles and defender of widowes, byd otherwyse prouyde for vs, whan he made your grace his hye and suppreme mynister ouer vs.

To come now to the original and fyrst occasion of this my moost humble labour. and to declare howe lytle I haue or do intende to despyse this present translation in Latyn (or ony other in what language so euer it be) I haue here set it forth, & the Englysh also therof, I mean the texe which comunly is called S. Hieroms, and is customably red in the church. And thys (my moost gracious Soueraigne) haue I done not so much for the clamorous importuntye of euell sprakers, as to satisfie the iust request of certayne your graces faythfull subiectes. And specially to induce and instructe such as can but Englyshe, & are not learned in the Latin. that in cōparynge these two textes together, they maye the better vnderstande the one by s other. And I doute not but such ignorant bodiles as (hauynge cure and charge of soules) are very vnlearned in the Latyn tynge. shall trowgh thys final labour be occasioned to attayn vnto moze knowlege, and at the lceft be cōstrayned to saye well of the thyng, whych here tofore they haue blasphemed. The ignorance of which men yf it were not so exceedingly great, a man wolde wonder what shulde moue the to make such importune caullacions agaynst vs. It is to be feared, that frowardnesse and malice is myrre with the; ignorance. for in as much as in our other translations we do not followe thys olde Latyn texe word for word they crye out vpon vs: As though al were not as nyr the truth to translate the scripture out of other languages, as to turne it out of the Latyn. w: as though the holy goost were not the authoure of his scripture aswell in the Hebreue, Greeke, frenche, Dutche, and in Englysh, as in Latyn. The scripture & worde of God is truly to every Chyſtē man

man of lyke worthynesse and authorite, in what language so euer the holy goost speaketh it. And therefore am I, and wyl be whyle I lyue (vnder your moost gracious fauoure and correction) alwaye wyllynge and ready to do my best aswell in one translation, as in another.

Now as concerning this present text in Latyn, for asmuch as it hath bene and is yet so greatly corrupt, as I thynke none other translatiō is, it were a godly & gracious deede, yf they that haue authorite, knowledge, and tyme, wolde (vnder your graces correctiō) examen it better after the moost auncient interpreters and moost true texts of other languages. For certaynly, in cōparynge dyuerse examplers together, we se, that in many places one coppe hath eether more or lesse then another, or is the texte altered from other languages.

To geue other men occasion now to do theyr best, and to expresse my good wyl, yf I could do better, I haue for the causes aboue rehearsed, attempted this smal labour. But myltyng (with all humblenesse and subiectiō) it and all other my spke doinges, to your graces moost noble Maieste. Not onely because I am bounde so to do, but to the intent also that throughe your moost gracious defence, it maye haue the more freedom amonge your obedient subiectes, to the glorie of the euerlastynge God: To whom onely for your grace, for your moost noble and deare sonne Prince Edward, for your moost honourable counsell, and for all other vnsynghular graces that we dayly receaue in your grace. To hym I saye, which is the onely geuer and graunter of all this oure welth, be honour and prayse for euermore. To your grace, continual thankfulnessse, and due obedience, with longe lyfe and prosperite: finally to vs the receauers of gods good graces, be dayly increace of grace and vertue more and more. Amen

Your graces humble  
and faythfull subiecte.

Wyles Comrdate.

✠. iii.

# To the Reader.

**M**ust needs aduertise the (moost gentle Reader,) that this present text in Latyn which thou seist set here with the Englyshe, is the same that custumably is used in the church, and commonly is called *S. Hieroms translation*. Wherein though in some places I vse þ honest and lust libettye of a gramarman (as needful is for thy better vnderstandynge,) yet because I am lothe to swarue from the texte, I so tempre my penne, that yf thou wilt, thou mayest make playne construcion of it, by the Englyshe that standeth on the other syde. Whys is done now for the that art not exactly learned in the latyn tunge and woldest sayne vnderstande it. As for those that be learned in the latyn already, thys oure small labour is not taken for; them, saue onely to moue and exhorste them, that they lykewys knowynge of whome they haue receaued theyr talent of learnynge, wyl be no lesse greued in theyr calling to serue theyr bretheren therewith, thā we are ashamed herewith thys oure small mynistraction to do them good. I beseech the therfore take it in good worth: for so well done as it shulde and myght be, it is not: But as it is, thou hast it with a good wyl.

Where as by the authazite of the text I somtyme make it cleare for thy more vnderstandynge, there shalt thou spyde thys mark [ ] whych we haue set for thy warnynge, the texte neuertheless nother weyted nor peruerced. The cause wherof is parteip the figure called *Eclipsis* diuerse tymes vsed in þ scriptures, the which though she do garnish þ sentence in latyn, yet wyl not so be admitted in other tungen: wherfore of necessity we are constrained to enclose suche wordes in thys marke. Partely because that sunterp, and sometyme to cassy wylters out of booke, haue not geuen so greate diligence, as is due in the holy scripture, and haue leste out, a sometyme altered some word or wordes and another vsynge the same boke for a copy, hath compted lyke faue. Let not therfore thys oure diligence seme more temerarious vnto the (gentle reader,) than was the diligence of *S. Jerome* and *Origene* vnto learned mē of theyr tyme, which vsynge sunterp markers in theyr booke, shewed theyr iudgemente what were to be abated or added vnto the booke of scripture, that so they myghte be restoyed to the pure and very originall texte. Thy knowledge and vnderstandynge in þ worde of God shall iudge the same of vs also, yf it be topnet with loue to the truth. And though I seme to be al to scrupulous calling it in one place penance, that in another I call repentance: a gelded, that another calleth chaist, thys me thyng ought not to offende the sence that the holy



holy gooste (I trust) is the authoure of both our doynges. Yf of import-  
 unt heade had put in to the new Testament these wordes: Nisi po-  
 nueritis. Pœnitentiam. Sunt enim eunuchi. Pœnitentiam agite. &c.  
 the as I were worthy to be reprovèd, so shulde it be ryght necessary to  
 redress the same. But it is the holy gooste that hath put harm in, and  
 therefore I hartely requyre the thynke nomethe harm in me for calling  
 it in one place penance. & in another I call repentance. For I thynke  
 harme in hym & calleth it chaist, which I by the nature of thys worde  
 Eunuchus cal gelbed. Let every mā be glad to submytte his under-  
 dyng to þe holy goost in them þe learned, & no doute we shall thynke  
 the best one by another, & spende no lesse occasion to prayse god in ano-  
 ther man, the in our selves. As þe holy goost then is one, woꝛshype in þe  
 and me as he wyl. so let vs not swaue from þe unite, but be one in him  
 And for my parte I ensue the I am indifferent to call it as well by the  
 one terme as with þe other. so longe as I know that it is no prejudice  
 nor injury to the meaninge of the holy goost: Nevertheless I am ve-  
 ry scrupulous to go from the vocable of the text.

And of crutch so had we all neede to be: for the world is capcious, &  
 many ther be that had rather spende. xx. sautes. the to amende one. And  
 oft tymes the more laboure a man taketh for theyr comortte, the lesse  
 thank he hath. But yf they that be learned & haue a heart to maynteyne  
 þe charges by theyr dewty. the theselves shalbe yfowme these  
 thynges. and not onely to loke for it at other mens handes. At the lesse  
 yf they wolde nother take the payne of translatyng theselves, nor to  
 beare the expens therof, nor of the pryncyng. they shulde yet haue a  
 good tynge, and helpe one waye. & they cā not do another. God graunt  
 thys worlde once to syppe theyr vntuansfulnesse. Thys do not I saye  
 for onely lucre or vauntage & I like for at your handes pe ryche & welth  
 bellies of the worlde: for he that neuer saped me at my neede. hath  
 taught me to be content with such prouision as he hath and wyl make  
 for me. Of you therefore þe be seruantes to your owne ryches, requyre  
 I nothyng at all. saue onely that wylch S. James sayeth vnto you in  
 the begynnyng of his apostlych chapter. Pœnitely, that ye wepe and bote  
 on your wrethelnesse & shall come vpon you. For certainly ye haue  
 greate cause so to do. nother is it vnyphie but greate misery that come  
 vpon you, consyder the gorgeous fare and apparell that ye haue  
 euery daye for the proude pompe and appetite of your fleshy & carnal  
 cases, and yet be not ashamed to suffer your owne fleshe and bloude  
 to lye at your doores for lacke of your helpe. O sypfullye God.  
 O vntuansfull wretches. O vnyphie. O solitarie. O lone. O  
 silence take ye put one morsell of meate in to your mouthes

**Unthankable prynces, what shall be worth of you? I speake to you, ye ryche wyggardes of the worlde, wherch as ye haue no fauour to gods help worlde, so loue ye to do nothyng that it commaundet. Dure 20 R 2 e sende you worthy repentance.**

**But now wyl I turne my penne vnto you that be lordes and rulers of your ryches. For of you whom God hath made stewards of these worldly goodes. Of you, whome God hath made plenteous as well in hys knowlege, and in other ryches, of you (I saye) wolde I sayne requyre and begge (euen for his sake that is the geuer of all good thynges) that at the last ye wolde do but youre duty, and helpe as well with youre good counsell as with youre temperall substance, that a petye prouision maye be made for the poore, and for the vertuous byrnyng by of youth: That as we now already haue cause plentyfull to geue Godthanks for his worde and for sendyng vs a prync (with thousandes of other benefytes:) Euen so we serue the poore, aged, lame, soze, and such prouyded for, and oure youth brought vp as well in gods knowlege as in other vertuous occupations maye haue lykewyse occasion sufficient to prayse God for the same. Dure 20 R 2 graunt that this oure longe beggynge and moost needefull request, may once be herde. In þ meane tyme tll God byrnye it to passe by his mynisters let not thy cosse nor helpe be behynde (moost gentle Reader) for þ furtheraunce of the same. And for þ thou hast receaued at the mercifull hande of god already, be thankfull alway vnto hym, louyng and obedyent vnto thy prync. And lyue so continually in helpyng and edifyng of thy neighbour, that it maye redounde to the prayse and glory of God for euer.**

**A D E R.**



## In Almanach for 1611. years.

January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.
m. d. xxviii.	vi. xxi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.
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m. d. xl.	vi. xxi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.
m. d. xli.	vi. xxi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.
m. d. xlii.	vi. xxi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.
m. d. xliii.	vi. xxi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.
m. d. xliv.	vi. xxi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.
m. d. xlv.	vi. xxi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.
m. d. xlvi.	vi. xxi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.
m. d. xlvii.	vi. xxi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.
m. d. xlviii.	vi. xxi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.
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m. d. l.	vi. xxi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.
m. d. li.	vi. xxi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.
m. d. lii.	vi. xxi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.
m. d. liii.	vi. xxi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.
m. d. liii.	vi. xxi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.
m. d. lvi.	vi. xxi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.	vi.

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39	Pauli & Thome.	
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41	Pauli & Thome.	
42	Pauli & Thome.	
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44	Pauli & Thome.	
45	Pauli & Thome.	
46	Pauli & Thome.	
47	Pauli & Thome.	
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50	Pauli & Thome.	
51	Pauli & Thome.	
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				e	c	Bochi. Vigilia.	45
				e	c	Bochi. Vigilia.	46
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				e	c	Bochi. Vigilia.	56
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				e	c	Bochi. Vigilia.	58
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				e	c	Bochi. Vigilia.	85
				e	c	Bochi. Vigilia.	86
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				e	c	Bochi. Vigilia.	88
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				e	c	Bochi. Vigilia.	96
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**Life**

[illegible]

# C S A N C = C T h e h o l y

**TVMIESV CHRISTI**

**Gospel of Jesus Christ**

euangelii secundū Matheū.

after Mathewe.

**CAPVT PRIMVM.**

**The first Chapter. +**

**I**her gñatiōis Iesu Christi filii David, filii Abrahā. Abrahā gen. Isaac. Isaac aut gen. Iacob. Iacob aut genuit Iudā et fr̄es eius. Iudas aut genuit Phares et Zarā de Thamar. Phares aut gen. Esrō. Esrō aut genuit Arī. Arī aut genuit Aminadab. Aminadab aut genuit Naasson. Naassō aut genuit Salmon. Salmon aut genuit Boos de Raab. Boos autē genuit Obed ex Ruth. Obed aut genuit Iesse. Iesse aut genuit David regem. David aut rex genuit Salomonem ex ea q̄ fuit Vreiz. Salomon aut genuit Roboā. Roboam aut genuit Abiam. Abia aut genuit Asa. Asa aut genuit Iosaphat. Iosaphat aut genuit Iorā. Iorā aut genuit Ozīā. Ozias aut genuit Ioathā. Ioathā aut genuit Achaz. Achaz aut genuit Ezechīā. Ezechias aut genuit Manasse. Manasse aut genuit Amō. Amō aut genuit Iosīā. Iosias aut genuit Iechoniā et fr̄es eius i trāsmigratiōe Babylonis. Et post trāsmigratiōē Babylonis, Iechonias genuit Salathiel. Salathiel aut genuit Zorobabel. Zorobabel aut genuit Abiud. Abiud aut genuit Eliachi. Eliachi aut genuit Azor. Azor aut genuit Sadoc. Sadoc aut genuit Achim. Achim aut genuit

**I**n the boke of p̄generatiō of Iesus Christe the sonne of David, the sone of Abraham. \* Abraham begat J. \* Isaac. \* Isaac begat Jacob. \* Jacob begat Judas and hyz brethzen. \* Judas begat Phares and Zarā of Thamar. \* Phares begat Esrom. \* Esrom begat Aram. + Arā begat Aminadab. \* Aminadab begat Naasson. Naasson begat Salmon. Salmon begat Boos of Raab. Boos begat Obed of Ruth. Obed begat Iesse. \* Iesse begat David þ konge. + David the konge begat Salomō þer that was Vlais wyse. \* Salomō begat Roboā. \* Roboā begat Abia. Abia begat Asa. Asa begat Iosaphat. Iosaphat begat Iorā. Iorā begat Ozias. \* Ozias begat Ioathan. + Ioathā begat Achaz. \* Achaz begat Ezechias. + Ezechias begat Manasses. \* Manasses begat Amō. + Amō begat Iosias. \* Iosias begat Iechonias and his breth; þ in þ trāsmigratiō of Babilō. And after a trāsmigratiō of Babilon. \* Iechonias begat Salathiel. \* Salathiel begat Zorobabel. Zorobabel begat Abiud. Abiud begat Eliachi. Eliachi begat Azor. Azor begat Sadoc. Sadoc begat Achim. Achim begat

**A. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.**

begat Eliab. Eliab begat Eleazar.  
 Eleazar begat Matha. Mathan be-  
 gat Jacob. Jacob begat Joseph þ hus-  
 bande of Mary, of which was borne  
 Jesus, whych is called Christ. And  
 so al the generaciōs frō Abrahā vnto  
 Dauid, are. xlii. generaciōs. And frō  
 Dauid vnto þ trāsmigratiō of Babil-  
 lon are. xlii. generaciōs. And frō the  
 trāsmigratiō of Babilō, vnto Christ  
 are. xlii. generaciōs. + Truly + þ ge-  
 neraciō of Christ was on this wyse:  
 Matha Mary þ mother of Jesu was  
 spoused vnto Joseph, afor they came  
 together, she was founde wch chylde bo-  
 rowe þ holy goost. But seying Joseph  
 hys husbāte was ryghteous & wolde  
 not bypnyng her to shame, he was myn-  
 ded to put her awaye piously. But  
 whyle he thus thought, + behold, the  
 angell of þ LORD appeared vnto  
 hym in sleepes, sayenge: Joseph + thou  
 sonne of Dauid, feare not þ to take  
 Mary thy wyfe: for þ which is borne  
 in her, is of the holy goost. She shall  
 truly bypnyge forth a sone, + þ shalt  
 call hys name Jesu, for he shal saue  
 his people frō thei synnes. But al  
 this was done, þ it myghte fulfill-  
 led which was spokē of þ LORD by  
 þ prophete Esay, sayenge: + Behold,  
 a virgin shalbe wch chylde, + shal bypny-  
 ge forth a sone + hys name shalbe called  
 Emanuel, whych is interpreted:  
 God w vs. + Joseph truly arysynge  
 from sleep, by as the angell of the  
 LORD cōmaunded hym, and toke  
 hys wyfe, and knewe her not, tyl she  
 + brought forth hys fyrst borne sone,  
 and called hys name Jesu.

Chc. ii. Chapter. +

Matha

genuit Eliab. Eliab autē genuit  
 Eleazar. Eleazar autē genuit Ma-  
 thā. Mathā autē genuit Iacob. Ia-  
 cob autē genuit Ioseph virū Ma-  
 rię, de qua natus est Iesus quoca-  
 tur Christus. Omnes itaq; gēatio-  
 nes ab Abrahā usq; ad Dauid, ge-  
 neratiōes quatuordecim: et a Da-  
 uid usq; ad trāsmigrationē Babil-  
 lonis, gēatiōes quatuordecim: & a  
 trāsmigratiōe Babilonis usq; ad  
 Christū gēatiōes quatuordecim.  
 Christi autē gēatio sic erat: Cū es-  
 set desponsata mater IESV Ma-  
 ria Ioseph, antequā cōcūnirēt in  
 uēta est in utero habēs de spū s̄  
 cto. Ioseph autē vir eius cū esset  
 iustus, et nollet eā traducere, vo-  
 luit occulte dimittere eā. Hęc au-  
 tē eo cogitāte, ecce angelus dñi  
 apparuit in somnis ei dicens: Io-  
 seph fili Dauid, noli timere acci-  
 pere Mariā cōiugem tuā: quod  
 est in ea natū est, de spū s̄cto  
 est: pariet autē filiū & uocabis no-  
 mē eius IESV. Nisipe enī: saluum  
 faciet populū suū a peccatis eo-  
 rū. Hoc autē totum factū est, ut  
 adimpleretur quod dictum est a  
 Domino per prophetā, dicentē:  
 Ecce uirgo in utero habebit, et  
 pariet filiū, & uocabitur nomen  
 eius Emanuel, quod est interpre-  
 tatum nobiscū Deus. Exurgēs au-  
 tem Ioseph a somno, fecit sicut  
 pręcepit ei angelus Domini, et  
 accepit coniugē suā, & non co-  
 gnoscebat eā, donec peperit fi-  
 lium suū primogenitum, et uoca-  
 uit nomen eius IESV.

CAPVT II.

Cant



**Q**Uoniam ergo natus esset  
IESVS in Bethleem  
Iudæ, in diebus Hero-  
dis regis, ecce Magi  
ab oriente uenerunt Hierosoli-  
mam, dicentes: Vbi est qui na-  
tus est rex Iudeorum? uidimus  
enim stellam eius in Oriente,  
et uenimus adorare eum. Audi-  
ens autem Herodes rex, turbatus  
est, et omnis Hierosolyma  
cum illo. Et congregans omnes  
principes sacerdotum et scribas  
populi sciscitabatur ab eis ubi  
Christus nasceretur. At illi dixe-  
runt ei: In Bethleem Iudæ: sic e-  
nim scriptum est per prophetam:  
Et tu Bethleem terra Iuda, ne-  
quaquam minima es in princi-  
piis Iudæ: ex te enim exiet dux  
qui regat populum meum Israel.  
Tunc Herodes clauocatis Ma-  
gis, diligenter didicit ab eis tem-  
pus stellæ quæ apparuit eis: et  
mittens illos in Bethleem, dixit  
illis et interrogate diligenter de  
puero. Et cum inueneritis, renū-  
ciate mihi, ut ego ueniens ado-  
rem eum. Qui cum audissent re-  
gem, abierunt: Et ecce stella  
quam uiderant in oriente, ante-  
cedebat eos, usque dum uenisset  
staret supra, ubi erat puer. Vi-  
dentes autem stellam, gausi sunt  
gaudio magno ualde. Et in-  
trantes domum, inuenerunt pu-  
erum cum Maria matre eius, et  
procidentes adorauerunt eum: et

apertis

**W**hen Iesus therefore was  
borne in Bethleem of Jew-  
ry in the dayes of Herode  
the kynge. Beholde, there  
came wyse men from the east to Je-  
rusalem, sayenge: Where is he that  
is borne kynge of the Jewes? For  
we haue sene hys starre in the east,  
and are come to worshipp hym. But  
Herode the kynge hearing, was vex-  
ed, and all Jerusalem wyth him. And he  
gatherynge together all the princes  
of the prestes and scribes of the people  
enquired of them, where Christ shulde  
be borne. And they sayd vnto hym:  
In Bethleem of Jewrye, for so is it  
wrytten by the prophete. And thou  
Bethleem in the lande of Jewry art  
not the least amonge the princes of  
Jewry: for out of yshalther come  
forth a captayn, which shal gouerne  
my people Israel. Then Herode (the  
wyse man beinge pryncely called) lea-  
ned of them diligently the tyme of y  
starre that appeared vnto them. And  
he sendynge them vnto Bethleem,  
sayd: Go ye, and inquire diligently  
of the chyld. And whā ye haue founde  
hym, bringe me worde agayne, that I al-  
so may worshipp hym. Whych whā they hadde herde the  
kynge, they wente theyr waye. And  
behold, the starre that they had sene  
in the east, wente before them, tyl it  
comynge, stode aboue where y chyld  
was. They scrupseyng the starre,  
toyed wyth exceeding great glad-  
nesse. And entrynge into the house,  
they founde the chyld wyth Mary  
hys mother. And they fallynge  
downe flat, worshipped hym. And

Mat. 2. 1-8.

Mat. 2. 1-8.

B

Mat. 2. 8.

Mat. 2. 8.

A. II. whā

whan they had opened theys treas-  
res, they offered vnto hym gyfres:  
golde, frankyncer, and myrr. And  
the answer beynge receaued in  
sleepes that they shoulde not go a-  
gayne vnto herode, they returned  
in to theys owne contry by another

**E**uangel. + Whych whan they were de-  
parted, + the angell of the LORDE  
appeared vnto Ioseph in sleepes, say-  
enge: Arise, and take the chyldre and  
hys mother, and fflye in to Egypte,  
and be there tyll I byynge þ worde.  
For it wyll come to passe, that he-  
rode shal seke the chyldre to destruye  
hym. Whych the rysynge vp, toke the  
chyldre and hys mother by nyght, &  
departed in to Egypte, & was there  
vntyll the death of herode, That it  
myght be fulfilled whych was spo-  
ken of the LORDE by þ prophet say-

**Num. 14. 17.**  
enge: + Out of Egypt haue I called  
my sone. Then herode seynge that  
he was mocked of þ wyse men, was  
exceedynge wroth, & sendynge forth  
slewe al the chyldre þ were in Beth-  
leem & in al the coastes therof, from  
the age of two yere & vnder, accor-  
dyng to þ tyme þ he had sought out  
of þ wyse men. Th was it fulfilled  
that was spokn by Ieremy the pro-  
phete, sayenge: + In Rama was ther  
a voyce herod, weeping and greate  
howlynge, Rachel bewaplynge hyr  
chyldren, and wolde not be com-  
forted, because they are not. +

**D** + Wnt whan herode was dead,  
beholde, the angell of the LORDE  
appeared in sleepes vnto Jo-  
seph in Egypte sayenge: Arise,  
and take the chyldre and hys mo-  
ther

aperit is the lauris suis obtulerunt  
ei munera, aurum, thus, et myr-  
ram. Et responso accepto in  
somis ne redirent ad Herodē,  
per aliam uia reuersi sunt in re-  
gionem suam. Qui cum recessis-  
sent, ecce angelus Domini ap-  
paruit in somnis Ioseph, dicens:  
Surge et accipe puerum et ma-  
trem eius, et fuge in Aegyptum  
et esto ibi usq; dum dicam tibi.  
Futurum est enim ut Herodes  
querat puerum ad perdendum  
eum. Qui conuersus accepit pu-  
erum et matrem eius nocte, et  
secessit in Aegyptum: Et erat ibi  
usq; ad obitum Herodis, ut ad-  
impleretur q̄ dictum est a Do-  
mino per prophetam dicentē:  
Ex Aegypto uocaui filium meū.  
Tunc Herodes uidens quoniam  
illusas esset a Magis, iratus est  
ualde, et mittens occidit omnes  
pueros, qui erant in Bethleem  
et in omnibus finibus eius, a bi-  
maru et infra, secundum tempus  
quod exquisierat a Magis. Tunc  
adimpletū est quod dictum est  
per Hieremiam prophetam di-  
centem: Vox in Rama audita  
est, ploratus et ululatus multus,  
Rachel plorans filios suos, et  
noluit consolari, quia non sunt.  
Defuncto autem Herode, ecce  
angelus Domini apparuit in so-  
nis Ioseph in Aegypto, dicens:  
Surge, et accipe puerum et ma-  
trem

matrem eius et uade in terram  
Israel: defuncti sunt enī, qui que-  
rebant aīam pueri. Qui confur-  
gens, accepit patrē et matrem  
eius, et uenit in terrā Israel. Au-  
diēs autē qd Archelaus regnaret  
in Iudaea pro Herode patre suo,  
timuit illo ire. Et admonitus in  
somis, fecerit in partes Galile-  
am, et ueniens habitauit in ci-  
uitate que uocatur Nazareth, ut  
adimpleretur quod dictum est p  
prophetas: Qui Nazareus uoca-  
bitur. CAPVT. III.

**I**N diebus autē illis, uenit  
Ioānes baptista p-  
dicās in deserto Iudae  
et dicēs: Penitentiā agi-  
te appropinquauit enī regnū ca-  
lorū. Hic est enī, de quo dicit uest  
plēta prophetā dicentēs: Vox cla-  
mātis in deserto, parate uīā dñi,  
rectas facite semitas eius. Ipse  
autē Ioānes habebat uestimētū  
de pilis camelorū et zonā pelli-  
cā circa lūbos suos, esca autē ei-  
us erat, locustę et mel syluestre.  
Tūc exibat ad eū Hierosolyma  
et omnis Iudaea, et omnis regio  
circa Iordanem, et baptizaban-  
tur ab eo in Iordane, conitēn-  
tes peccata sua. Videns autem  
multos Pharisaeorum et Sadu-  
ceorum uenientes ad baptisimū  
suum, dixit eis: Progenies uipe-  
rarum, quis demonstrauit uobis  
fugere a uentura ira? Facite et  
go fructū dignum penitentiae.  
Et ne uelitis dicere intra uos:  
Patrem habemus Abraham dico  
enī, uobis quomā potens est  
deus

mother, and go in to the lande of Is-  
rael: for they are dead that soughte  
the lyfe of the chyldre. Whych tpyng  
by, toke the chyldre and hys mother,  
and came in to the lande of Israel.  
But he hearynge y Archelaus reg-  
ned in Jewry in steade of herode  
hys father, and beyng admanished  
in sleepes, departed in to the coastes  
of Galile. And he comynge dwelt  
in a cytie whych is called Nazareth,  
f it myght be fulfilled, whych was  
spoke by y prophetes: how that he  
shalbe called a Nazarete. f

The. iii. Chapter. +

**I**N those dayes, came Jho-  
baptiste preachinge in the  
wyldeernes of Jewry, &  
sayeng: Do ye penance,  
for the kyngdom of heauens is draw-  
en nye. for: this is he of whome  
it is spoken by Esay the prophet, say-  
enge: The voyce of a cryer in the  
wyldeernes. Prepare ye the way of  
y lord, make hys pathes straght.  
But Jhon hymselfe had a garment  
of camels heer, & a lether girdell a-  
bout hys loynes. hys meate was lo-  
custes & wylde honny. Then wente  
forth unto hym Ierusalem, & al Jewry  
and all the contry about Iordane, &  
were baptysed of hym in Iordane co-  
fessyng theyr synes. But he sayng  
many of y Pharysies & Saducees co-  
myng to his baptisme, said vnto the:  
Ye generaciō of vipers, who certi-  
fied you to saye fyd y iurath: come:  
Do this for: woth y frute of penance  
And theyrke not ye to saye with youe  
felues: We haue a father, Abraham.  
for: I saye vnto you, that God is

A. iii. able

Mat. 3. 1-12  
Joh. 1. 6-8

Mat. 3. 1-12

Joh. 1. 6

Mat. 3. 1-12

4. Reg. 1. 6

Luc. 3. 1

able out of these stones to rayse vp  
chyle: & vnto Abrahā, for euen now  
is the axe put to frootē of t̄rees.

Math. 2. 3.  
Lucc. 3. c

• Cursp tre therfore that yelceth  
not good fruite, shall be hewē downe,  
and cast in to the fyre. • I verely do  
baptise you in water vnto penance:  
but he that shall come after me, is  
stronger than I, whose shies I am  
not able to beare: he shall baptise  
you in s̄ h̄. p̄ goos̄ & fyre: • A hose  
fanne is in hys hande, and he shall  
cense hys floore: & gather s̄ wheate  
in to hys barne: but the chaffe shall  
he burne with vnquēcheable fyre. +

Math. 1. 8.  
Lucc. 9. c  
Joh. 1. 6.

Lucc. 3. c

Math. 2. 2.

Joh. 1. 8.

Math. 2. 2.  
Lucc. 9. c  
Joh. 1. 8.  
Joh. 4. 1. 8.

+ • Than cam Iesus from Galile  
vnto Iordane to Ioh̄, that he myght  
be baptysed of hym. Wnt Iohn for-  
bad him, sayeng: • I ought to be bap-  
tyesed of the, and comest thou vnto  
me: Iesus answerenge sayd vnto  
hym: Suffre nom, for thus becom-  
meth it vs to fulfill all ryghteous-  
nesse. Than he let hym. • Iesus ve-  
rely beyng baptysed came vp im-  
mediatly out of the water. And be-  
hold, the heauens were opened vnto  
hym, & he sawe s̄ fyre of God des-  
cendynge as a doue, & cō.ynge vpo  
hym. And beholce, a voyce fro hea-  
uen, sayeng: • This is my welbelo-  
ued sone, in whi I am appeased. +

The. iiii. Chapter. +

Math. 17. 2.  
Lucc. 9. 8  
2. Petri. 1. 8

Math. 1. 8.  
Lucc. 4. 1.



When as Iesus led of the  
prete in to wyldernesse,  
that he myght be tempted  
of the deuill. And whā he  
had fasted forty dayes and forty  
nighetes, he was afterwarde an hun-  
gry. And the tempter apperchyng  
npe, sayd vnto hym: If thou be the  
sonne

deus de lapidibus istis fuscitare  
filios Abrahæ. Iā enī securis ad  
radicē arborū posita est. Omnis  
ergo arbor quæ nō facit fructum  
bonū, excidetur, et in ignē mit-  
retur. Ego quādē baptizo uos in  
aqua in penitentiā: qui autē post  
me uenturas est fortior me est,  
cuius nō sū dignus calciamēta  
portare, ipse uos baptizabit in  
spū s̄ et igni. Cuius uentila-  
brū in manu sū, et p̄mūdabit a-  
reā s̄ā et congregabit triticū in  
horreū s̄ū, paleas autē cōburet  
igni inextinguibili. Tūc uenit IESVS a Galilea in Iordanem ad  
Ioannē, ut baptizaretur ab eo.  
Ioānes autem prohibebat eum  
dicēs. Ego a te debeo baptiza-  
ri, et uenis tu ad me? Respon-  
dens autem IESVS, dixit ei: Si  
ne modo, sic enim decet nos  
implere omnem iustitiam. Tūc  
dimisit eum. Baptizatus autem  
IESVS, conuersum ascēdit de a-  
qua, et ecce aperti sunt ei celi,  
et uidit sp̄ritum Dei descēden-  
tem sicut columbam et uenien-  
tem super ipsū. Et ecce uox de  
celis, dicens: Hic est filius  
meus dilectus, in quo mihi com-  
placui.

CAPVT. III.



Vnc IESVS ductus  
est in desertum a spi-  
ritu, ut temptaretur a  
Diabolo: Et cum ieiunasset  
quadraginta diebus et quadra-  
ginta noctibus, postea elurit.  
Et accedēs tentator, dixit ei: Si  
filius

filus dei es, dic ut lapides isti  
panes fiant. Qui respondens  
dixit Scriptum est: Non in solo  
panc uiuit homo, sed in omni  
uerbo quod procedit de ore  
dei. Tunc assumpsit eum diabo  
lus in sanctā ciuitatem, et statuit  
eum super pinaculum templi, et  
dicit ei: Si filius dei es, mitte te  
deorsū. Scriptū est enim: Quia  
angelis suis mandauit de te, et  
in manibus tollent te, ne forte  
offendas ad lapidē pedē tuum.  
At illi IESVS ratiū. Scriptū est:  
Non temabis dominum deum  
tuum. Iterum assumpsit eum dia  
bolus in montem excelsum ual  
de, et ostendit ei omnia regna  
mundi, et gloriam eorum, et dix  
it ei: Hæc omnia tibi dabo, si ca  
dēs adoraueris me. Tūc dicit ei  
IESVS: Vade satana. Scriptum  
est enim: Dominum deum tuū  
adorabis, et illi soli seruiēs. Tūc  
reliquit eū diabolus, et ecce an  
geli accesserunt, et ministrabāt  
ei. Cum autem audisset IESVS  
q̄ Ioannes traditus esset, seces  
sit in Galileam, et relicta ciuita  
te Nazareth uenit et habitauit  
in ciuitate Caphernaum in mari  
ma, in iunibus Zabulon et Nep  
thalim. Ut adimpleretur quod  
dictum est per Isaiam prophē  
tam: Terra Zabulon et terra  
Nepthalim, uia maris trans  
Iordanem, Galilea Gentium:  
populus qui ambulabat in tene  
bris, uidit lucem magnam: et  
sedens

sonne of God, say the worde þ these  
stones may be made bread. Whēch  
answering sayd: It is writte: • Whā  
lyueth not in bread only, but in eu  
ry worde that procedeth out of the  
mouth of God. Thā the deuill toke  
hym up in to the holy cytie, and set  
hym vpon the pynacle of the temple  
& sayeth vnto hym: Yf thou be þ sone  
of God, cast thy selfe downe wards.  
For it is writte: • Thou shalt haue  
gentyls angels charge thee, & they  
shall take the in the yr handes,  
lest thou hurt thy fete agaynst  
a stone. Iesus sayd vnto hym agayn:  
It is writte: • Thou shalt not tēpt  
the Lord thy God. Agayne, þ he  
toke hym up in to an excelping  
hys mountayne, & shewed hym all þ  
kingdomes of the worlde, & the glo  
rye of them, & sayeth vnto hym: All  
these wyl I geue vnto the, yf thou  
fallinge downe wilt worshippe me.  
Thā sayeth Iesus vnto hym: Auoyd  
Satan. • It is writte: • Thou  
shalt worship þ Lord thy God,  
& hym only shalt thou serue. Thā þ  
deuill left hym. & beholde, • the an  
gels came & ministered vnto hym. •  
• Whā Iesus had herde þ Iohn  
was taken, he departed into Galile:  
• and: the cytie Nazareth being left  
he came and dwelt in Capernaū a  
cytie of the see coast, in the borders  
of Zabulon & Nepthalim, & it myght  
be fulfilled whēch was spokē by E  
say þ prophete: • The land of Zabu  
lon & the land of Nepthalim, & way of  
the see beyonde Iordane, Galilee of  
the herthe: people that sit in dark  
nesse, saw a great light: and to them  
A.iii. thas

Dante. l. 2.  
Ezra. 1. 6.Dante. l. 2.  
Ezra. 1. 6.Dante. l. 2.  
Ezra. 1. 6.Dante. l. 2.  
Ezra. 1. 6.Dante. l. 2.  
Ezra. 1. 6.Dante. l. 2.  
Ezra. 1. 6.Dante. l. 2.  
Ezra. 1. 6.Dante. l. 2.  
Ezra. 1. 6.

that sat in the region of the shadow  
of death, euen vnto them is þ light  
risen vp. + + From that tyme forth  
began Iesus to preach and to saye:

Matth. 1. b.

Matth. 1. a.

Matth. 1. b.

Luce. 1. a.

Jer. 16. c.

Luce. 4. b.

Matth. 19. b.

Luce. 5. b.

Matth. 1. c.

Matth. 1. a.

Luce. 6. b.

+ + Do ye penance, for the kyngdom  
of heauens is drawen nye. + + Je-  
sus walkynge by the see of Galile,  
sawe two brethren: Simon, whiche  
is called Peter, and Andrew his  
brother castynge a net in to the see  
(for they were fyshers) and he sayde  
vnto them: Come ye after me, and  
I wyll make you to become + fyshers  
of men. And immediately the nettes  
beinge left, followed hym. And he go-  
ynge forth thence sawe other two bre-  
thren: James of Zebede + John his bro-  
ther in a ship w Zebede theiꝝ father,  
mendinge theiꝝ nettes. And he cal-  
led them. + They immediately þ net-  
tes and father beinge left, followed  
hym. + + And Iesus went aboute  
all Galile, teachynge in theiꝝ syna-  
goges and preachynge the Gospell  
of the kyngdome, and healynge eu-  
ery disease and every infirmite in the  
people. And the fame of hym wente  
out in to all Siria. And theiꝝ presen-  
ted vnto hym all such as were vexed  
with synnys disease, + taken with  
maladies, and them that had Leuels  
and suche as were lunatyke, and mē  
diseased of the palsey, and he healed  
theiꝝ. + And theiꝝ followed him greate  
multitudes out of Galile, and from  
the ten cities, and from Ierusalem,  
and out of Iewry, and from beyonde  
Iordane.

sedentibus in regione umbræ  
mortis, lux orta est eis. Exinde  
cepit IESVS prædicare et di-  
cere: Pœnitentiam agite, appropin-  
quauit enim regnum cœlorum. Ambulans autem IESVS  
iuxta mare Galilee, uidit duos  
fratres: Simonem qui uocatur  
Petrus, et Andream fratrem  
eius, mittentes rete in mare: erant enim piscatores. Et ait illis:  
Venite post me, et faciam uos fi-  
eri piscatores hominum. At illi  
continuo relictis retibus, secuti  
sunt eum. Et procedens inde, ui-  
dit alios duos fratres, Iacobum  
Zebedæi, et Ioannem fratrem  
eius, in nau cum Zebedæo pa-  
tre eorum reficientes retia sua,  
et uocauit eos. Illi autem statim  
relictis retibus et patre, secuti  
sunt eum. Et circumibat IESVS  
totam Galileam, docens in syna-  
gogis eum, predicans euange-  
lium regni, et sanans omnem lan-  
guorem, et omnem infirmitatem  
in populo. Et abiit opinio eius  
in totam Syriam, et obrulerunt  
ei omnes male habentes uariis  
languoribus et tormentis com-  
prehensos, et qui demonia habe-  
bāt, et lunaticos, et paralyticos,  
et curauit eos, et secutæ sunt eū  
turbe multe de Galilæa, et De-  
capoli, et Hierosolymis, et de  
Iudæa, et trans Iordanem.

The .v. Chapter. +

Jesus

CAPVT. V.

Videns



**V**idens autē IESVS tur-  
bas, ascendit in mon-  
tem: et cum sedisset,  
accesserunt ad eum  
discipuli eius, & aperiens os su-  
um docebat eos dicens: Beati  
pauperes spiritu, quoniam ipso-  
rum est regnum celorum. Beati  
mites, quoniam ipsi possidebūt  
terram. Beati qui lugent, quoniam  
am ipsi consolabūtur. Beati qui  
esuriunt et sitiunt iustitiam, quo-  
niam ipsi saturabuntur. Beati mi-  
sericordes, quoniam ipsi misericor-  
diam cōsequentur. Beati mū-  
do corde, quoniam ipsi deum ui-  
debunt. Beati pacifici, quoniam  
filii dei uocabuntur. Beati qui  
persecutionem patiuntur propter  
iustitiam, quoniam ipsorum  
est regnum celorum. Beati estis  
cum maledixerint uobis homi-  
nes, et persecuti uos fuerint, et  
dixerint omne malum aduersū  
uos mentientes, propter me:  
gaude et exultate quia merces  
uestra copiosa est in celis: sic  
enī persecuti sūt prophetas, qui  
fuerūt ante uos. Vos estis sal ter-  
re. Quod si sal euauerit, in quo  
salietur: ad nihilū ualeat ultra, nisi  
ut mittatur foras & cōculcetur  
ab hominibus. Vos estis lux mā-  
di: nō potest ciuitas abscondi su-  
pra montē posita: neque accendit  
lucernā et ponunt eam sub mo-  
dio, sed super candelabrum, ut lu-  
ceat omnibus qui in domo sunt.  
Sic luceat lux uestra coram  
hominibus, ut uideant opera  
uestra bona, et glorificent  
patrem



**I**esus seynge the people, &  
wente vp in to a moun-  
tayne. And whan he was  
set, his disciples came vn-  
to hym. And he opening his mouth  
taught them sapence: • Blessed are  
the poore in spirite, for theys is the  
kingdome of heauens. Blessed are  
the meke, for they shall possesse the  
earth. • Blessed are they that mour-  
ne, for they shalbe comforted. • Ble-  
sed are they that hunger and thurst  
after righteousnesse, for they shalbe  
satisfied. Blessed are the mercifull,  
for they shall obtayne mercy. Ble-  
sed are they that be of cleane harte,  
for they shall se God. Blessed are þe  
peacemakers, for they shalbe called  
the chyldren of God. • Blessed are  
they that suffre persecution for right-  
eousnesse sake, for theys is þe king-  
dome of heauens. • Blessed are ye,  
whan men shall speake euill of you,  
and persecute you, and saye al euill  
agaynst you lyenge, for my sake:  
• Reioyce ye and be glad, for plente-  
ous is your rewarde in the heauens.  
for so persecuted they the prophete-  
tes, that were before you. • Ye are  
the salt of þe earth. But if the salt wa-  
neth away, wher in shal it be salted?  
It is thers forth good vnto nothing,  
but þe it be cast out, & trode vnder of  
mē. Ye are the lycht of the world. A  
cittle set vpo an hyl may not be hye.  
• Neither do they lycht a candle, & put  
it vnder a bushell, but vpo a candell  
stick. that it maye geue lycht vnto  
all þe in þe house. • Let your lycht  
shyne before mē, þe they may se your  
good woorkes, and glorifye your  
fathes

Luc. 6.

Mat. 5. a  
and 6. b  
+ 7. 10. 31. d1. Mat. 5. a  
+ 6. 22. + 6

Act. 5. a

15  
Mat. 5. a  
Luc. 14. bMat. 4. b  
Luc. 8. b  
and 11. cMat. 4. a  
+ 1. 1. 1. b

father which is in the heauens.

Do not ye thinke, that I am come to vndo the lawe of the prophetes.

I am not come to vndo, but to fulfill.

Verely I saye vnto you of a

truth: \* Till heauen and earth

paste, there shal not one tite of one

title escape from the lawe, till all

thynges be done. \* Whoso therefore

undorth one of these least commaundementes, and teacheth mens so, he

shal be called least in the kyngdome

of heauens. But he that dorth and

teacheth, shal be called greate in þ

kyngdome of heauens. + + I saye

vnto you, that excepte your ryghte-

ousnesse be made plenteous, the

ryghteousnesse of the Scribes and

Pharisees, ye shal not entre into the

kyngdome of heauens. Ye haue herde

that it was sayde to them of olde:

\* Thou shalt not kyll. Whoso kyl-

leth, shalbe gilty of iudgemente.

But I say vnto you, that euery one

whiche is angrie wyth his brother,

shalbe gilty of iudgemente. Whoso

saith to his brother: Rhaca, shalbe

gilty of a counsell. Whoso saith:

\* Thou fool, shalbe gilty of helles

fyre. \* Yf thou offest therefore thy

gyfte vnto the altare, & there remain

breth that thy brother hath somewhat

against þ, leaue thou thy gyfte there

before the altare, and go firste to be

reconciled vnto thy brother. and then

commynge thou shalt offer thy pre-

sent. + + \* Ye thou agreeable soone

to thynne aduersary, whyle thou art

in the waye wyth hym, lest happely

the aduersary deliuer the to þ iudge

and the iudge deliuer the to the of-

ficer

patrem vestrum qui in cœlis est.

Nolite putare quoniam ueni

soluere legem aut prophetas,

non ueni soluere, sed adimple-

re. Amen quippe dico uobis

donec transeat cœlum et terra,

iota unum aut unus apex non

præteribit a lege, donec omnia

fiant. Qui ergo soluerit unum de

mandatis istis minimis, et docu-

erit sic homines, minimus uoca-

bitur in regno cœlorum: Qui au-

tem fecerit et docuerit, hic mag-

nus uocabitur in regno cœlorum.

Dico autem uobis, quia nisi abū-

dauerit iusticia uestra plus q̄ scri-

barū & phariseorum, non intra-

bitis in regnum cœlorum. Audis

istis quia dictum est antiquis: Nō

occides: Qui aut occiderit, reus

erit iudicio. Ego autem dico uo-

bis: quia omnis qui irascitur fra-

tri suo, reus erit iudicio. Qui au-

tem dixerit fratri suo Rhaca,

reus erit concilio. Qui autem

dixerit satue, reus erit gehennæ

ignis. Si ergo offers munus tu-

um ad altare, et ibi recordatus

fueris quia frater tuus habet ali-

quid aduersum te, relinque ibi

munus tuum ante altare, et uade

prius, reconciliare fratri tuo,

et tunc ueniens offer munus

tuum. Esto contentiens ad-

uersario tuo cito dum es in uia

cum eo, ne forte tradat te

aduersarius iudici, et iudex

tra-

Mat. 1. 1  
and. 1. 1

Luce. 16. 1  
Mat. 23. 1

Luce. 2. 1  
Mat. 23. 1

Exod. 10. 1  
and. 11. 1  
Luce. 24. 1  
Deut. 5. 1

Job. 4. 1  
Mat. 23. 1

Mat. 23. 1  
Luce. 12. 1



tradat te ministro, et in carcerem mittaris. Amen dico tibi, non exies inde, donec reddas nouissimum quadrante[m]. Audistis quia dictum est antiquis: Nō merchaberis. Ego autem dico uobis quia ōnis qui uiderit mulierem ad concupiscendū eam, iam merchatus est eam in corde suo. Qui ed si oculus tuus dexter scādalizat te, erue eum et proiice abs te: expedit enim tibi ut pereat unum membrorum tuorum, quam totum corpus tuum mittatur in gehennā ignis. Et si dextera manus tua scādalizat te, abscinde eam et proiice abs te, expedit enim tibi ut peccet unum membrorum tuorum, quam totum corpus tuum eat in gehennam. Dictum est autē: Quicūque dimiserit uxore[m] suam, det ei libellum repudii. Ego autē dico uobis, quia ōis qui dimiserit uxore[m] suam, excepta fornicacionis causa, facit eam merchari: et qui dimissam duxerit, adulterat. Iterū audistis, quia dictū est antiquis: Non periuurabis, reddes autē domino iuramēta tua. Ego autem dico uobis non iurare omnino: neque per cælum, quia thronus dei est: neque per terram, quia scabellum est pedum eius: neque per Hierosolimam, quia ciuitas est magni regis: neque per caput tuum iuraueris, quia non potes unum capillum album facere aut nigrum. Sit autem sermo uester,

ficer, and thou be cast into prison. Surely I saye vnto the: Thou shalt not go forth thence, tyll thou paye the vttemoost farthinge. Ye haue herde that it was sayde to the of olde: • Thou shalt not committe lecherie. But I saye vnto you, that, • euerp one which taketh vpon a woman to lust after her, hath alre dy committed lecherie wyth her in hys harte. • If thy ryght eye doscālander the, plucke it out, and cast it from thy face: it is more expedient for the þ one of thy membres perithe, then all thy body be cast in to hell fyre. And yf thy ryght hande scālander the, cut it of, and cast it from the. For more expedient is it for the that one of thy membres perithe, then all thy body be cast in to hel. • It is sayde: • Who so euer putteth awaye hys wyfe, let hym geue her a lettre of the diuorcement. • But I saye vnto you, that euerp one which putteth awaye his wyfe (the cause of fornicacion except) causeth her to committe whordome. And he that marryeth her whiche is put awaye, committeth aduouerye. Ye haue herde a iapne, how that it was sayde to them of olde. • Thou shalt not forswear thy selfe, • but shalt perswurme all thine othes vnto the LORD. But I saye vnto you, • not to sweare at all. Neither by heauen, • for it is the throne of God: neither by earth, for it is his ffeetstoolle, neither by Ierusalem, for it is the cytie of the great kynges: Neither shalt thou swere by thy heade, because thou art not able to make one hēre white or black. But • let your cōmuni-

Exod. 22. 8  
Leuit. 19. 20  
Job. 31. 2

Deut. 19. 8  
Mat. 9. 6

Deut. 24. 1

Mat. 19. 8  
Mat. 10. 8  
Luc. 16. 8

Exod. 20. 8  
Leuit. 19. 8  
Deut. 10. 8

Jaco 5. 6  
1. 3. 2. 6. 8  
Eti 5. 6. 8  
Mat. 23. 8

Eph. 4. 8

munica.

**E** mimication be: Yee yee, Nay nay: Eke what is more then these, it is of euil. Ye haue herde þat it is sayde:

**Ex. 21. 1. c** An eye for an eye, and a tooth for  
**Leuit. 19. 1. b** a tooth. **Deut. 19. 1. b** But I saye vnto you not  
**Luce. 1. c** to resist euil: but yf any man smyte  
the on thy right cheke, & see hym  
the other also. And vnto hym þat wyl  
pleate with thy in iudgemente, and  
take awaye thy cote, to hym leaue  
thou thy cloke also. And who so enre  
wyl neuer haue the a myle, go with  
hym other twayne also. And who so ar-  
ith of the, geue hym: and from hym  
that wold bozou e of the, turne not  
thou away. + Ye haue herde that it

**Leuit. 19. c** is sayde: Thou shalt loue thy negh-  
bour, and hate thine enemye. But  
I saye vnto you: Loue your ene-

**Roma. 12. c** myes, + do good vnto the that haue  
hated you, praye also for them that  
persecute you and do you wronge,  
that ye maye be þe chylde of your fa-

**Deu. 4. c** ther that is in þe heauens, + which cau-  
seth his Sonne to ryse vpon þe good  
and euell, and rapareth vpon the

**Luce. 6. b** iuste and vniuste. + For yf ye loue  
those that loue you, what rewarte  
haue ye: do not the publicanes that

also: And yf ye salute your brethre  
onely, what more do ye: Do not the

**Leuit. 19. a** Iherthen that also: Be ye therfore  
perfecte, as your heauynly fater  
also is perfecte. +

Chap. vi. Chapter. +

**Luce. 11. b** And ye hede lest ye do  
your righte consueie be  
sente of

them: Ele shall ye not  
haue rewarte with your fater,  
which is in heauens. Why thou ther

ster, Est, Est: Non, Non: quod  
autem his abundatius est, a ma-  
lo est. Audistis quia dictum est:  
Oculum pro oculo, dentem pro  
dente. Ego autem dico vobis:  
non resistere malo. Sed si quis te  
percusserit in dexteram maxil-  
lam tuam, praebe illi et alteram:  
et ei qui uult tecum in iudicio  
contendere, et tunicam tuam ro-  
lere, dimitte ei et palliū, et qui-  
cunq; te angariauerit mille pas-  
sus, uade cum illo: et alia duo.

Qui autē petit a te, da ei: et uo-  
lenti mutare a te, ne auertaris.  
Audistis quia dictum est: Dili-  
ges proximum tuum, et odio ha-  
bebis inimicum tuum. Ego autē  
dico uobis: diligite inimicos ue-  
stros, benefacite his qui oderūt  
uos, et orate pro persecutio-  
nis et calumniatoribus uos, ut  
sitis sicut pater uestri, qui in cœ-  
lis est: qui solem suum oriri facit  
super bonos et malos, et pluit su-  
per iustos et iniustos. Si enim  
diligitis eos qui uos diligunt,  
quā mercedem habebitis? nō  
ne et publicani hoc faciūt? Et si  
salutaueritis fratres uestros tan-  
tam, quid amplius facitis? nōne  
et etiam ei hoc faciūt? Estote ergo  
uos perfecti, sicut & pater ue-  
ster cœlestis perfectus est.

CAPVT. VI.

**A** Tēdite ne iustitiā uestā  
faciat corā hominibus,  
ut uideamini ab eis: alioquin  
mercedem non habebitis apud  
patrem uestrum qui in cœlis est.  
Cum ergo facis  
ele

eleemosynam noli tuba canere  
 ante te, sicut hypocrite faciunt  
 in synagogis et in uicis, ut hono-  
 rificentur ad hominibus: amen  
 dico uobis, receperunt mercedē  
 suam. Te autē faciente eleemo-  
 synam, ne sciat sinistra tua quid  
 faciat dextera tua, ut sit eleemo-  
 syna tua in abscondito: et pater  
 tuus qui uidet in abscondito red-  
 det tibi. Et cum oratis, non eris  
 sicut hypocrite qui amant in sy-  
 nagogis et in angulis platearū  
 stantes orare, ut uideantur ab  
 hominibus: amen dico uobis, re-  
 ceperunt mercedem suam. Tu au-  
 tem cum oraueris, intra in cubicu-  
 lum tuum, et clauso ostio, ora  
 patrem tuum in abscondito, et pa-  
 ter tuus qui uidet in abscondito  
 reddet tibi. Orantes autem noli  
 te multum loqui, sicut ethnici fa-  
 ciunt, putant enim quod in mul-  
 ti loquio suo exaudiantur. No-  
 lite ergo assimilari eis: scit enim  
 pater uester quid opus sit uobis  
 anteq̃ petariscum. Sic ergo uos  
 orabitur: Pater noster qui es in cœ-  
 lis, sanctificetur nomen tuum. Adue-  
 niat regnū tuū. Fiat uoluntas tua  
 sicut in celo & in terra. Pater noster  
 super substantialē da nobis ho-  
 die. Et dimitte nobis debita no-  
 stra, sicut & nos dimittimus debi-  
 toribus nostris. Et ne nos inducas  
 in temptationē. Sed libera nos a ma-  
 lo. Amen. Si enim dimiseritis hoibus  
 peccata eorū, dimittet & uobis  
 pater uester celestis delicta uestra.  
 Si autē nō dimiseritis hoibus, nec  
 pater uester dimittet uobis pecca-  
 ta uestra.

fore dost almes, blowe not with a  
 trompe before the, lyke as ypocri-  
 tes do in Synagoges & stretes,  
 that they may be prayesd of men.  
 Verely I say vnto you: They haue  
 receaued theyr reward. But thou  
 doynge almes, let not thy selfe knowe  
 what thy ryght hande doeth,  
 that thyne almes maye be in secreete.  
 And thy father whiche doth se in se-  
 crete shall recompense the. \* And  
 whan ye praye, ye that not be as the  
 ypocrites which loue to praye syon-  
 dyng in synagoges and corners of  
 stretes, that they maye be seene of mē.  
 Verely I say vnto you. They haue  
 receaued theyr reward. But thou  
 whan thou prayest, \* entre into thy  
 chamber, and thy doore beinge shut  
 praye thy father in secreete: and thy  
 father which doth se in secreete, shall  
 recompense the. \* But whan ye praye  
 speake not much as the heathen do:  
 for they thinke y they are heere in  
 theyr much bablyng. We not ye ther  
 fore lyke vnto the: \* for your father  
 knoweth what neede ye haue, & fore  
 ye are hi. Thus therefore shal ye pra-  
 ye: O our father which art in hea-  
 uen, halowed be thy name. Let thy  
 kyngdō come nge. Thy wyll be done  
 in erth also as in heuē. True be this  
 daye our bread ouer other substance  
 And forgeue vs our dettes as we al-  
 so forgeue our detters. And lead vs  
 not into temptation, but deliuer vs frō  
 euil. Amen. for yf ye forgeue mē there  
 sonnes, your heavenly father also shal  
 forgeue you your trespasses. \* But  
 yf ye do not forgeue mē, your father  
 shal not forgeue you your trespasses.  
 But

1. Reg. 12. 9  
 Mat. 19. 6  
 Luc. 11. 2

1. Reg. 4. 9  
 Ier. 10. 2

1. Cor. 13. 2

Rom. 8. 2

Luc. 11. 2

Mat. 18. 2  
 Mat. 18. 2

¶ But when ye fast, become not  
ye sad as hypocrites: for they, dissi-  
figure theyr faces, that they maye ap-  
peare fastynge vnto men. Verely I  
saye vnto you: that they haue decrea-  
ued theyr rewarde. But when thou  
fastest, anoynte thyne heade, and  
washe thy face, that thou seme not  
fastynge vnto men, but vnto thy fa-  
ther which is in secreete: And thy fa-  
ther that doth ie in secreete, shall re-

compense the. ¶ Gather not treasu-  
res vnto you in earth, where rust  
and moth both corrupte, and where  
theurs digge vp and steale. But ga-  
ther ye vnto you treasures in heauē  
where neither rust nor mothe both  
corrupte, and where theurs do not  
digge vp nor steale. For where thy  
treasure is, there is thy harte also: +

¶ The lycht of thy body is thyne  
eye. If thyne eye be synge, all thy  
whole body shal be ful of lycht. But  
if thyne eye be wycked, al thy whole  
body shalbe full of darknesse. If the  
lyght therfore that is in the, be dark-  
nesse, howe greate shall the same  
darknesse be? + No man maye  
serue two mapsters: for ether he  
shall hate þ one and loue the other,  
or els he shall holde syde the one, and  
despyse the other. Ye maye not ser-  
ue God and Mammon. Therfore I

saye vnto you: + Be not ye carefull  
for poure ipse, what ye maye eate:  
nother for poure body, what ye may  
put on. Is not the ipse more than the  
meate, and the body more than the  
rayment? Beholde the foules of the  
ayre, for they do not sowe, nother  
reape, nother gather they into the

bar.

Cū autē ieiunatis nolite fieri sicut  
hypocritae tristes: exterminant  
enim facies suas ut appareāt ho-  
minibus ieiunantes. Amen dico  
uobis, quia receperunt metce-  
dem suam. Tu autem cum ieius-  
nas, unge caput tuum, et faciem  
tuam laua, ne uidearis hominibus  
ieiunans, sed patri tuo qui est in  
absconso, et pater tuus qui uidet  
in absconso, reddet tibi. Nolite  
thesaurizare uobis thesauros in  
terra, ubi erugo et tinea demoli-  
tur, et ubi fures effodiunt et sura-  
tur. Thesaurizate autem uobis  
thesauros in caelo, ubi neque  
erugo, neque tinea demolitur,  
et ubi fures non effodiunt, nec  
fucantur. Vbi enim est thesaurus  
tuus, ibi est et cor tuum. Lucerna  
corporis tui, est oculus tuus:  
si oculus tuus fuerit simplex, totū  
corpus tuum lucidum erit. Si au-  
tem oculus tuus fuerit nequam,  
totum corpus tuum tenebrosum  
erit. Si ergo lumē quod in te est,  
tenebrae sunt, ipse tenebrae quā-  
ta erunt? Nemo potest duobus  
dominis seruire, aut enim unum o-  
dio habebit, et alterum diligeret,  
aut unum sustinebit, et alterum  
contemnet. Non potestis deo ser-  
uire et mammona: Ideo dico uo-  
bis, ne solacii sitis animae uestrae  
quid manducetis, neque cor-  
pori uestro quid induamini.  
Nonne anima plus est quam  
eica? et corpus plus quam ue-  
stimentum? Respicite uolatilia  
caeli, quoniam nō serunt neque  
metant, neque congregant in  
horrea

hones, & pater uester celestis  
pascit illa. Nonne uos magis  
pluris estis illis? Quis autem  
uestrum cogitans, potest adiu-  
uere ad staturam suam cubitum  
unum? Et de uestimento quid  
soliciti estis? Considerate lilia  
agri quomodo crescunt, non la-  
borant neque nent: dico autem  
uobis, quoniam nec Salomon  
in omni gloria sua coopertus est  
sicut unum ex istis. Si enim scie-  
rimus agri quod hodie est, et cras  
in clibanum inuitur, Deus sic  
uestit, quanto magis uos modice  
fidei? Nolite ergo solliciti  
esse, dicentes: Quid manduca-  
bimus, aut quid bibemus, aut  
quo operiemur: hæc enim omnia  
Gentes inquirunt. Scit enim  
pater uester quia his omnibus  
indigetis. Quarite ergo primum  
regnum Dei et iustitiam eius, et  
hæc omnia adicientur uobis.  
Nolite ergo solliciti esse in cra-  
stinum: crastinus enim dies solli-  
citus erit sibi ipse. Sufficit dies sua  
lucia sua.

## CAPVT VII.

**N**olite iudicare et non  
iudicabimini: nolite  
condemnare, et non con-  
denabimini. In quo e-  
nim iudicio iudicaueritis, iudi-  
cabimini: et in qua mensura  
mensiueritis, remeietur uobis.  
Quid autem uides scelluram in  
oculo fratris tui, et irabem in  
oculo tuo non uides? Aut quomodo  
dicis fratri tuo: Frater,  
sine

barnes, and your heavenly father  
feedeth them. Be not ye rather more  
worth than they? Whiche of you can  
lengthen thoughte, maye adde one cu-  
biter vnto his stature? And howe can  
ye carefull for rayment? Consydre  
the lyllys of the felde, howe they  
growe: They labour not, nor yet  
do they spynne. But I say vnto you:  
That neither Salomon in all his glo-  
ry was clothed lyk as one of these.  
For if God so clothe the grasse of the  
felde, which is to daye, and tomo-  
rowe is cast into the fornaice, how  
much more you o ye of litle faythe?  
Be not ye therefore carefull, sayenge  
What shal we eate, or what shal we  
drynke, or wherewithall shal we be  
clothed: for all these thynges do the  
hepethen seke. For your father know-  
eth, that ye haue neede of all these  
thynges. And kepe therefore seyth the  
kingdome of God and the righte-  
ousnesse therof, and all these thynges  
shalbe ministred vnto you. Be  
not ye therefore carefull for to-  
morrowe: for tomorrowe daye shalbe  
carefull for it selfe. Sufficien: vnto  
the daye to his travayle.

## The vii. Chapter. \*

**N**ot ye shall  
be iudged: and ye shall  
not be iudged: For bein-  
g not. and ye shal not be  
condemned. For in what  
iudgement ye iudge, ye shall be iud-  
ged: And in what measure ye meet,  
shal it be measured vnto you againe.  
\* But why seyth thou a moat in thy  
brothers eye, & seyth not the beam  
in thyne owne eye? Wherfore  
thou say vnto thy brother: Brother,  
suffice

**Mat. 18. 1** suffer, I wyl cast forth the moat out of thyne eye, and beholde, ther is a beame in thyne owne eye? \* **Thou hypocrite, cast forth the beame fyrste out of thyn owne eye, & then shalt thou be able to cast forth the moat out of thy brotherseye.** \* **Beue not ye the holy vnto dogges, nother case ye pourperles before swyne: lest happely they treade the vnder with theyr fete, & lest the dogges beyng turned do all to traze you.** \* **Axe, and it shalbe geuen you: Seke, & ye shall fynde: knocke, and it shalbe openyd vnto you.** **For euerp oneth it, a reth receaueth: and he that sekerh, fyndeth: and to hym that knocketh, it shall be opened.**

**Mat. 23. 1** \* **W: what man is it of you, whom yf his sonne shall axe bread, wyl he reach hym a stone? W: yf he axe a fisch, wyl he reach hym a serpell? Yf ye therfore whan ye be euell, can geue poure chyldren good gyftes: howe much more shal poure father which is in heauen, geue good thynges vnto them that axe hym?** \* **All thynges therfore what so euer ye wyl that men do vnto you, do ye euen so vnto the also.** \* **For thys is the latre & the prophetes. Entre ye in by the straye gate: for wyde is the gate & bryde is the waye that leadeth vnto destruction and many ther be that entre in by it. W: howe straye is the gate, and narrowe the waye that leadeth vnto lyfe, and fewe ther be that fynde it.** \* **Be ware of false prophetes that come vnto you in sheperdclothynge but inwardly they are rauenyng wolues.** **Ye shall knowe the of theyr frutes.** \* **Do men gather grapes of thornes?**

**Mat. 23. 2** **Mat. 23. 3** **Mat. 23. 4** **Mat. 23. 5** **Mat. 23. 6** **Mat. 23. 7** **Mat. 23. 8** **Mat. 23. 9** **Mat. 23. 10** **Mat. 23. 11** **Mat. 23. 12** **Mat. 23. 13** **Mat. 23. 14** **Mat. 23. 15** **Mat. 23. 16** **Mat. 23. 17** **Mat. 23. 18** **Mat. 23. 19** **Mat. 23. 20** **Mat. 23. 21** **Mat. 23. 22** **Mat. 23. 23** **Mat. 23. 24** **Mat. 23. 25** **Mat. 23. 26** **Mat. 23. 27** **Mat. 23. 28** **Mat. 23. 29** **Mat. 23. 30** **Mat. 23. 31** **Mat. 23. 32** **Mat. 23. 33** **Mat. 23. 34** **Mat. 23. 35** **Mat. 23. 36** **Mat. 23. 37** **Mat. 23. 38** **Mat. 23. 39** **Mat. 23. 40** **Mat. 23. 41** **Mat. 23. 42** **Mat. 23. 43** **Mat. 23. 44** **Mat. 23. 45** **Mat. 23. 46** **Mat. 23. 47** **Mat. 23. 48** **Mat. 23. 49** **Mat. 23. 50** **Mat. 23. 51** **Mat. 23. 52** **Mat. 23. 53** **Mat. 23. 54** **Mat. 23. 55** **Mat. 23. 56** **Mat. 23. 57** **Mat. 23. 58** **Mat. 23. 59** **Mat. 23. 60** **Mat. 23. 61** **Mat. 23. 62** **Mat. 23. 63** **Mat. 23. 64** **Mat. 23. 65** **Mat. 23. 66** **Mat. 23. 67** **Mat. 23. 68** **Mat. 23. 69** **Mat. 23. 70** **Mat. 23. 71** **Mat. 23. 72** **Mat. 23. 73** **Mat. 23. 74** **Mat. 23. 75** **Mat. 23. 76** **Mat. 23. 77** **Mat. 23. 78** **Mat. 23. 79** **Mat. 23. 80** **Mat. 23. 81** **Mat. 23. 82** **Mat. 23. 83** **Mat. 23. 84** **Mat. 23. 85** **Mat. 23. 86** **Mat. 23. 87** **Mat. 23. 88** **Mat. 23. 89** **Mat. 23. 90** **Mat. 23. 91** **Mat. 23. 92** **Mat. 23. 93** **Mat. 23. 94** **Mat. 23. 95** **Mat. 23. 96** **Mat. 23. 97** **Mat. 23. 98** **Mat. 23. 99** **Mat. 23. 100**

line, eiciam festucam de oculo tuo: et ecce trabs est in oculo tuo? Hypocrita, eice primam trabem de oculo tuo, et tunc uidebis eicere festucam de oculo fratris tui. Nolite dare sanctum canibus, neque mittatis margaritas uestras ante porcos: ne forte conculcent eas pedibus suis, et conuersi canes, diumpant uos. Petite, et dabitur uobis: quærite, et inuenietis: pulsate, et aperietur uobis. Omnis enim qui petit inuenit, et qui quærit, inueniet: et pulsans aperietur. Aut quis est ex uobis homo, quem si petierit filius suus panem, nunquid lapidem porriget ei? Aut si piscem petierit, nunquid serpentem porriget ei? Si ergo uos cum sitis mali, nostis bona dona dare filiis uestris: quanto magis pater uester qui in cœlis est, dabit bona petentibus se. Omnia ergo quæcunque uultis ut faciant uobis homines, ita & uos facite illis. Hoc enim est lex et prophetæ. Intrate per angustam portam: quia lata porta, et spaciofa uia est quæ ducit ad perditionem, et multi sũt qui intrant per eam. Quia angusta porta, et arcta uia est quæ ducit ad uitam: et pauci sũt qui inueniunt eam. Attendite a falsis prophetis, qui ueniunt ad uos in uestimentis ouium, intrinsecus autem sunt lupi rapaces. A fructibus eorum cognoscetis eos. Nunquid colligit de spinis

spiritus uultus, aut de tribulis ficus?  
Sic omnis arbor bona, fructus  
bonos facit, mala autem arbor,  
maios fructus facit. Non potest  
arbor bona, malos fructus face  
re, neq; arbor mala bonos fru  
ctus facere. Omnis arbor quæ  
non facit fructum bonum exci  
detur, et in ignem mittetur. Igitur  
ex fructibus eorum cognosce  
tis eos. Non omnis qui dicit  
mihi, Domine Domine, intrabit  
in regnum celorum, sed qui fa  
cit uoluntatem patris mei qui  
in celis est, ipse intrabit in reg  
num celorum. Multi dicent mihi  
in illa die, Domine Domine, nõ  
ne in nomine tuo prophetaui  
mus et in nomine tuo demonia  
eiecimus, et in nomine tuo uir  
tutes multas fecimus? Et tunc cõ  
fitebor illis: Quia nunquã noui  
uos, discedite a me omnes qui  
operamini iniquitatem. Omnis  
ergo qui audit uerba mea hæc,  
et facit ea, assimilabitur uiro sa  
pienti, qui ædificauit domũ suã  
super petrã, & descēdit pluuia, &  
uenerunt flumina, et stauērūt uē  
ti, et irruerunt in domum illã, et  
nõ cecidit, sũdata enĩ erat super  
petrã. Et oĩs qui audit uerba me  
a hæc, et nõ facit ea, similis erit  
uiro stulto qui ædificauit domũ  
suã sup arenã, et descēdit pluuia  
et uenerũt flumina, et stauerunt  
uenti, et irruerunt in domũ illã,  
& cecidit, & fuit ruinam illius mag  
na. Et factum est cum consummas  
set IESVS uerba hæc, admira  
bantur turbæ sup doctrinam eius.

Erat

thoznes: O; fygges of thyftees &  
uen so euery good tre yeldeth good  
frutes, but an euell tre yeldeth euell  
frutes. + A good tre can not yelde e  
uell frutes, noether can an euell tre  
yeld good frutes. + Euery tre þ yel  
deth not good frute, shalbe hewen  
downe, & cast in to the fyre. Therfor  
of thes: scutes shal ye knowe them.  
+ Not euery one that sayeth vnto  
me: LORDE LORDE, shall entre  
in to the kyngdome of heauens: But  
he þ doth the wyl of my father which  
is in heauens, he shall entre into the  
kyngdome of heauens. + Many shall  
saye vnto me in that daye: LORDE  
LORDE, + haue not we prophesied  
in thy name, and + cast out deuils in  
thy name, & done great actes in thy  
name: And thũ shall I knowe ge vn  
to them: that, I neuer knewe you.  
+ Set you hence frome all ye that  
woke iniquite. + Euery one ther  
fore that heareth these my wordes &  
doth them, shalbe likened vnto a  
wyse man that buylt hys house vpon  
a rocke. & the rayne descended, & the  
floudes came, & the wyndes blew,  
and rushed in to thre house, and  
it fell not, for it was grounded vpon a  
rocke. And euery one that heareth  
these my wordes and + doth thẽ not,  
shalbe lyke vnto a foolyshe man,  
that buylt hys house vpon sonde.  
+ and the rayne descended, and the  
floudes came. and the wyndes  
blewe, and rushed in to that house,  
and it fell, and the fall of it was  
greate. And it came to passe, + when  
Jesus had ended all these wordes, the  
people maruailed at hys doctrine.

23.1. flos

Math. 21. 9

Ier. 17. 6  
Math. 23. 8  
Luce. 1. 6Math. 23. 8  
Luce. 6. 8  
and. 13. 6Ier. 17. 6  
Ier. 17. 6Ier. 17. 6  
Ier. 17. 6  
Ier. 17. 6  
Ier. 17. 6

Ier. 17. 6

Ier. 17. 6

Ier. 17. 6  
Luce. 1. 6

for he was teachynge them as one haupnge authorite, and not as the scribes and Pharises.

The. viii. Chapter. +

**W**han + Jesus hadde come downe from the mounte, greate multitudes followed hym: And beholde, a leper comynge, worshipped hym, sayenge: LORD, p<sup>r</sup> thou wylt, thou mayest clesse me. And Jesus strectyng out the hande, touched hym, sayenge: I wylt, be thou clesed. And immediatly his leprosy was clesed. And Jesus sayd vnto hym: Se thou tell no man, + but go shewe thy selfe to the prest, + offre thy gyfte whych Moses commaunded, for a wytnesse to them. + + But whan he had entred in to Capernaum, a Centurio prayenge hym, and sayenge: Syr, my seruante lyeth syke of the palsey in the house, and is euell vexed. And Jesus sayd vnto hym: I wyl come and heale hym. And the Centurio answerynge, sayd: Syr, I am not worthy that thou shouldest entre vnder my rooffe. + But onely speake thou w<sup>th</sup> a worde, and my seruante shalbe healed. For I also am a man ordeyned vnder authorite, haupnge souldiers vnder me, + I saye to thys man: Go, and he goeth. And to another: Come, and he cometh. And to my seruante: Do thys, + he doth. Jesus hearynge these wordes maruailed, + sayd vnto them þ followed him: Verely I saye vnto pou, I haue not founde so great fapth in Israell. But I saye vnto pou, + þ many shall come fro the east + west, and shal syt w<sup>th</sup>

Erat enim docens eos sicut potestatem habens, et non sicut scribae et pharisei.

CAPVT. VIII.

**U**m autem descendisset IESVS de monte, secutæ sunt eum turbæ multæ: et ecce leprosus ueniens adorabat eum, dicens: Domine, si uis potes me mundare. Et extendens IESVS manum, tetigit eum, dicens, Volo, mundare. Et confestim mundata est lepra eius. Et ait illi IESVS: Vide nemini dixeris, sed uade, ostende te sacerdoti, et offer munus tuum quod præcepit Moses in testimonium illis. Cû autem introisset Capernaum, accessit ad eum Centurio, rogans eum, et dicens: Domine, puer meus iacet in domo paralyticus et male torquetur. Et ait illi IESVS. Ego ueniam, et curabo eum. Et respondens Centurio, ait: Domine, non sum dignus ut intres sub tectum meum, sed tantum dic uerbo, et sanabitur puer meus. Nam et ego homo sum sub potestate constitutus habens sub me milites, et dico huic uade, et uadit, et alio ueni, et uenit: et seruo meo fac hoc, et facit. Audiens autem hæc IESVS miratus est, et sequentibus se dixit: Amen dico uobis, non inueni tantam fidem in Israhel. Dico autem uobis: quia multi ab oriente et occidente ueniet et recubent cum

Mat. 4. b  
Luc. 5. b

Mat. 14. b

Luc. 7. b  
Joh. 4. f  
Ceterum 19  
a capitulo  
duet in dñ  
dñi mra.

Mat. 16. c

Mat. 4. b  
Luc. 13. c



cum Abraham Isaac et Iacob in regno coelorum: fili autem regni eiiciuntur in tenebras exteriores, ibi erit fletus et stridor dentium. Et dixit IESVS Centurioni: Vade, et sicut credidisti fiat tibi. Et factus est puer ex illa hora. Et cum uenisset IESVS in domum Petri, uidit focum eius iacentem et febricitantem, et tetigit manum eius, et dimisit eam febris: et surrexit et ministrabat eis. Vespere autem facto, obrulerunt ei multos demonia habentes, et eiciebat spiritus uerbo, et omnes male habentes curauit, ut adimpleretur quod dictum est per Esaiam prophetam, dicentem: Ipse infirmitates nostras accepit, & agrotationes nostras portauit. Vultus autem IESVS turbas multas circum se, iussit discipulos ire trans fretum. Et accedens unus scriba, ait illis Magister sequar te quocumque ieris. Et dicit ei IESVS: Vulpes foueas habent et uolucres coeli nidos, filius autem hominis non habet ubi caput suum reclinet. Alius autem de discipulis eius, ait illis Domine permittite me primum ire et sepelire patrem meum. IESVS autem ait illi: Sequere me, et dimitte mortuos sepelire mortuos suos. Et ascendente eo in nauiculam, secuti sunt eum discipuli eius. Et ecce motus magnus factus est in mari, ita ut nauicula operiretur fluitibus: ipse uero dormiebat. Et accesserunt ad eum discipuli eius,

et

with Abraham Isaac & Iacob in the kyngdome of heauens: but the chylde of þe kyngdome shalbe cast out in to outwarde darknesse. There shalbe weppenge & gnashyng of teth. And Iesus sayd vnto the Centurion: Go thy waye, and as thou hast beleued, so be it vnto the. And þe seruante was brailed for that houre. + And whan Iesus had come in to Peters house he sawe hys mother in lawe spenge & haupnge the fevers. And he touched hie hande, & the feuer left here: & she arose & ministred vnto them. + But whan the eue was come, they prestred vnto hym many haupng deuils, & with þe word cast he out þe spretes, & healed al þe diseased. & it myght be fulfilled whych was spake by Esay the prophete, sayenge: + He hath takē our infirmities, & borne our synnes. Iesus seynge much people aboute hym, commaunded þe disciples to go ouer the arme of the see. + And a scribe apperchyng nye, sayde vnto hym: Master, I wyll followe þe, wher so euer thou shalt go. And Iesus sayeth vnto hym: The foxes haue dens, & the byrdes of the ayre nestes, but þe sone of man hath not wher to laye his head. + Another of his disciples sayd vnto him: Syr, suffer me first to go & bury my father. But Iesus sayd vnto hym: Followe me, & let þe dead bury the dead. + And whan he went vp into a lytle ship, his disciples followed hym. And beholde ther happened a great fearynge in the see, so þe lytle shippe was couered wth the wauyes, but he hymself slept. And his disciples cam to him,

W. 11. and

Mat. 1. 1. 1.  
Luc. 4. 1.Mat. 1. 1. 1.  
Luc. 4. 1.Mat. 1. 1. 1.  
Luc. 4. 1.

Luc. 4. 1.

Luc. 4. 1.

Mat. 1. 1. 1.  
Luc. 4. 1.

and rayfed hym vp sayeng: **LOK DE**  
 faue thou vs, we perrysh. And Iesus  
 sayeth vnto them: **W**hy be ye fear-  
 full, o pe of lytle fapth: **E**han he ex-  
 pynge vp + comaunded the wyndes +  
 the see, and ther happened a greate  
 calme. **T**he men truly maruayled,  
 sayenge: **W**hat maner of one is he  
 thys, for the wyndes + see are obedi-  
 ent vnto hym: + And whan Iesus  
 was come beyonde the arme of the  
 see in to the cuntry of the Gerasens  
 ther met hym two mē haupnge de-  
 uils, gopnge out of the graues, be-  
 yunge exceadpunge cruel, so that no mā  
 myght go by that waye. And behold,  
 they cryed, sayenge: **W**hat to vs +  
 to the Jesu thou sonne of God: **A**rte  
 thou come hether to bere vs befoze  
 the tyme: **N**ot fatte frō them was  
 ther an herde of swyne, sedpunge.  
**T**he deuils prayed hym, sayeng: **Y**f  
 thou cast vs out frō hence, sende vs  
 in to the herde of swyne. And he said  
 vnto them: **G**o your way. And they  
 departpunge went into þ swyne. And  
 beholde, w great violence went al þ  
 herde headpunge in to the see, + they  
 dyed in þ waters. **B**ut the hysmen  
 fled, + they cōpunge in to the cyle,  
 tolde al these thynge: and of those þ  
 had had þ deuils. And behold, þ whol  
 cille wēt out to mete Jesu. And whā  
 they saw hym, + they prayed hym, þ  
 he wolde departe frō they coasts.

**The ix. Chapter.**

**A**nd Iesus gopnge vp in to  
 a litte ship, wēt ouer þ wa-  
 ter, + came in to his cytie.  
 And beholde, they presē-  
 ted vnto hym a mā sicke of þ palsye,  
 lyenge

et sulcitauerunt eum dicentes: **D**omine, salua nos, perimus. Et  
 dicit eis IESVS: **Q**uid timidi  
 estis modicæ fidei? **T**ūc surgens  
 imperauit uentis et mari, et fa-  
 cta est tranquillitas magna. **P**or-  
 ro homines mirati sunt dicētes:  
**Q**ualis est hic, quia uenti et ma-  
 re obediūt ei? **E**t cū uenisset IE-  
 SVS trans fretum in regionem  
 Gerasenōū, occurrerunt ei duo  
 habentes demonia, de monu-  
 mentis exeuntes, s̄ui nimis, ita  
 ut nemo posset transire per uia  
 illam. **E**t ecce clamauerunt dicē-  
 tes. **Q**uid nobis et tibi IESV fili  
 dei? **V**enisti huc ante tēpus tor-  
 quere nos? **E**rat autem non lon-  
 ge ab illis grex multorum por-  
 corum pascens. **D**emonēs autē  
 rogabant eum dicentes: **S**i eiū-  
 cis nos hinc, mitte nos in gregē  
 porcorum. **E**t ait illis: **I**te. **A**t illi  
 exeuntes abierant in porcos, et  
 ecce magno impetu abiit totus  
 grex p̄ræceps in mare, et mor-  
 tui sunt in aquis. **P**astores autē  
 fugerant, et uenientes in ciuita-  
 tem, nunciauerunt hec omnia,  
 et de iis qui demonia habuerāt.  
**E**t ecce tota ciuitas exiit obui-  
 am IESV. **E**t uiso eo, rogabant  
 eum ut transiret a finibus eo-  
 rum.

**CAPVT. IX.**

**A**scendens IESVS  
 in nauiculam trans-  
 ierat, et uenit in  
 ciuitatem suam. **E**t  
 ecce offer ebant ei paralyticum  
 iacentem

Mat. 14. d.  
 Joh. 6. b

Mat. 9. a  
 Luc. 8. c. d

2. Cor. 6. c

Mat. 9. b

Mat. 14. c

Mat. 9. a  
 Luc. 9. c  
 Joh. 5. a

tacentem in lecto. Et uidens IE  
 SVM fidem illorum, dixit Para-  
 lytico: Confide fili, remittuntur  
 tibi peccata tua. Et ecce quidā  
 de scribis dixerant intra se: Hic  
 blasphematur. Et cum uidisset IE  
 SV Scogitationes eorum, dixit:  
 Vt quid cogitatis mala in cordi-  
 bus uestris? Quid est facilius di-  
 cere: Dimittuntur tibi peccata  
 tua, an dicere: Surge et ambula  
 Vt autem sciatis, quia filius ho-  
 minis habet potestatem in terra  
 dimittendi peccata, tunc ait pa-  
 ralytico. Surge tolle lectū tuum  
 et uade in domum tuam. Et iure-  
 rexit, et abiit in domū suam. Vi-  
 dentes autē turbe tuncuerūt et glo-  
 rificauerūt Deū, qui dedit pote-  
 statē talē hoībus. Et cum transi-  
 ret inde Iesus, uidit hominē se-  
 dentē in telonio, Mathiā noīe.  
 et ait illi: Sequere me. Et surgēs  
 secutus est eum. Et factum est  
 discumbente eo in domo, ecce  
 multi publicani et peccatores  
 uenientes discumbebant cum  
 IESV et discipulis suis. Et uidē-  
 tes pharisai, dicebant discipu-  
 lis eius. Quare cū publicanis et  
 peccatoribus mādicat magister ue-  
 ster? At IESVS audiens ait: Nō  
 est opus ualētibus medico, sed  
 male habētibus, cūtes autē disci-  
 te qd est: Misericordiā uolo, et  
 nō sacrificiū. Nō enī ueni uocare  
 iustos, sed peccatores ad peniten-  
 tiam. Tūc accesserūt ad eū disci-  
 puli loīs, dicētes: Quare nos et  
 pharisai ieiunamus frequenter,  
 discipuli autem tui non ieiunāt?

Et

lyenge in heb. And Iesus seynge the  
 parth of the, sayd: We of good cōso:te  
 my sonne, thy synnes are forgeuen  
 the. And beholde, some of the scribes  
 sayd wythin themselves: We blasphe-  
 meth. And whā Iesus had sene theyr  
 thoughtes, he said: Why do ye thinke  
 euell thynges in your hartes: What  
 is more easie to saye, thy synnes are  
 forgeuen the: Or to saye, arise vp &  
 walke: But that ye maye knowe, &  
 the sonne of mā hath power in earth  
 to forgeue synnes, he sayd than vnto  
 the man speke of the passye: Arise,  
 take vp thy bed, & go vnto thy house  
 And he arose and wente hys waye  
 in to hys house. But the people se-  
 ynge, were afrayed, & glorified God  
 whych gaue such power vnto nū. +  
 + And whan Iesus wente ouer  
 from thence, he saw a mā (Mathew  
 by name) sittynge in the custome  
 house. And he sayd vnto hym: fol-  
 lowe thou me. And he answeringe fol-  
 lowed hym. And it fortuned the spe-  
 tynge at the table in the house) be-  
 holde many publicans and synners  
 comynge, sat at the table wyth Je-  
 su and hys disciples. And the phari-  
 ses seynge, sayde vnto hys disciples  
 Why doth your master eate wyth  
 publicans and synners? And Iesus  
 hearyng sayd: Ther is no nede of a  
 physicia to them & be whole, but to &  
 sick. But ye goynge, learne what is:  
 + I wyl haue mercy, & not sacrifice,  
 for: I came not to cal & ryghteous,  
 but synners to penance. + + Thi  
 cam vnto hym the disciples of Iohn,  
 sayenge: Why do we & the pharises  
 fast ofte, but thy disciples fast not?

B. III. And

Ier. 1. 8  
amb. 9. 8Mat. 2. 2  
Luc. 5. 2  
amb. 15. 8Mat. 2. 2  
Luc. 5. 2Mat. 2. 2  
Luc. 5. 2

And Iesus sayd vnto them: Waxe  
the chyldein of the bydegrome  
mourne, as longe as the byde-  
grome is w<sup>th</sup> them: But þ dayes  
shall come, that the bydegrome shall  
be taken awaye from them, and thā  
shall they saie. No mā putteth a pece  
of new cloth into an olde garmente,  
for he taketh the sillnesse therof frō  
the garment, and the rente is made  
worse. Noether putteth he new wyne  
into old bottels, els þ bottels burst,  
and the wyne is spyt, and þ bottels  
peryshe. But new wyne do they put  
into new bottels, and both are sa-  
ued. + + + He speakynge these wo-  
des vnto them, behold, a pynce cam  
nye, and worshipped hym, saieinge:  
Sp<sup>er</sup>, my doughter is dead euē now,  
but come laye thyne hande vpon her,  
e she shall liue. And Iesus respynge  
followed hym, & hys disciples. + And  
beholde a woman that suffred an ys-  
sue of bloude twelue yeres, appo-  
ched nye behynde, and touched the  
hemme of hys garment. For she sayd  
wythin her selfe: If I touch onely his  
garment, I shal be safe. And Iesus be-  
ynge turned and seynge her, sayde:  
Doughter be of good comforte, thy  
fayth hath made the safe. And þ wo-  
man was made safe frō þ houre. + And  
whā Iesus was come into the pyn-  
ces house, & had sene the mynistrels  
and the multitude makynge a noyse  
he sayde: Get you hence. for the dame  
sell is not dead, + but sleepeth. And  
they laughed hym to scorn. And  
whā the multitude was th<sup>er</sup> out,  
he entred in. and helde hit hande,  
and sayde: Dame sell aryse. And the  
dame

Et ait illis IESVS: Nunquid pos-  
sunt filii spōsi lugere, quādiū cū  
illis est sponsus? Veniēt autē dies  
cū auferetur ab eis sponsus, et  
tunc ieiunabunt. Nemo autē im-  
mittit cōmissuram panni rudis  
in uestimentū uetus, tollit enim  
plenitudinem eius a uestimēto,  
et peior scissura fit. Neq; mittit  
uinum nouum in utres ueteres,  
alioquin rūpūtur utres, et uinum  
effunditur, et utres pereunt. Sed  
uinum nouū in utres nouos mi-  
tunt, et ambo cōseruantur. Hæc  
illo loquente ad eos. ecce prin-  
ceps unus accessit, et adorabat  
eum dicens: Domine, filia mea  
modo defuncta est, sed ueni, im-  
pone manū tuam super eam, et  
uiuet. Et surgens IESVS seque-  
batur eum, et discipuli eius. Et  
ecce mulier quæ sanguinis flux-  
um patiebatur duodecim annis  
accessit retro, et tetigit fimbriā  
uestimenti eius. Dicebat enim  
intra se: Si tetigero tantum uesti-  
mentum eius, salua ero. At IE-  
SVS conuersus et uidens eā dix-  
it. Cōfide filia, fides tua te saluā  
fecit. Et salua facta est mulier  
ex illa hora. Et cū uenisset IESVS  
in domum principis, et ui-  
disset iuvenes et turbam tumult-  
uantem dicebat: Recedite, nō  
est enim mortua puella, sed dor-  
mit. Et deridebant eum. Et  
cum eiecta esset turba, intrauit,  
et tenuit manum eius, et dixit:  
Puella surge. Et surrexit spu-  
ella

Mat. 9. c.  
Luc. 8. c.

Luc. 8. c.  
Mat. 9. c.  
Luc. 8. c.

Mat. 9. c.  
Luc. 8. c.

Job. 11. b

ella, et exiit fama hæc in uniuersam terrā. Et transiente inde IESV, sequuti sunt eum duo cæci clamantes et dicentes: Mi fetele nostri fili! Dauid. Cum autem uenisset domum, accesserunt ad eū cæci. Et dicit eis IESVS. Creditis quia hoc possum facere uobis? Dicunt ei: Vtiq; Domine. Tunc tetigit oculos eorum dicens: Secundum fidem uestrā fiat uobis. Et aperti sunt oculi eorum. Et cōminatus est illis IESVS, dicens: Videte ne quis sciāt. Illi autem exeuntes diffamauerunt illū in tota terra illa. Egressis autem illis, ecce obtrulerunt ei hominem mutum, demonium habentem. Et electo demonio, loquutus est mutus, et miratæ sunt turbæ, dicentes: Nunquam apparuit sic in Israel. Pharisei autem dicebant: In principio demoniorū eiecit demones. Et circumibat IESVS omnes ciuitates et castella, docēs in Synagogis eorum, et predicans Euangelium regni, et curans omnem languorem, et omnem infirmitatem. Videns autem turbas, misertus est eis: quia erant vexati et iacentes sicut oues nō habentes pastorem. Tunc dicit discipulis suis: Messis quidē multa, operarii autem pauci. Rogate ergo dominum messis, ut mutet operarios in messem suam.

sellacose. And thys nyght wente out in to all that lande. And whan Iesus passed thence, they followed hym two blynde men. cryenge and sayenge: Thou sone of Dauid haue mercie vpon vs. Whan he was come home, the blynde came vnto hym, And Iesus sayd vnto them: Welle ye þ I am able to do thys vnto you? They sayde vnto hym: Yee. L. O. R. D. E. Then touched he theyr eyes, sayenge: Accordyng to your fayth be it vnto you. And theyr eyes were opened. And Iesus charged the, sayenge: Se that no man knowe. But they goynge out. publyshed it in all that lande. Whan these were departed, they presented vnto hym a deuill man hauninge a deuill. And whan the deuill was cast out, the deuill spake, and the people marvelled, sayenge: It was neuer thus sene in Irael. But the Pharisees sayde: He casteth out deuils in the prync of deuils. And Iesus wente aboute all the cyties and townes, teachyng in theyr Synagoges and preachyng the Gospell of the kyngdome, and healyng euery disease & euery infirmite. He sepyng the people, had compassion vpon them, because they were veyed, and lonyge as theye not hauninge a shepherde. Then sayeth he vnto hys disciples: The harvest truly is great, but the labourers are fewe. Wherefore the Lord of the harvest, that he maye sende labourers in hys harvest.

Math. 20

Mark. 7. 2  
Luce. 11. 9Math. 23. 2  
Mark. 1. 9Mark. 6. 2  
Luce. 11. 9Ezech. 34. 2  
Mark. 6. 2

Luce. 10. 9

1. Cor. 1. 9

## CAPVT. X.

Et

## The .x. Chapter.

N. III. And

Matth. 1. 2.  
Luc. 9. 1.  
9. 2. 3. 10. 2.



**A**d + hys twelſe Apoſtles  
beyng called together, he  
gave them power of un-  
cleane ſpytes, that they  
ſhuld caſt them out, and heale eu-  
ery diſeaſe and every infirmite. The  
names of the twelſe Apoſtles are  
theſe: fyrſt Simon whych is called  
Peter, and Andrew hys brother:  
Philippe and Bartymew: James  
of Zebede and Iohn hys brother:  
Thomas and Mathew the publi-  
cane: James alſo of Alpha, and Tha-  
deus. Simon of Canaan and Judas  
Iſcariot, whych alſo betrayed hym.  
Theſe twelſe byd Jeſus ſende, com-  
mauntynge the, & ſapeng: In to the  
wynde of the heþthen ſhal ye not go,  
and into the cyties of the Samarita-  
nes ſhall ye not entre, but go ye ra-  
ther vnto the ſhepe of the houſe of Is-  
rael whych are perſhed. + But you  
gopnge, preach, ſapenge: That the  
kingdome of heauens is at hande.  
Heale the ſpeche, raiſe the dead, cleſe  
the lepers, caſt out deuils. + Fre-  
ly haue ye receaued, geue ye frely.  
+ Doſſeſſe not ye golde nor ſyluer,  
nor monye in your girdels, nor a  
ſcrpye in the yourne, nor ſhues,  
nor a rodde: + For the labourer is  
woorthy of hys meat. But in to what  
cytle or towne ſo euer ye ſhal entre  
are ye who is woorthy in it: + there  
remaiue tyl ye departe. + But en-  
terynge in to a houſe, ſalute it, ſap-  
enge: Peace be to this houſe. And  
yf that houſe truly be woorthy, your  
peace ſhall come vpon it. But yf it  
be not woorthy, your peace ſhall re-  
turne agayne to your ſelfe. And  
who

Matth. 6. 1.

Act. 9. 1.

Matth. 6. 2.  
Luc. 9. 3.  
and 10. 4.

Phil. 1. 1.  
1 Tim. 5. 1.

Matth. 6. 1.  
Luc. 9. 3.  
and 10. 4.



**D**eſcenditis duodeci  
diſcipulis ſuis, dedit il-  
lis poteſtatē ſpirituū  
immūdonū, ut euertēt  
eos et curarent oēm languorē,  
et oēm infirmitatē. Duodecim  
autē apoſtolorū nomina ſunt hæc: 1  
Primus Simon qui dicitur Pe-  
trus, et Andreas frater eius, Phi-  
lippus, et Bartholomæus, Iaco-  
bus Zebedæi et Ioānes frater  
eius, Thomas, et Mathæus pu-  
blicanus, et Iacobus Alpha, et  
Thadæus, Simon Cananæus, et  
Iudas Iſcariotes, qui et tradidit  
eū. Iſos duodecim miſit IEſVS  
præcipiēs eis et dicēs: In uia gē-  
tiū ne abieritis, et in ciuitates  
Samaritanorū ne intraueritis,  
ſed potius ite ad oues quæ pe-  
tuerunt domus Iſrael. Eūtes autē  
predicate dicētes: Quia appro-  
pinquauit regnū cælorū, infirmos  
curate, mortuos ſuscitate, lepro-  
ſos mundate, demones eiciete:  
gratis accepistis gratis date: no-  
lite poſſidere aurū, neq; argētū,  
neq; pecuniā in ſonis ueſtris, nō  
perā i uia, neq; duas tunicas, ne-  
q; calciamentā, neq; ungā: dignus  
eſt operarius cibo ſuo. Sed i  
quācūq; ciuitatē aut caſtellū in-  
traueritis, interrogate quiſin ea  
dignus ſit, et ibi manete donec  
exeat. Intrātes autē in domū ſa-  
lutate eā, dicētes: Pax huic do-  
mui: et ſiquidē fuerit domus illa  
digna, ueniet pax ueſtra ſuper  
eā: ſi autē non fuerit digna, pax  
ueſtra reuertetur ad uos. Et  
quo

quicumq; non receperit uos neq;  
audierit sermones uestros, exe-  
untes foras de domo uel ciuita-  
te, excutite puluerem de pedi-  
bus uestris. Amē dico uobis ter-  
ribiliter erit terræ Sodomo-  
rum & Gomorrhæorum in die iu-  
dicii q̄ illi ciuitati. Ecce ego mit-  
to uos sicut oues in medio lupo-  
rum. Estote ergo prudentes sicut  
serpentes, & simplices sicut  
columbæ. Cauete autem ab ho-  
minibus. Tradent enim uos in  
conciliis, & in synagogis suis fla-  
gellabunt uos, & ad præfides &  
reges ducemini propter me, in  
testimonium illis & gentibus.  
Cum autem tradent uos, nolite  
cogitare quomodo aut quid lo-  
quamini: Dabitur enim uobis  
in illa hora quid loquamini.  
Non enim uos estis qui loqui-  
mini, sed spiritus patris uestri  
qui loquitur in uobis. Tradet au-  
tem frater fratrem in mortem,  
& pater filium, & insurgent filii  
in parentes, & morte eos affici-  
ent, & eritis odio omnibus ho-  
minibus propter nomen meum:  
qui autem perseuerauerit usq; in  
finem, hic saluus erit. Cum au-  
tem persequerentur uos in ciuita-  
te ista, fugite in aliam. Amen  
dico uobis, non consummabitis  
ciuitates israel, donec ueniat fi-  
lius hominis. Non est discipulus  
super magistrū, nec seruus super  
dominū suum. Sufficit discipulo,  
ut sit sicut magister eius: & seruo  
sicut dominus eius. Si patrem

familias

who so euer shall not receaue you,  
nor hear poure wordes, ye goynge  
forth from the house or citie, shake  
the dust from poure fete. Verely I  
saye vnto you: It shalbe easer for  
the sonde of Sodome and Gomorre  
in the daye of iudgemente, thā for þ  
citie. Behold, I sende you forth as  
shepe in the myddes of wolues. Be  
ye therfore wise as serpentes, and  
simple as doves. But beware of  
men: for they shall deliuer you vp  
in the counceils, and in they: Syna-  
goges shall they scourge you: Vnto  
prefides also & to kynges shall ye be  
led for me sake, for a testimonye on-  
to the and to þ heythens. But whā  
they shall deliuer you vp, take not  
ye thought howe or what ye maye  
speake: for it shalbe geuen you in  
that houre what ye shal speake. For  
it is not you that speake, but the  
spere of poure father that speaketh  
in you. The brother shall deliuer  
vp the brother vnto death, and the  
father the sonne. The chylderen  
also shal rise vp agaynst they: parē-  
tes, and shall put them to death, and  
ye shall be a hate vnto all men for  
my names sake: But who so  
shall contynue vnto the ende, he  
shalbe safe. But whan they shall  
persecute you in this citie, flye ye  
into another. Verely I saye vnto  
you: Ye shal not spynsh þ cities of Is-  
rael, tyl þ sonne of man come. The

Mat. 23. b  
and. 4. a

Luc. 10. a

Mat. 23. b  
Luc. 21. b  
Job. 16. aE  
Mat. 23. b  
Luc. 21. b  
and. 21. b

Mat. 23. b

Mat. 24. a

Mat. 23. b  
Mat. 24. a  
and. 24. a

Luc. 9. b



the good man of the house Beelzebub, how much more his household folk: Therefore shall not ye feare them. \* For ther is nothyng hyd that shall not be shewed: and secreete that shall not be knowne. That which I tel you in darknesse, tell ye in þ light: And that which ye heare in the eare, preach ye vpon þ house toppes. And feare not ye them that kyll the body, but maye not kyll the soule: But rather feare hym which is able to destroye bothe soule and body in to hell. Ye not two sparowes solde for a farthyng, and one of th: in shall not fall vpon the earthe wythout your father: But the heeres of youre heade are nombred also. Feare not ye therfore. Ye are better then manye sparowes. \* Euery one therfore that shal knowlege me before men, I also wyll acknowledge hym before my father which is in þ heauens. But who so shal deny me before men, hym also wyll I deny before my father which is in þ heauens. \* Thynke not ye that I came to sende peace into þ earth: I came not to sende peace but a swerde. For I came to separate a man agaynst his father, and þ daughter agaynst hyr mother, & the daughter in lawe agaynst hir mother in lawe: and a mans enemies his owne household folk. \* Who so loueth father or mother more then me, is not worthy of me. And he that loueth sonne or daughter aboue me, is not worthy of me. And whoso taketh not his crosse, and followeth me, is not worthy of me. He that synneth his lyfe, shall

familias Beelzebub uocauerunt quanto magis domesticos eius? Ne ergo timueritis eos. Nihil enim est opertum, quod non reueletur: et occultum, quod non sciatur. Quod dico uobis in tenebris, dicite in lumine: et quod in aure auditis, predicate super tecta. Et nolite timere eos, qui occidunt corpus, animam autem non possunt occidere: sed potius timete eum qui potest et animam & corpus perdere in gehennam. Nonne duo passeret assidue ueniunt, et unus ex illis non cadet super terram sine patre uestro? Vestri autem et capilli capitis omnes numerati sunt. Nolite ergo timere: multis passeribus meliores estis uos. Omnis ergo, qui confitebitur me coram hominibus, confitebor et ego eum coram patre meo qui in caelis est: qui autem negauerit me coram hominibus, negabo et ego eum coram patre meo qui in caelis est. Nolite arbitrari quia pacem uenerim mittere in terram: non ueni pacem mittere, sed gladium. Veni enim separare hominem aduersus patrem suum, et filiam aduersus matrem suam, et nurum aduersus socrum suam, et inimici hominis, domestici eius. Qui amat patrem aut matrem plus quam me, non est me dignus: et qui amat filium aut filiam super me, non est me dignus. Et qui non accipit crucem suam, et sequitur me, non est me dignus. Qui inuenit animam suam,

Mat. 4. b.  
Luc. 8. b.  
and. 1. 2. 8

Luc. 11. 8

Mat. 2. 6  
Luc. 9. c  
and. 12. 8

Luc. 11. f

Mat. 7. a.

Luc. 14. b.  
and. 17. b

Mat. 10. b



suam, perdet illam: et qui perdidit animam suam propter me, inueniet eam. Qui recipit uos, me recipit: Et qui me recipit, recipit eum qui me misit. Qui recipit prophetam in nomine prophetę, mercedem prophetę accipiet. Et qui recipit iustum in nomine iusti, mercedem iusti accipiet. Et quicumque potum diderit uni ex minimis istis calicem aque frigide tantum, in nomine discipuli, amen dico uobis: non perdet mercedem suam.

## CAPVT. XI.

**F**actum est, cum conuenerint IESVS precipiens duodecim discipulis suis, transiit inde ut doceret et predicaret in ciuitatibus eorum. Ioannes autem cum audisset in uinculis opera Christi, mittens duos de discipulis suis, ait illi: Tu es qui uenturus es, an alium expectamus? Et respondens IESVS ait illis. Euntes renunciate Ioanni quę audistis et uidistis: cęci uident, claudi ambulant, leprosi mundantur, surdi audiunt mortui resurgunt, pauperes euangelizantur, et beatus est qui non fuerit scandalizatus in me. Illis autem abeuntibus, cepit IESVS dicere ad turbas de Ioanne. Quid existis in desertum uidere arundinē uēto agitatā? Sed quid caulit

shall lose it: And he that shall lose hye selfe for my sake, shall finde it. And who so receaueth you, receaueth me: And he that receaueth me, receaueth him that sent me. He that receaueth a prophet in the name of a prophet, shall receaue a prophetes rewarde. And he that receaueth a ryghteous man, in the name of a ryghteous man, shall receaue a ryghteous mans rewarde. And who so euer shall geue to drinke one of these lēst, euen a cuppe of colde water onely in þ name of a disciple, verely I saye vnto you: he shall not lese his rewarde.

## The xi. Chapter.

**N**ow it came to passe, whā Iesus had synished comaundynge his disciples he wente thence, that he myghte teach and preach in theyr cities. But whā Iohn herde in bondes the wordes of Christe, he sendynge two of his disciples, sayde vnto hym: Art thou that art for to come, or do we loke for another? And Iesus answering said vnto the: Ye gounge on your waye, tell Iohn agayne the thynges that ye haue herde and sene. The blynde se, the lame walke, the lepers are censed, the deef heare, the deed eise agayne the poore are called to the gospel. And blessed is he that shall not be offēded agaynst me. They goynge theyr waye, Iesus began to saye vnto the people concernynge Iohn: What are ye gone forth in the wydernesse to se? A reede shaken wyth the wynde? But what came ye

Mat. 3. a.  
Joh. 1. 2. c.  
2. 1. c. 4. b.  
2. 1. c. 15. c.  
Joh. 1. 2. b.  
1. Reg. 18. a.

Mat. 9. c.

Luc. 7. b.

Mat. 11. b.

Mat. 11. b.

Luc. 7. c.

came ye forth for to see a man clothed wth soft clothes? Beholde, they that be clothed wth soft raiment, are in kynges houses. But what wente ye forth for to see? A prophet: Yee I saie vnto you, & more then a prophet: for thus is he of

Mat. 11. a  
Mat. 11. b

whome it is written: Beholde, I sende before thy face myne auuncell, which shal prepare thy waye before the. I. & Merely I saie vnto you: Amonge the chyldren of womē hath ther not tyen a greater then Iohn the baptist: But he that is lesse in the kyngdome of heauens is greater then he. From the dayes of Ihs the baptist vntyl now the kyngdome of heauens suffreth violence, and the violent plucke it vnto them. & for all the prophetes and the lawe haue prophesied vnto Ihs: And yf ye wyl receaue it, & this is Elias y is for to come. He y hath eares to heare, let hym heare. I. & But vnto whom shal I syle this generactō: It is syle vnto chyldren syle in the market, which cryng tē the y fellowses, say: We haue songe vnto you, & ye haue not daunced. We haue made lamētaes, & ye haue not mouened. for Ihs came nother eatyng nor drynkynge & they saie: he hath the deuell. The sonne of mā came eatyng and drynkynge, & they saie: Lo, a glotonous mā & an vniuersallye drynker of v pny, a frende of publicanes and synners. And wysdome is iustified of hyr chyldren. Then beganne he to vpreaye the cyties, in the which were many miracles of hys were done: because they had not done penance:

Luc. 16. c

Mat. 11. d  
Luce. 11. a

Luce. 7. b  
Joh. 1. b

Mat. 11. d  
Luce. 11. a  
Luce. 7. b  
Joh. 1. b  
Luce. 10. b

existis uidere, hominem molli-  
bus uestitū? Ecce qui molli-  
bus uestiuntur, in domibus regum  
sunt. Sed quid existis uidere, pro-  
phetam etiā dico vobis et plus  
quam prophetam. Hic est enim  
de quo scriptum est: Ecce ego  
mitto angelum meum ante faci-  
em tuam, qui preparabit uiam  
tuam ante te. Amen dico vobis,  
inter natos mulierum non surrex-  
it maior Ioanne Baptista, qui  
autem minor est in regno celo-  
rum maior est illo. A diebus au-  
tem Ioannis baptistae usque nūc  
regnum caelorum uim patitur,  
et uiolenti rapiunt illud. Omnes  
enim prophetae et lex usque ad  
Ioannem prophetauerunt: et si  
uultis recipere, ipse est Elias  
qui uenturus est. Qui habet au-  
res audiendi, audiat. Cui autem  
similem clamabo generationē  
istam? Similis est pueris sedenti-  
bus in foro, qui clamantes, cor-  
qualibus suis dicunt: Cecinimus  
uobis, et non saltastis: lamenta-  
uimus uobis, et non plāxistis. Ve-  
nit enim Ioannes neq; mandu-  
cās, neq; bibens, et dicunt: De-  
monium habet. Venit filius  
hominis manducans et bibens,  
et dicunt: Ecce homo uorax et  
potator uini, publicanorum et  
peccatorum amicus. Et iusti-  
ficata est sapientia a filiis suis.  
Tunc coepit exprobare ciui-  
tates, in quibus facta sunt  
plurimae uirtutes eius, quia  
non egissent poenitentiam:

Vt tibi Chorozaïm, ut tibi Bethsaida, quia si in Tyro et Sidone factæ essent uirtutes, quæ factæ sunt in uobis, olim in cilicio et cinere paenitentiam egissent.

Veruntamen dico uobis, Tyro et Sidoni remissius erit in die iudicii, quam uobis. Et tu Caphernaum, nunquid usque in cælum exaltaberis? usque in infernum descendes, quia si in Sodomis factæ fuissent uirtutes, quæ factæ sunt in te, forte mansissent usque in hanc diem. Veruntamen dico uobis, quia terræ Sodomorum remissius erit in die iudicii, quam tibi.

In illo tempore respondens IESVS, dixit: Cōfitebor tibi pater domine cœli et terræ, quia abscondisti hæc a sapientibus et prudentibus, et reuelasti ea paruulis. Ita pater, quoniam sic fuit placitum ante te. Omnia mihi tradita sunt a patre meo. Et nemo nouit filium, nisi pater: neque patrem quis nouit, nisi filius, et cui uoluerit filius reuelare. Veni te ad me omnes qui laboratis & onerati estis, et ego reficiā uos. Tollite iugum meum super uos et dūcite a me, quia mitis sum & humilis corde: et inuenietis requiem animabus uestris. Iugum enim meū suauē est, et onus meū leue.

Go vnto the Chorozaïm: Go vnto the Bethsaida: for yf the miracles that haue bene wrought in you, had bene done in Tyre and Sidon, they had somtyme done penance in beere cloth and ashen. Neuertheless I saye vnto you: Ye shalbe more easie vnto Tyre and Sidon in the daye of iudgement, then vnto you. And thou Caphernaum, wylt thou be exalted vp euen vnto heauen? Thou shalt come downe euen vnto hell. for yf the miracles that haue bene done in the, had bene wrought in Sodome, peraduenture they had remayned vnto this daye. Nevertheless I saye vnto you: That it shalbe easer to the sonde of Sodome in the daye of iudgement, then vnto the. + In that tyme Iesus answered, sayde: + I knowlege vnto the o father **L O R D** of heauen and earth, that thou hast hyd these thynges from the wyse and prudent, and hast shewed them vnto babes. Ene so father, for thus was it well pleased before the. + All thynges are geuen ouer vnto me of my ficher. + And no man hath knownt þ sonne but the father: nother hath ony mā known þ father, but the sonne, and he to whome the sonne wyl shewe. Come vnto me all ye that laboure and are laden, and I shall refreshe you. + Take my yock vpon you, and lerne of me, for I am meke and humble of hart: And ye shall fynde rest vnto your soules. + for my yacke is sweete, and my burthen lycht. +

Mat. 23. 12  
Luc. 10. 9

Mat. 13. 35  
Luc. 12. 6  
John. 1. 6

John. 7. 6  
John. 14. 6

Eccle. 6. 10  
Jer. 6. 6

John. 1. 6

## CAPVT. XII.

In illo

Chr. xii. Chapter. +

In

Mat. 1. 6  
Luc. 6. 2.

Mat. 11. 2

1. Reg. 11. 6

Obi. 4. b  
Mat. 9. 2

Mat. 1. 6  
Luc. 6. 6

Luc. 14. 2

Deut. 11. 2

**I**n that tyme + wente Ie-  
sus thozow the corne fi-  
des : but hys disciples be-  
pynge hungrye, + beganne  
to plucke the eares of corne, and to  
eate. But the Pharises seynge,  
sayde vnto hym: Beholde, thy disci-  
ples do that which is not lawfull for  
them to do in the Sabbathes. And  
he sayde vnto the: Haue ye not red  
what Dauid dyd + when he was an-  
hungred, and they that were wth  
hym, how he entered in to the house  
of God, and dyd eate of the shewbread  
whiche it was not lawfull for hym  
to eate, nother for them that were  
wth hym, but for the prestes onely?  
Or haue ye not red in the law, how  
that in the Sabbathes the prestes  
breake of Sabbath, and are without  
blame: But I saye vnto you, that  
here is one greater then the temple.  
But if ye dyd know what it is: + I  
wyl haue mercy and not sacrificie,)  
ye wold neuer haue condemned in-  
nocentes. For the sonne of man is  
LORDE also of the Sabbath. + And  
when he had departed thence, he came  
into the Synagoge: And beholde,  
a man hauiug a withered hand. And  
they axed hym, sayenge: + Is it not  
lawful to heale in the Sabbathes?  
that they myght accuse hym. But  
he sayde vnto them: What man shal  
it be of you, whiche hath one shepe  
and if it fall in to a pitte in of Sab-  
bathes, + wyl he not take holde and  
lyft it vp: how much more is a man  
better then a shepe? It is lawfull  
therfore to do good in of Sabbathes  
Then sayde he vnto the man: hold  
out

**I**n illo tempore abie-  
IESVS per sata sabbat-  
tor discipuli autem eis  
us esumentes carpes  
runt uellere spicas, & manduca-  
re. Pharisei autem uidentes, dixe-  
runt ei: Ecce, discipuli tui facio-  
unt, quod non licet eis facere  
sabbatis. At ille dixit eis: Non  
legistis quid fecerit Dauid, quan-  
do esuruit, & qui cum eo erant,  
quomodo intrauit in domum dei,  
& panes propositionis comedit  
quos non licebat ei edere, neq;  
his qui cum eo erant, nisi solis  
sacerdotibus? Aut non legistis in  
lege, quia sabbatis sacerdotes  
in templo sabbatum uiolant, &  
sine crimine sunt? Dico autem  
uobis, quia templo maior est hic.  
Si autem sciretis quid est: Mise-  
ricordiam uolo & non sacrifici-  
um, nunquam condemnassetis  
innocentes. Dominus enim est  
filius hominis, etiam sabbati. Et  
cum inde transisset, uenit in sy-  
nagogam eorum. Et ecce homo ma-  
num habens aridam. Et interroga-  
bant eum dicentes: Si licet sab-  
batis curare? ut accusarent eum.  
Ipse autem dixit illis: Quis erit  
ex uobis homo, qui habeat ouem  
unam, & si ceciderit hæc  
sabbatis in foueam, nonne tes-  
tebitur & leuabit eam? Quan-  
to magis melior est homo oue?  
Itaque licet sabbatis beneface-  
re. Tunc ait homini: Extende

de manum tuam. Et extendit, et restituta est sanitati sicut altera. Exeuntes autem Pharisei consilium faciebant aduersus eum, quomodo perderent eum IESVS autem sciens, secessit inde, et secuti sunt eum multi, et curauit eos omnes, et precepit eis, ne manifestum eum facerent: Ut adimpleretur quod dictum est per Isaiam prophetam, dicens: Ecce puer meus quem elegi, dilectus meus in quo beneplacuit anime mee. Ponam spiritum meum super eum et iudicium gentibus nuntiabit. Non contendet, neque clamabit, neque audiet aliquis in plaecis uocem eius, arundinem quasi scaram non confringet, et limum fumigans non extinguet donec eiciat aduictoriam iudicium, et in nomine eius gentes sperabunt. Tunc oblatu est ei demonium habens cæcus & mutus, et curauit eum: ita ut loqueretur et uideret. Et stupebant omnes turbæ, et dicebant: Nunquid hic est filius Dauid? Pharisei autem audientes, dixerunt: Hic non eicit demones nisi in Beelzebub principe demoniorum. IESVS autem sciens cogitationes eorum, dixit eis: Ois regnum diuinitus contra se, desolabitur: et ois ciuitas uel domus diuinitus contra se non stabit. Et si satanas satanam eicit, aduersus se diuinitus est: quomodo ergo stabit regnum eius? Et si ego

out thy hande. And he helde it out, & it was restoyed vnto health euen as the other. + + + But the Pharisees gopnge forth, wrought a counsell agaynst hym, howe they myght destruye hym. But Iesus knowynge, departed thence, & many followyd hym, and he healed them all, and commaunded the, that they shulde not make hym knowe. That it myghte be fulfilled whiche was spoken by Esay the prophet, sayeng: Beholde, my chylde whom I haue chosen: my beloued, in whome my soull is well pleased. I wyl put my sperte vpon hym, and he shall shewe iudgement vnto the people. he shall not stryue nor crye, nother shal any man heare his voyce in the stretes. A brused reede shal he not bryake, and smokynge stear shall he not quench, tyll he cast out iudgement vnto victory, and in hys name shall the people truste. + + Then was ther presented vnto hym a blynde & domme man, hauyng a deuill, and he healed hym, so that he spake and sawe. And all the people were astonnyed and sayde: Is not this the sonne of Dauid? But the Pharisees hea-synge, sayde: he casteth not out deuils, but in Beelzebub the prync of deuils. But Iesus knowynge theyr thoughtes, sayde vnto them: Euerp kyngdome diuided agaynst it selfe, shalbe desolate: and euerye cytie or house diuided agaynst it selfe, shal not stonde. And ys Satan cast out Satan, he is stypped agaynst hymselfe. Howe shall therfore his kyngdom endure: And ys I cast out

Mat. 12. 18.  
Joh. 12. 38  
and. 12. 38

Esay. 42. 1

Luc. 11. 18

Mat. 12. 28  
Luc. 11. 18  
Luc. 11. 18

deuils

deuils in Beelzebub, in whome do  
poure chyldren cast out: Therefore  
shall they be poure iudges. But yf I  
cast out deuils in the sperte of God  
the kyngdome of God then is come  
into you. + How maye any man  
entre into a straunge mans house, &  
spoyle his vessell, excepte he spyle  
hynde the stronge man, and then  
spoyle hys house: he that is not  
wyth me, is agaynst me: & he that  
gathereth not wyth me, scattereth  
abrode. Therefore I saye vnto you:

Luc. 11. c. Every speme & blasphemyp shall be  
forgiuen vnto mē, but þ blasphemyp  
of the sperte shall not be forgiuen.

And who so euer sayeth a worde a-  
gaynst the sonne of man, it shalbe  
forgiuen hym: + But who so euer  
sayeth a worde agaynst the holy  
gooste, it shall not be forgiuen  
hym, nother in thys worlde, nor

in the worlde to come. + Ether  
make the tre good & hys fruite good,  
or els make the tre euell & his fruite  
euell: for of the fruite is þ tre know-  
en. Ye generation of vipers, how can  
ye speake good thynges, when ye  
poure felues be euell: + for out of the  
abundaunce of the hart, the mouth  
spaketh. A good man out of a good  
treasure bringeth forth good thyng-  
es: And an euell man out of an  
euell treasure bringeth forth euell  
thynges. But I saye vnto you, that  
euerp ydle worde that mē shal haue  
spoken, they shall render accomptes  
of it in the daye of iudgement. + for  
out of thy wordes thou shalt be iustif-  
ied, and out of thy wordes þ shalt  
be condemned + Then answered  
hym

in Beelzebub eicio demones;  
filii uestri in quo eiciunt? Ideo  
ipsi iudices uestri erunt. Si autē  
ego in spiritu dei eicio de-  
mones, igitur peruenit in uos  
regnum dei. Aut quomodo po-  
test quisquam intrare in domum  
fortis, et uasa eius diripere, nisi  
prius alligauerit fortem, et tunc  
domum illius diripiet? Qui non  
est mecum, contra me est: & qui  
non congregat mecum, spargit.  
Ideo dico uobis: Omne peccatū  
et blasphemia remittetur homi-  
nibus, spiritus autē blasphemia  
non remittetur. Et quicumq;  
dix-  
erit uerbum contra filium homi-  
nis remitteretur ei, qui autem dix-  
erit contra spiritum sanctū, nō re-  
mitteretur ei, neq; in hoc seculo,  
neq; in futuro. Aut facite arbor-  
em bonam, et fructum eius bo-  
num: aut facite arborem malam  
et fructum eius malum: siquidē  
ex fructu arbor agnoscitur. Pro-  
genies uiperarū, quomodo pos-  
testis bona loqui, cum sitis mali?  
Ex abundantia enim cordis os  
loquitur. Bonus enim homo de  
bono thesauro profert bona, et  
malus homo de malo thesauro  
profert mala. Dico autem uobis,  
quoniam omne uerbum ociosū  
quod fuerit locuti homines, red-  
dent rationem de eo in die iu-  
dicii. Ex uerbis enim tuis iusti-  
ficaberis, et ex uerbis tuis con-  
demnaberis. Tunc responderūt  
ei

aliquidam de scribis & phariseis, dicentes: Magister, uolumus a te signum uidere. Qui respondens ait illis: Generatio mala & adultera signum querit, & signum non dabitur ei, nisi signum Iona prophete. Sicut enim fuit Iona in ventre ceti tribus diebus & tribus noctibus, sic erit filius hominis in corde terre tribus diebus & tribus noctibus. Viri Niniuite surgent in iudicio cum generatione ista, & condemnabunt eam: quia poenitentiam egerunt in predicatione Iona, & ecce plusquam Iona hic. Regina Austri surget in iudicio cum generatione ista, & condemnabit eam: quia uenit a finibus terre audire sapientiam Salomonis. Et ecce plusquam Salomon hic. Cum autem im-mundus spiritus exierit ab homine, ambulat per loca arida, querens requiem, & non inuenit. Tunc dicit, reuertar in domum meam unde exiui. Et ueniens inuenit eam uacantem, scopis mundatam, & ornatam. Tunc uadit & assumit septem spiritus secum nequiores se. Et intrantes habitant ibi: & fiunt nouissima hominis illius peiora prioribus. Sic erit & generatio nunc pessima. Adhuc eo loquente ad turbas, ecce mater eius & fratres stabant foris, querentes loqui ei. Dixit autem ei quidam: Ecce mater tua & fratres

hym certayne of the scribes and pharises, sayenge: Master, we wyl se a token of the. Whych answerynge sayd vnto them: • The euell and aduolterous generacion seeketh a token, and there shall not a token be geuen vnto it, but the token of Jonas the prophete. • For lyke as Jonas was in the whales belly thre dayes and thre nyghtes: So shal the sonne of man be in the harte of the earth thre dayes and thre nyghtes. The men of Ninue shall rse in the iudgement wth this generacion, and shall condemne it, b. cause they dyd penaunce at the preachynge of Jonas: and behold, here is one more than Jonas. The queene of a south shal rse in the iudgemēt w thys generacion, and shall condemne it, b. cause she came from the uttermost coastes of the earth to heare & wyse dome of Salomon: & behold, here is one more than Salomon. • But whā an uncleane sprete is gone out of a mā, he walketh thorow hye places, schynge rest, & fyndeth not. Thā sayeth he: I wyl retorne in to my house, wher I cam forth. And he cōmynge, fyndeth it voyde, swete & garnyshe. Than goeth he & taketh wth hym. seue other spretes worse than hymselfe, and they entrynge dwell there, & a last thynges of that mā, become worse than the fyrst. So shal it be also vnto this most euell generaciō. • Whyt he was pet sprehynge vnto a people, behold, hys mother & brethē stode about, requyring to speake vnto hym. A certayne mā sayd vnto hym: Behold, thy mother

Matth. 16. a  
Matth. 23. b  
Luc. 11. c

Jonas. 1. a

Jonas. 1. a

1. Reg. 10. a  
1. Para. 9. a

Luc. 11. b

1. Petri. 1. b  
Matth. 12. a

Matth. 12. a  
Luc. 12. b

II. 1. & thy

brethren stande without, requiringe  
to speake vnto the. And he answer-  
ynge to hym that tolde hym sayde:  
Why is my mother, and who be  
my brethren? And he stretchynge  
forth the hande vnto hys disciples,  
sayde: Beholde, my mother and my  
brethren. • For who so euer doth the  
will of my father whiche is in hea-  
uen, he is my brother, sister and  
mother.

The .xlii. Chapter.

**I**n that daye Iesus goynge  
forth out of the house, sat  
by the see syde. And there  
were gathered together  
vnto hym muche people, so that he  
goynge vp in to a lytle shyppe, satte  
hym downe, and all the people stode  
in the shore, and he spake many thin-  
ges vnto them in parables. sayenge:  
Beholde, he that soweth, went forth  
to sowe hys seede. And whyle he sow-  
eth, some fell by the waye syde, and  
the byrdes of the ayre came and vnde  
rate them vp. Some fell in to stony  
places, where they hadde not much  
earth, and immediatly they sprang  
vp, because they hadde not depth of  
grounde. But when the sunne was  
ryse, they caught heate, and because  
they had not roote they withered a-  
waye. Some fell in to thornes, and  
the thornes grewe vp and choked  
thē. Some fell in to a good grounde, &  
gaue fruite, some an hundred fold,  
some sixtyfold, & thirtie fold. Who  
so hath eares to heare, let hym heare.

• And the disciples approachynge nye  
sayd vnto hym: Why speakest thou  
vnto them in parables? Whych an-  
swerynge

fratres tui foris stant, querentes  
te alloqui. At ipse respondens  
dicenti sibi, ait: Quare est mater  
mea, & qui sunt fratres mei? Et  
extendens manum in discipulos  
suos, dixit: Ecce mater mea, &  
fratres mei. Quicumque enim fece-  
rit uoluntatem patris mei, qui in  
caelis est, ipse meus frater, soror,  
& mater est.

CAPVT. XIII.

**I**n illo die exiens Ie-  
sus de domo, sede-  
bat secus mare. Et co-  
gregata sunt ad eum  
turbae multae: ita ut nauiculam  
ascendens sederet, & omnis tur-  
ba stabat in littore, & locutus est  
eis multa in parabolis dicens:  
Ecce, exiit qui seminat semina-  
re, Et dum seminat: quaedam  
cecidērunt secus uiam, & uene-  
runt uolucres caeli & comede-  
runt ea, alia autem ceciderunt  
in petrosa, ubi non habebant  
terram multam, & continuo ex-  
orta sunt, quia non habebant  
altitudinem terrae. Sole autem  
orto, assuauerunt, & quia non  
habebant radicem, aruerunt:  
Alia autem ceciderunt in spinas,  
& creuerunt spinæ & suffocau-  
erunt ea: Alia autem ceciderunt  
in terram bonam, & dabant  
fructum, aliud centesimum, ali-  
ud sexagesimum, aliud tricesi-  
mum. Qui habet aures audien-  
di audiat. Et accedentes disci-  
puli dixerunt ei: Quare in pa-  
rabolis loqueris eis? Qui re-  
spondens

Job. 14. 5

Matth. 4. 2  
Luc. 2. 8

Matth. 4. 2  
Luc. 2. 8



spondēs ait illis: Quia uobis datū est nosse mysteria regni cœlorum, illis autem non est datū. Qui enim habet, dabitur ei, et abundabit: qui autem non habet, et quod habet auferetur ab eo. Ideo in parabolis loquor eis, quia uidentes non uident, et audientes non audiunt, neque intelligunt adimpleatur in eis propheta Isaac dicentis: Auditui audietis et non intelligetis, et uidentes uidebitis, et non uidebitis. Incrassatum est enim cor populi huius, et auribus grauitur audierunt, et oculos suos clauferunt: nequando uideant oculis et auribus audiant, et corde intelligant et conuertantur et saluentur eos. Vestri autem beati oculi, quia uident: et aures uestrę quia audiunt. Amen quippe dico uobis, quia multi prophetę et iusti cupierunt uidere quę uidetis, et non uiderunt: et audire quę auditis, et non audierunt. Vos ergo audite parabolam seminantis: Omnis qui audiuerit uerbum regni, et non intelligit, uenit malus et rapit quod seminatum est in corde eius: hic est qui secus uia seminatus est. Qui autem super petrosa seminatus est, hic est qui uerbum audit, et continuo cum gaudio accipit illud. Non autem habet in se radicem, sed

swetynge sayd vnto them: Because that vnto you it is geuen to knowe the mysteries of the kyngdome of heauens, + but vnto them it is not geue. + for whoso hath, to hym shal be geuen, and he shall haue abundance: But who so hath not, from hym shalbe taken awaye euen that wherch he hath. Therefore speake I vnto them in parables, because they seynge do not se. and they hearynge do not heare, nother do they vnderstande, that in them may be fulfilled the prophesie of Esay. I saynge: + Wth hearynge shal ye heare, and not vnderstande: And seynge shal ye se and not se. for the harte of thys people is made grosse: wth eares also haue they herde heuelp, + shut theyr eyes: lest at any tyme they se wth eyn, and heare wth eares, + vnderstande wth harte, and be turned, and I heale them. + But blessed are your eyes: for they se: and your eares, for they heare. Verely I saye vnto you, that many prophetes and righteous men haue longed to se þe thinges which ye se, + they haue not sene: And to heare þe thinges which ye heare, and they haue not herde. + Heare ye therefore þe parable of the sower: Every one that heareth the worde of the kyngdome and vnderstandeth not, the euill cometh and taketh awaye that which was sowne in hys harte: Thys is he that is sowne by the waye side. He that is sowne vpon the stony places, the same is he that heareth the worde, + immediatly receaueth it wth ioye. he hath not a rote in hym selfe, but

1. Cor. 12.  
Mat. 13.  
Luc. 8.  
and 19. 8

Mat. 23.  
Mat. 23.  
Luc. 11. 6  
Acta 18. 6  
Roma 11. 8

Luc. 10. 9

1. Pet. 1. 8

Mat. 13.  
Luc. 8. 6

is but for a tyme. When trouble and persecution commeth to passe for the wordes sake, immediatly he is offended. He that is sown in the thornes, the same is he that heareth the worde of God, and the carefullnesse of this worlde and the deceitfulnesse of riches choketh vp the worde, & it is made without frute.

But he that is sown in the good ground, the same is he that heareth and vnderstandeth the worde, & bringeth frute, and some yeldeth truly

**Matth. 13.** An hundred fold, some fiftie fold, some thirtie fold. • Another parable put he forth vnto them, sayinge:

• The kyngdome of heauens is become lyke vnto a man that dyd sowe good seede in his feilde. But whyle men were on slepe, his enemye came, and sowed tares therevpon, euen in the middes of the wheate, & wente bys waye. When the blade was growen vp, and had yelded frute, thā appeared the tares also. But the seruauntes of the householder commaunde nre, sayd vnto hym: Syr, dyddest thou not sowe good seede in thy feilde? Whence therfore hath it tares? And he sayd vnto them: That same hath the enuyous man done.

But the seruauntes sayd vnto hym: Wyle thou we go and gather them by? And he sayd: No, lest happely ye gatherynge the tares, plucke vp the wheate also together wylh them.

Suffre ye eyther of them to growe vnto the haruest, and in the tyme of haruest I shall saye to the reapers: Gather ye fyrste the tares, & bynde them together in sheaves to burne, but ga-

est temporalis: Facta autem tribulatione & persecutione propter uerbum, continuo scandalizatur. Qui autem seminatus est in spinis, hic est qui uerbum dei audit, & sollicitudo seculi istius & fallacia diuitiarum suffocat uerbum, & sine fructu efficitur. Qui uero in terram bonam seminatus, hic est qui audit uerbum & intelligit, & fructum affert: & facit aliud quiddam centesimum, aliud autem sexagesimum, aliud uero tricesimum. Aliam parabolam proposuit illis, dicens. Simile factum est regnum celorum homini qui seminauit bonum semen in agro suo: cum autem dormirent homines, uenit inimicus eius & superfeminauit zizania in medio tritici, & abiit. Cum autem creuisset herba, & fructum fecisset, tunc apparuerunt & zizania. Accedentes autem serui patris familias dixerunt ei: Domine nonne bonum semen seminasti in agro tuo? unde ergo habet zizania? Et ait illis: Inimicus homo hoc fecit. Serui autem dixerunt ei: Vis imus & colligimus ea? Et ait: Non, ne forte colligentes zizania, etradicetis simul cum eis & triticum. Sinite utraq; crescere usq; ad messem & in tempore messis, dicam mesoribus. Colligite primum zizania, & alligate ea in fasciculos ad comburendum & tritici

tritum autem congregate in  
horreum meum. Aliam parabolam  
proposuit eis dicens. Simile est  
regnum celorum grano sinapis  
quod accipiens homo semina-  
uit in agro suo, quod minimum  
quidem est omnibus seminibus.  
Cum autem creuerit, maius est  
omnibus oleribus, et fit arbor,  
ita ut uolucres celi ueniant et  
inhabitent in ramis eius. Aliam  
parabolam locutus est eis: Simi-  
le est regnum celorum semen  
eo quod acceptum mulier abscō-  
dit in farinæ satis tribus, donec  
fermentatum est totum. Hæc  
omnia locutus est IESVS in pa-  
rabolis ad turbas: et sine pa-  
rabolis non loquebatur eis: ut im-  
pleretur quod dictum est per pro-  
phetam dicentem: Aperiam in  
parabolis os meum, eructabo ab-  
scōdita a constitutione mundi  
Tunc dimissis turbis, uenit in do-  
mum et accesserunt ad eum disci-  
puli eius, dicentes: Educere no-  
bis parabolam zizaniorum agri  
Qui respondens, ait: Qui semi-  
nat bonum semen, est filius ho-  
minis: Ager autem est mundus  
Bonum uero semen, hi sunt filii  
regni: Zizania autem filii sunt ne-  
quæ: Inimicus autem qui se mi-  
nauit ea, est diabolus Messis ue-  
ro consummatio seculi est: Messo-  
res autem angeli sunt. Sicut er-  
go colliguntur zizania et igni cō-  
burentur, sic erit in consumma-  
tione seculi: Mittere filius hois  
angelos

gather the wheat in to my barn. +  
Another parable put he forth vn-  
to them sayenge. • The kyngdome  
of heauens is lyke vnto a grane of  
mustarde seede, which a mā sathnge,  
sowed in hys felde whych verily is  
the leest in all sedes. But when it  
hath growen vp, it is greater thā all  
herbes, and becommeth a tre, so that  
the byrdes of þe ayre maye come and  
dwell in the branches therof. Ano-  
ther parable spake he vnto the. • The  
kyngdome of heauens is lyke vnto  
leuen, whych taken a womā byrdech  
in thre peckes of mrell. tll it is all  
uended. • All these thynges spake Je-  
sus vnto the people in parables, and  
wpythout parables spake he not vnto  
them, That it myghte be fulfilled  
whych was spoken by the prophete,  
sayenge: • I shall open my mouth in  
parables, I shall tell out hyd thynges  
from the making of the worlde.  
+ When the people bryngge sente a-  
wayne, he came in to the house. • And  
hys disciples approached nye vnto  
him sayenge: Enpounde vnto vs the  
parable of the tares of the felde.  
Whych answerynge sayd: he that  
soweth the good seede, is the sonne of  
man: The felde is the worlde:  
The good seede, those are the chyld-  
deren of the kyngdome: The ta-  
res, those be wyched chylderren:  
The enemye that sowed them, is  
the deuill: • The harueste is the  
ende of the worlde: The reapers are  
the angels. Lyke as þe tares therefore  
are gathered together and brened in  
the fyre, so shall it be in the ende of  
the worlde: The sonne of man shall  
E.iii. sende

Mark 4. c.  
Luc. 13. 18.

E  
Luc. 13. 18

Mark 4. 10

Mat. 13. 35

Mark 4. 10

Mat. 13. 39

sende hys angels, and they shall gather out of hys kyngdome all falseders, and them that committe iniquite, and they shall cast them in to the chymney of fyre. There shalbe weppinge and gnashynge of teth.

• Then shall the ryghteous shyne as ☿ Sonne in ☿ kyngdome of theys father. Who so hath eares to heare, let hym heare. ++ Agayne. the kyngdome of heauens is lyke vnto treasure hyd in the felde, wher the mā that spndeth bydeth, & faz tope ther. of goeth and selleth all that he hath and byrth thit felde. Agayne, the kyngdome of heauens is lyke vnto a marchant man sekynge good perles.

• Whā one precious perle was founde, he wente and sold all that he had and bought it. Agayne the kyngdome of heauens is lyke vnto a nette cast in to the see, and gatherynge together of euery kynde of fyshes, wher whan it was full, they drawynge out and speynge by the shore, chose the good fyshes in to theyr vessels, but cast out the euell. • So shall it be in the ende of the worlde. The angels shall go forth and separate the euell from the myddes of ☿ ryghteous, and shall caste them in to the chymney of fyre. • There shalbe weppinge and gnashynge of teth. haue ye vnderstande all these thynges.

They said vnto him: Yee LORD. he sayd vnto the: Euery scribe thrtfoze learned in the kyngdome of heauens, is lyke vnto a man an housholder, that byryngeth out of hys treasure new thynges and olde. + • And it came to passe, whan Jesus had ended

angelos suos, et colligit de regno eius omnia scandala, et eos qui faciunt iniquitatem, et mittent eos in caminum ignis. Ibi erit fletus et stridor dentium.

Tunc iusti fulgebunt sicut sol in regno patris eorum. Qui habet aures audiendi audiat. Iterum simile est regnum celorum thesauro abscondito in agro, quem qui inuenit homo abscondidit, et pro gaudio illius uadit et uendit uniuersa quae habet, et emit agrum illum. Iterum simile est regnum celorum homini negotiatori, quaerenti bonas margaritas. Inuenta autē una preciosa margarita, abiit, et uendidit omnia quae habuit: et emit eam. Iterum simile est regnum celorum sagene missae in mare, et ex omni genere piscium congregantis quam cum impleta esset, eductes, et secus litus sedentes elegerunt bonos in uasa, malos autem foras miserunt. Sic erit in consummatione seculi: exibunt angeli et separabunt malos de medio iustorum, et mittent eos in caminum ignis, ibi erit fletus et stridor dentium. Intellexistis haec omnia? Dicunt ei: Sic Domine. At illis: Ideo omnis scriba doctus in regno celorum, similis est homini patrifamilias, qui profert de thesauro suo noua et uetera. Et factum est, cum consummasset IESVS parabo

Matth. 12. b  
Sept. 1. b  
Luc. 15. c

Matth. 13. b

Matth. 21. b

Matth. 23. c

Matth. 24. a  
Luc. 14. b

parabolas istas, transiit inde. Et  
ueniens in patriam suam, doce-  
bat eos in Synagogis eorū, ita  
ut mirarentur et dicerent: Vnde  
hanc sapientia haec et uirtutes?  
Nōne hic est fabri filius, nōne  
mater eius dicitur Maria? et fra-  
tres eius Iacobus et Ioseph et  
Simon et Iudas? et sorores eius  
nōne oēs apud nos sūt? Vnde er-  
go hunc omnia ista? Et scandali-  
zabantur in eo. IESVS autem  
dixit eis: Non est propheta sine  
honore, nisi in patria sua, et in  
domo sua. Et non fecit ibi uirtu-  
tes multas, propter incredulita-  
tem illorum.

## CAPVT. XIII.

**I**n illo tempore, audi-  
uit Herodes Tetrar-  
cha famam IESV, et  
auit pueris suis. Hic est  
Ioannes Baptista, ipse interit a  
mortuis, et ideo uirtutes operā-  
tur in eo. Herodes enim tenuit  
Ioannem, & alligauit eum, et po-  
suit in carcerem propter Hero-  
diadem uxorem fratris sui. Di-  
cebat enim illi Ioannes: Non li-  
cet tibi habere eam. Et uolens  
illum occidere, timuit populū,  
quia sicut prophetam eum habe-  
bant. Die autem natalis Hero-  
dis, saltauit filia Herodiadis in  
medio, et placuit Herodi. Vnde  
cū iuramento pollicitus est ei da-  
re quodcūq; postulasset ab eo.  
At illa premonita a matre sua:  
Da mihi inquit, hic i discocaput  
Ioannis

ended these parables, he departed  
thence. And cominge in to his co-  
try, he taught them in the Syna-  
gogues, so that they marvelled and  
sayde: Whence cometh this wise  
dome and vertues vnto hym? Is  
not this the carpenters sonne? Is  
not this mother called Mary? And  
his brethren James and Joseph and  
Simon and Jude, and his sisters,  
are they not all with vs? Whence  
than hath he all these things? And  
they were offended in hym. But  
Jesus sayde vnto them: A prophete  
is not without honoure but in his  
owne countrey, and in his owne house.  
And he dyd not there many mira-  
cles because of the vnbelefe.

## The xiii. Chapter.

**I**n that tyme Herode the  
Tetrarcha herde the  
name of Iesu, and sayd vnto  
his seruantes: This  
is Iohn the baptist, he is risen from  
the dead, and therefore do inpracles  
withe in hym. For Herode heide  
Iohn and bounde hym and put hym  
in prison because of Herodias his  
brothers wyfe. For Iohn sayd vnto  
hym: It is not lawfull for the to  
haue her. And he wylonge to put  
hym to death, feared the people. Be-  
cause they espymed hym as a prophet.  
In the daye of Herodes birth dyd  
the daughter of Herodias daunce in  
the myddes, & it pleased Herode.  
Wherefore he promysed with an oth  
to geue her, what so euer she wolde  
haue ased of hym. And she beyng  
counseled afore of hyr mother, sayde:  
Geue me here in a platter the head

L.iii. of

Job. 4. c

Mat. 13. c  
Luc. 4. c  
Job. 4. cMat. 13. c  
Luc. 4. c  
Tetrarcha  
is he that  
baptizeth.  
Section 9.  
the  
fourth part  
of a great  
lordshippe  
L.iii. cL.iii. c. 13. b  
and. 10. c

Gen. 4. c

Mat. 11. c

Mat. 6. c

of Ihon the baptist. And the kynge was surp: but because of the oth and them that sat together at the table, he commaunded it to be gruen.

And he sente, and he beheard Ihon in the prison. And hys heade was brought in a platter, and geuen vnto the damessell, & she brought it vnto his mother. His disciples also appocheynge nye, toke his body and buried it, and they commynge tolde Iesus. **Wherch** whan Iesus had herde he departed thence in a lytle ship in to a deserte place out of the waye.

**And** whan þ people had herd, they followed hym on foote out of the cyties. And he departynge thence, saw a great multitude, and had ppytie on them, and healed theyr sycke. But whan the euen was come, hys disciples came to hym, sayeng: It is a deserte place, & þ houre is now ouerpast sende thou the people awaie, that they goynge maye bye them meate. But Iesus sayd vnto them: They haue no neede to go, geue ye them to eat. They answered hym: We haue not here but fyue breads and two fyshes. Wherch sayd vnto the: Wyngme them hether. And whā he had comanded the people to syt downe vpo the grasse, whan the fyue breades & two fyshes were taken, he lokynge vp in to the heauen, blessed, & brake, and gaue the breades vnto hys disciples, but the disciples gaue vnto the people. And they all byd rate and were fylled. And they toke the remnauntes, euen twelue basnettes full of broken meates. The nombre

Iohannis Baptiste. Et contristatus est rex. Propter iuramentum autem & eos qui pariter recumbabant, iussit dari. Misitq; & decollauit Iohannem in carcere. Et alatum est caput eius in disco, & datum est puellæ, & illa attulit matri suæ. Et accedentes discipuli eius, tulerunt corpus eius, & sepelierunt illud, & venientes nuntiauerunt Iesu. Quod cum audisset Iesus, secessit inde in nauicula in locum desertum seorsum: & cum audissent turbæ, secutæ sunt eum pedestres de ciuitatibus. Et exiens Iesus vidit turbam multam, & misertus est eis, & curauit languidos eorum. Vespere autē factō, accesserunt ad eum discipuli eius, dicentes: Desertus est locus, & hora iam præterit, dimitte turbas, ut euntes in castella, emant escas. Iesus autem dixit eis: Non habent necesse ire, date illos vos manducare. Responderunt ei: Nō habemus hic nisi quinq; panes, & duos pisces. Qui ait eis: Afferete mihi illos huc. Et cū iussisset turbā discumbere super fœnum, accepit quinq; panibus & duobus piscibus, aspiciens in cœlum, benedixit, & fregit, et dedit discipulis panes, discipuli autem turbis, & manducauerunt omnes, & saturati sunt. Et tulerunt reliquias duodecim coplinos fragmentorum plenos. Manducauerunt

Matth. 6. 2.  
Luce. 9. 6.

Ioh. 6. 8.

Manducantium autem fuit numerus, quinq; milia uirorum, exceptis mulieribus & paruulis. Et statim compulit IESVS discipulos ascendere in nauiculam & præcedere eum trans fretum, donec dimitteret turbas. Et dimissa turba, ascendit in montem solus orare. Vespere autem facto, solus erat ibi: nauicula autem in medio mari iactabatur fluctibus: erat enim contrarius uentus. Quarta autem uigilia noctis, uenit ad eos ambulans super mare. Et uidentes eum super mare ambulantem, turbati sunt, dicentes: Quia phantasma est. Et præ timore clamauerunt. Statimq; IESVS locutus est eis, dicens: Habete fiduciam, ego sum, nolite timere. Respondens autem Petrus, dixit: Domine, si tu es, iube me ad te uenire super aquas. At ipse ait: Veni. Et descendens Petrus de nauicula ambulabat super aqua, ut ueniret ad IESVM. Videns uero uentum ualidum, timuit, & cum cœpisset mergi, clamauit, dicens: Domine saluum me fac. Et continuo IESVS extendens manum, apprehendit eum, & ait illi: Modicæ fidei quare dubitasti? Et cum ascendisset in nauiculam, cessauit uentus. Qui autem in nauicula erant, uenerunt & adorauerunt eum, dicentes: Vere filius dei es.

of the eaters was fyue thousande of men, besyde women and chyldren. And immediatly Iesus caused the disciples to go vp into a lytle shippe and to go before hym ouer the water, tyll he sent awaye the people. And the people beyng sent awaye, he wente vp in to a mountayne to praye hymselfe alone. When þe euen was come to pas, he was there alone. But the lytle shippe was tossed wpyth waues in the myddes of þe see, for the wynde was contrary. But in þe fourth watch of the nyght he came vnto them walkyng vpon the see. And they sepyng hym walkyng vpon the see, were troubled, sayenge: That it is a vision. And for feare they cryed out. And immediatly Iesus spake vnto them sayenge: Haue confidence, it is I, feare not. But Peter answerynge, sayd: Lord, if it be thou, commaunde me to come vnto the vpon the waters. And he sayde: Come. And Peter goyng downe out of the lytle shippe walked vpon the water, þe he myght come vnto Iesus. But he sepyng the wynde stronge, he was afayed. And when he had begonne to synke, he cryed, sayenge: Lord, saue thou me. And immediatly Iesus stretchynge forth the hande, toke holde of hym, and sayde vnto him: O thou of lytle fayth, why hast thou doubted? And when he was come vp in to the lytle shyppe, the wynde ceased. They that were in the shyppe, came and worshipped hym, sayenge: Truly þe art the sonne of God.

Mat. 14. 22  
Ioh. 6. 16

Luc. 8. 16

D

Mat. 14. 22

And



And whan they were gone ouer þ  
water, they came in to the londe of  
Genesar. And whan the me of that  
place had knowne hym, they sent in  
to al that contry, and presented vn-  
to hym all suche as were euell at  
ease, and they prayed hym, that they  
myght but touche the hēme of hys  
garment. And whosoever touched,  
were safe.

The .xv. Chapter. +

**M**at. 7. 9. **AT**hen came vnto hym from  
Iherusalem the scribes and  
Pharises, sayenge: Why  
do thy disciples transgresse  
the tradicions of the elders: for they  
wash not theyr handes, whan they  
eate bread. But he answerenge sayd  
vnto them: Why do ye also trans-  
gresse the commaundement of God  
for your owne tradicions sake: For  
God hath sayde: \*Honoure thou fa-  
ther and mother. And who so euer  
curseth father or mother, let hym  
dye by death. But ye saye: \*Who  
soever shall say to father or mother:  
What gift soeuer is of me, it shall  
proft the, and he shall not honoure  
hys father or hys mother. And the  
commaundement of God haue ye  
made of none effecte for your owne  
tradicions sake: Ye pphocites, well  
hath Esay propheted of you, sayng:  
\*Thys people honoureth me with  
lippen, but theyr hart is farre fro  
me. In vayne do they serue me, tea-  
chyng the doctrynes and preceptes  
of men. And whan the people were  
called together vnto hym, he sayde  
vnto them: Heare and vnderstande:  
That which entrecheth in to þ mouth  
despleth

Et cum transisset, uenit in  
in terram Genesar. Et cum ego-  
nouissent eum uiri loci illius, mis-  
serunt in uniuersam regionem il-  
lam, & obtulerunt ei omnes ma-  
le habentes, & rogabant eum, ut  
uel simbram uestimenti eius tan-  
gerent. Et quicumque tetigerunt  
saluati sunt.

CAPVT. XV.

**U**nc accesserunt ad e-  
um ab Hierosolymis  
scribae & pharisei di-  
centes. Quare discipu-  
li tui transgrediuntur traditio-  
nem seniorum non enim lauant  
manus suas, cum panem mandu-  
cant. Ipse autem respondens, ait  
illis: Quare & uos transgredimi-  
ni mandatum dei propter tradi-  
tionem uestram? Nam deus di-  
xit: Honora patrem & matrem.  
Et qui maledixerit patri uel ma-  
tri, morte moriatur. Vos autem  
dicitis: Quicumque dixerit patri  
uel matri: Muris quodcumque est  
ex me tibi proderit: & non ho-  
norificabit patrem suum aut ma-  
trem suam, & irritum fecistis ma-  
datum dei propter traditionem  
uestram. Hypocritae. bene pro-  
phetauit de uobis Isaias, dicens:  
Populus hic labiis me honorat,  
cor autem eorum longe est a  
me. Sine causa autem colunt  
me, docentes doctrinas & ma-  
data hominum. Et coruocatis ad  
se turbis, dixit eis: Audite & in-  
telligite: Non quod intrat in os  
coinquinat

Exod. 20. 12.  
Deut. 5. 16.  
Mat. 23. 2.

Exod. 21. 17.

Exod. 23. 2.  
Leuit. 19. 14.



coinquinat hominem, sed quod procedit ex ore, hoc coinquinat hominem. Tunc accedentes discipuli eius dixerunt ei: Scis quia a pharisei, audito uerbo hoc, scandalizati sunt? At ille respondens ait: Omnis plantatio quam non plantauit pater meus cælestis eradicabitur. Sinite illos, cæci sunt, & duces eorum: cæcus autem si egro ducatur praestet, ambo in foueam cadunt.

Respondens autem Petrus dixit ei: Ediffere nobis parabolam istam. At ille duxit: Adhuc & uos sine intellectu estis? Non intelligitis, quia omne quod in os intrat, in uentrem uadit, et in secesum emittitur? Quæ autem procedunt de ore, de corde exeunt et ea coinquinant hominem:

De corde enim exeunt cogitationes malæ, homicidia, adulteria, fornicationes, furta, falsa testimonio, blasphemie. Hæc sunt quæ coinquinant hominem. Nō lotis autem manibus manducare, non coinquinat hominem.

Et egressus inde IESVS, secessit in partes Tyri et Sidonis. Et ecce mulier Cananea egressa e finibus illis, clamauit, dicens ei: Misere mei domine fili Dauid, filia mea male a demonio uexatur. Qui non respondit ei uerbum. Et accedentes discipuli eius, rogabant eū, dicentes: Dimitte eam, quia clamat post nos

Ipse

despleth not a man, but that whiche procedeth out of the mouth, that despleth a man. The his disciples also iminge nye, sayd vnto hym: knowest thou that the pharisees: ha they herbe thys sapenge, were offended? Ant he answeringe, sayde: Every plant that my heauenly father hath not planted, shalbe rooted out. Let them alone, they are blynd, and the leaders of the blynde. If the blynde leade the blynde, they fall both into the ditch. Peter answeringe sayde vnto hym: Expounde vnto vs this parable. And he sayde vnto them:

Ye you also yet wythout vnderstondyng: Do ye not vnderstande, that euery thyng which entreteth in to a mouth, goeth in to the belly, and is cast out in to the draught? But those thynges whiche procede out of the mouth, go out from the hart, and they desple a man: For out of the hart go euell thoughtes, manslaughteres, aduautries, fornicacions, thestes, false wytnesses, and blasphemyes. These are they that desple a man. But to eate with vnywashed handes despleth not a man.

And Iesus beyng departed thence, wente forth in to the coastes of Tyre and Sidon. And beholde a womā of Canaan beyng come forth out of those coastes, cryed, sayenge vnto hym: haue mercy on me O LORD thou sonne of Dauid. Whiche answered her not a word. And hys disciples appoaching nye, besought hym, sayenge: Sende her away, for she cryeth after vs.

Wnt

Luc. 19. 8

But he answeringe sayde: I am not sent, but vnto the shepe of Israel which are perished. And she came & worshipped hym, sayenge: **W** Lord be helpe me. Which answeringe, sayde: It is not good to take & chyldeys bread and to cast it vnto dogges. And she sayde: Yee Lord, for the whelpes also eate of the crumbles that fall from thy: lo; desirable. Then Iesus answeringe, sayde vnto her: A woman greate is thy fayth, be it vnto the euen as thou wylt. And hyr doughter was healed from that houre. + And whan Iesus was departed thence, he came by the seeyde of Galilee, and he goynge vp into a mountayne, sat there.

Mat. 11. 2

And ther came vnto hym muche people, haupnge wyth them, borne, blynde, lame, seble, and many other and those they laped at hys fete, + he healed them, so that the people maruailed, seynge the domine speakeynge, the lame walkynge, & blynde seynge, and they magnified the God of Israel. + Iesus whan his disciples

Mat. 15. 8

were called together, sayde: I haue ppytie on the people, seynge they coneyne with me now thre dayes, and haue not that they maye eate: And I wyl not let them go awaye fasting, lest they mystake in & wayes. And the disciples saye vnto hym: Whence shal we get vs the so much bread in the wyldernesse, that we maye satysfy so greate a multitude? And Iesus sayde vnto them: Howe many loaves haue ye? And they sayde: Seuen, and a fewe lytle fyshes. And he commaunded & people,

that

Ipse autem respondens, ait: Non sum missus nisi ad oues que perierunt domus Israel. At illa uenit & adorauit eum, dicens: Domine adiuua me. Qui respondens ait: Non est bonum summere panem filiorum, & mittere canibus. At illa dixit. Etiam domine, nam & catelli edunt de micis quae cadunt de mensa dominorum suorum. Tunc respondens IESVS ait illi: O mulier magna est fides tua, fiat tibi sicut uis. Et facta est filia eius ex illa hora. Et cum transisset inde IESVS uenit secus mare Galilee, & ascendens in montem sedebat ibi. Et accesserunt ad eum turbae multae habentes secum mutos, caecos, claudos, debiles, & alios multos, & proiecerunt eos ad pedes eius, & curauit eos, ita ut turbae mirarentur, uidentes multos loquentes, claudos ambulantes, caecos uidentes, & magnificabant deum Israel. IESVS autem conuocatis discipulis suis, dicens: Misereor turbae, quae triduo iam perseuerat mecum, & non habent quod manducet, & dimittite eos ieiunos nolo, ne deficient in uia. Et dicunt ei discipuli: Vnde ergo nobis in deserto panes tantos, ut saturemus turbam tantam? Et ait illis IESVS: Quot habetis panes? At illi dixerunt: Septem, & paucos pisciculos. Et praecipit turbae ut

ut discumberent super terram.

Et accipiens septem panes, et pisces et gratias agens, fregit. Et dedit discipulis suis, et discipuli dederunt populo. Et comederunt omnes, et saturati sunt. Et quod superfuit de fragmentis, tulerunt septem sportas plenas. Erant autem qui manducauerant quatuor milia hominum extra paruulos et mulieres. Et dimissa turba ascendit in nauiculam, et uenit in fines Magedan.

## CAPVT. XVI.

**E**T accesserunt ad eum Pharisei et Saducei tentantes, et rogauerunt eum ut signum de celo ostenderet eis. At ille respondens, ait illis: Facto uespere dicitis: Serenum erit, rubicundum enim cælum. Remane: Hodie tempestas, nubilat enim triste cælum. Faciem ergo cæli diiudicare nosis, signa autem temporum non potestis? Generatio mala et adultera signum querit, & signum non dabitur ei nisi signum Ionæ prophete. Et relictis illis, abiit. Et cum uenissent discipuli eius trans fretum, oblitus sunt panes accipere. Qui dixit illis: Intuemini & caute a fermento phariseorum et saduceorum. At illi cogitauerunt inter se, dicentes: Quia panes non accepimus. Sciens autem IESVS dixit: Quid cogitatis inter

that they shoulde sit downe vpon the grounde. And takinge the seuen loaves and the fiftes, he geuynge thankes brake, and gaue to his disciples, and the disciples gaue vnto the people. And they all dyd eate, and were satisfied. And that which remayned of the broke meates toke they awaye euen seuen baskettes full. They that dyd eate, were foure thousande of men, besyde chylzen and women. And when the multitude was sent awaye, he wente vp in to a lytle shyppe, and came in to the costes of Magedan.

## The. xvi. Chapter.

**A**nd the Pharisees also, and Saducees came vnto hym to tempte, and requyred hym, that he wolde shewe them a token fro heauen. And he answerynge, sayde vnto them: When the euen is come to passe, ye saye: It wyl be sayre, for the skye is red. And in the mornynge: It wyl be foule wether, for the skye is gloomyng red. Can ye then discern the face of the skye, but can not discern the tokens of tymes? The cruel and aduouterous generation seeketh a token, and they shall not a token be geue vnto it, but þe token of the prophet. Jonas. And they being forsaken, he wente hys waye. And when his disciples were come ouer þe water, they forgot to take þe breads. Which sayd vnto the: Take heede & beware of the leuen of the Pharisees and Saducees. And they thought amonge themselves: Because we haue not take the breads. But Iesus knowynge, sayd: What do ye thinke amonge

Mat. 23  
Joh. 6. 9

Luc. 12. 2

Mat. 23. 2

Joh. 2. 2  
Mat. 23. 2

Luc. 12. 2

amonge your selues. **Do** ye of lytle  
sayth, because ye haue not þ breads?  
**Do** ye not yet vnderstande no; re-  
membre • the fyue breads and the  
fyue thousande of men, and howe  
many baskettes toke ye vp? • Soether  
the seuen breads and the foure thou-  
sandre of men, and howe many bas-  
kettes toke ye vp? Why do ye not  
vnderstande howe that I spake not  
vnto you of bread? Beware of the  
leuen of the Pharises and of þ Sa-  
duces. Then vnderstode they, that  
he had not beware of the leuen of  
bread, but of the doctrine of the  
Pharises and Saduces. • Jesus  
came in to the coastes of Cesarea  
Philippi and asked his disciples say-  
enge: Whome do men saye that the  
sonne of man is? And they sayde:  
Some, Jhon the baptiste: Some, E-  
lias: Some, Hieremy: or one of the  
prophetes. Jesus sayeth vnto them:  
But whome saye you that I am?  
Simon Peter answerynge, sayde:  
• Thou art Christe the sonne of the  
lyuynge God. Jesus answerynge,  
sayd vnto hym: Blessed art thou **O**  
Simon Bar Jona, for fleshe and  
bloude hath not stered vnto the,  
• But my father which is in þ hea-  
uens. And I saye vnto the, that thou  
art Peter, and vpon thys stone wyl  
I builde my congregacyon, and • the  
gates of hell shall not preuaile a-  
gaynst it. And vnto the wyl I geue  
the keyes of the kyngdome of hea-  
uens. • And what soeuer thou bryn-  
dest vpon earth, shal be bounde also  
in the heauens: And what soeuer  
thou loosest vpon earth, shal be  
loosed

inter uos modice fidei, quia pa-  
nes non habetis. Nondum intel-  
ligitis, neq; recordamini quinq;  
panum & quinq; millium homi-  
nũ, & quot copulinos sumpsistis?  
Neq; seprẽ panũ et quatuor mi-  
llũ hominũ et quot sportas sup-  
sistis? Quare nõ intelligitis, quia  
nõ de pane dixi uobis: Cauete a  
fermento Phariseorum & Sadu-  
ceorum. Tunc intellexerunt,  
quia non dixerit cauendum a  
fermento panum, sed a doctri-  
na phariseorum & saduceorũ.  
Venit autem IESVS in partes  
Cesariae Philippi, & interroga-  
bat discipulos suos, dicens:  
Quem dicunt homines esse filio-  
um hominis? At illi dixerunt:  
Alii Ioannem Baptistam, alii  
autem Eliam, alii uero Hiere-  
miam aut unum ex prophetis.  
Dicit illis IESVS: Vos autem  
quem me esse dicitis? Respon-  
dens Simon Petrus, dixit: Tu es  
Christus filius dei uiui. Respon-  
dens autem IESVS: dixit ei be-  
nignitas es Simon Bar Jona, quia ca-  
ro & sanguis non reuelauit tibi,  
sed pater meus qui est in cœlis.  
Et ego dico tibi, quia tu es Pe-  
trus, & super hanc petram ædi-  
ficabo ecclesiam meam, & por-  
te inferi non preualebunt ad-  
uersus eam. Et tibi dabo clauis  
regni cœlorum. Et quodcumq;  
ligaueris super terram, erit liga-  
tum & in cœlis: & quodcumq;  
solueris super terram, erit solu-  
tum

Mat. 14. c.

Mat. 15. b

Mar. 8. b

Luc. 9. c.

Luc. 9. c

Job. 1. 8.

L

Job. 6. c

1. Cor. 10. a.

1. Para. 12. b

Luc. 12. c.

Mat. 18. b

Job. 10. c

tumet in coelis. Tunc praecepit discipulis suis ut nemini diceret quia ipse esset IESVS Christus. Exinde coepit IESVS ostendere discipulis suis, quia oporteret eum ire Hierosolimam et multa pati a senioribus et scribis, et principibus sacerdotum, et occidi, et tertia die resurgere. Et assumens eum Petrus, coepit increpare illum, dicens: Absit a te domine, non erit tibi hoc. Qui conuersus dixit Petro. Vade post me satana scadulum es mihi, quia non sapis ea quae dei sunt sed ea quae hominum. Tunc IESVS dixit discipulis suis: Si quis uult post me uenire, abneget semetipsum, et tollat crucem suam et sequatur me. Qui enim uoluerit animam suam saluam facere perdet eam: qui autem perdidit animam suam propter me, inueniet eam. Quid enim prodest homini si uniuersum mundum lucratur, animae uero suae detrimentum patiarur? Aut quam dabit homo commutationem pro anima sua? Filius enim hominis uenturus est in gloria patris sui cum angelis suis, et tunc reddet unicuique secundum opera eius. Amen dico uobis, sunt quidam de hic stantibus, qui non gustabunt mortem, donec uideant filium hominis uenientem in regno suo.

lowed in brauens also. + The charge he hys disciples, that they should tell no man, that he was Iesus Christe. + from that tyme forth beganne Iesus to shew vnto hys disciples, that he must go to Iherusalem and suffer many thynges of the elders & scribes & chefe of the prelates, and be slayne, and rise agayne the thyrde daye. And Peter taking him beganne to rebuise hym, sayenge: That be farte fro the word, It shal not happen vnto the. A lych beyng turned, sayde vnto Peter: + Go after me thou Sath. thou hast dressed me: for thou sauestest not the thynges that be of God, but those that be of men. + Then sayde Iesus vnto his disciples: If any man will come after me, let hym denye hym selfe, and take vphys crosse and followe me. For he that will saue hys lyfe, shall lose it: But he that loseth hys lyfe for my sake, shall fynde it. For what proficeth it a man yf he wyne the whole world, but suffer harme vnto hys soule? What erchange shal a man gyue for hys soule? For the sonne of man shal come in the glory of hys father wyth his angels, + and then shall he recompence euery man accordyng to hys workes. + Verely I saye vnto you: Ther are some of those that be standyng here, whych shal not tast death, tyll they se the sonne of man comyng in hys kyngdome.

## CAPVT. XVII.

Et

The xxii. Chapter. +

And

Mat. 9. 2.  
Luc. 9. 2.



And after fyve dayes toke  
Jesus Peter and James  
and Iohn his brother, and  
bryngeth them vnto an  
hys mountayn out of the wynde, and  
was transfigured before them. And  
hys face shone as the Sonne, but  
hys garmentes were whyte as snow.  
And beholde, ther appeared vnto  
the Moses & Elias talkynge wth  
hym. Peter answerynge sayde vnto  
Jesus: Lorde, here is good beyng  
for vs. Yf thou wylt, let vs make here  
thre Tabernacles: one for the, one  
for Moses and one for Elias. Whyle  
he was yett talkyng, behold, a bryght  
cloude ouershadowed them. And be-  
holde a voyce out of the cloude, say-  
eng: This is my beloued sonne, in  
whome I am well pleased: Heare  
hym. The disciples also hearynge,  
fell vpon theyr face, and were sore  
astayed. And Jesus came & touched  
them and sayde vnto them. Arise vp  
and feare not. Therlyfeynge vp  
theyr eyes, sawe noman but Jesus  
onely. And as they were comynge  
downe from the mount, Jesus com-  
maunded them, sayenge: Ye shal tell  
the vision to no man, tyll the sonne  
of man aryse agayne from the dead.  
And the disciples aied hym, sayeng:  
Why do the scribes saye then that  
Elias must first come? And he an-  
swerynge sayde vnto them: Elias  
truly shall come, and restore all  
thynges agayne. But I saye vnto  
you, that Elias is come already, he  
uerthelesse they haue done in hym  
whatsoeuer they wolde. Euen so al  
so shal the sonne of man suffice of  
them

Apoc. 1. 1

Mat. 4. 2.  
Mat. 1. 6  
Mat. 1. 8

Mat. 9. 2.

Mat. 1. 2.



Post dies sex assum-  
psit IESVS Petrum et  
Iacobum & Iohannem  
fratrem eius, & ducit  
illos in montem excelsum seorsum,  
et transfiguratus est ante eos.  
Et resplenduit facies eius sicut sol:  
uestimenta autem eius facta sunt alba  
sicut nix. Et ecce apparuerunt illis  
Moses & Elias cum eo loquentes.  
Respondens autem Petrus, dixit ad IESVM:  
Domine, bonum est nos hic esse,  
si vis, faciamus hic tria tabernacula:  
tibi unum, & Moysi unum  
& Eliae unum. Adhuc eo loquente,  
ecce nubes lucida obumbravit eos.  
Et ecce vox de nube dicens:  
Hic est filius meus dilectus, in  
quo mihi bene complacui, ipsum  
audite, et audientes discipuli, ce-  
ciderunt in faciem suam, & timue-  
runt valde. Et accessit IESVS &  
tetigit eos, dixitque eis: Surgite,  
et nolite timere. Leuantes autem  
oculos suos neminem viderunt, nisi  
solum IESVM. Et descendentibus  
illis de monte, praecepit illis IESVS,  
dicens: Nemini dixeritis ui-  
sionem, donec filius hominis a  
mortuis resurgat. Et interroga-  
uerant eum discipuli, dicentes:  
Quid ergo scribae dicunt, quod  
Eliam oporteat primum venire?  
At ille respondens ait eis: Elias  
quidem uenturus est, & restituet omnia:  
dico autem uobis quia Elias  
iam uenit, et non cognouerunt eum,  
sed fecerant in eo quaecunque uoluerunt.  
Sic & filius hominis passurus est ab  
eis,

sis. Tunc intellexerunt discipuli,  
 quia de Ioanne Baptista dixit  
 eis. Et cum uenisset ad turbam,  
 accessit ad eum homo genibus  
 prouolutus ante eum dicens:  
 Domine miserere filio meo, qui  
 a lunaticus est, et male patitur:  
 nam sepe cadit in ignem, et cre-  
 bro in aquam, et obruit eum di-  
 scipulis tuis, et non potuerunt cu-  
 rare eum. Respondens autem  
 IESVS ait: O generatio incre-  
 dula et peruersa, quousque ero uo-  
 biscum? usquequo patiar uos?  
 Afferte huc illum ad me. Et in-  
 crepauit illum IESVS: et exiit  
 ab homine demonium, et cura-  
 tus est puer ex illa hora. Tunc  
 accesserunt discipuli ad IESVM  
 secreto, et dixerunt: Quare nos  
 non posuimus eicere illum? Dixit  
 illis IESVS: Propter increduli-  
 tatem uestram. Amen quippe  
 dico uobis, si habueritis fidem  
 sicut granum sinapis dicetis mo-  
 ti huic: transi hinc, et transibit, et  
 nihil impossibile erit uobis. Hoc  
 autem genus non eicitur, nisi per  
 orationem et ieiunium. Conuer-  
 santibus autem eis in Galilea  
 dixit illis IESVS. Filius homi-  
 nis tradendus est in manus ho-  
 minum et occident eum, et ter-  
 tia die resurget. Et contristati  
 sunt uerementem. Et cum uenis-  
 sent Capernaum, accesserunt  
 qui didrachma accipiebant, ad  
 Petrum, et dixerunt ei: Magis-  
 ter uester non soluit didrachma?  
 Ait:

them. When understode the disci-  
 ples that he had sayd vnto them of  
 Iohn the baptist. And when he was  
 come vnto the people, ther stept e  
 vnto hym a man fallynge downe on  
 hys knees before hym, sayeng: LORD  
 be, haue mercy on my sonne, for he  
 is lunatike, and suffreth greif: for  
 oftymes he falleth into the fyre, and  
 ofte into the water. I brought hym  
 also vnto thy disciples, & they coulde  
 not heale hym. Iesus answerynge  
 sayd: O saythlesse and frowarde ge-  
 neration, how longe shall I be with  
 you? how longe shall I suffer you?  
 Bynge hym hyther to me. And Je-  
 sus rebuked hym, and the deuell de-  
 parted out from hym, and the chyld  
 was healed from that houre. When  
 came the disciples vnto Iesus secre-  
 ty, sayeng: Why myght not we cast  
 hym out? Iesus sayde vnto them:  
 for your vnbelefe sake. for vereli-  
 y I say vnto you: yf ye haue fayth  
 as a graine of mustarde seede, ye shal  
 saye vnto thys mountayne: Remo-  
 ue hence, and it shall remoue, and  
 ther shall nothyng be impossible  
 vnto you. Now be it thys kynde is  
 not caste out but by prayer and fa-  
 styng. Whyle they were occupy-  
 eng in Galile, Iesus sayd vnto the:  
 The sonne of man muste be betrap-  
 ed in to the handes of men, and they  
 shall kyll hym, and the thyrde daye  
 shall he ryse agayne. And they were  
 exteadynge say. And when they  
 were come to Capernaum, they  
 receaued the tribute money, came  
 to Peter, and sayd vnto hym: Dost  
 not pour master pay tribute money?  
 D. I. Ye

Mat. 9. 18.  
 Luc. 9. 3.

Mat. 9. 2.

Mat. 23. 2.  
 Luc. 17. 8.

Mat. 16. 6.  
 Mat. 17. 8.  
 Mat. 23. 2.  
 Luc. 9. 1.

he sayd: Yee. And whan he was entered in to the house, Iesus prouoked hym. sayenge: How thynkest thou Simon, of whom do the kynges of the earth receaue tribute or custome? Of theyr owne chylderen, or of straungers? And he sayd: Of straungers. Iesus sayd vnto them: Then are the chyldren fre. + But that we offende them not, go thou vnto the see, and cast a hooke, and take & fysh that cometh vp fyfth. And whan bys mouthe is opened, thou shalt fynde a 2<sup>d</sup> Stater. That take and geue vnto them for the and me. +

The xliii. Chapter. +

**I**n that houre + came the disciples vnto Iesus sayenge: Who thynkest thou is greater in the kingdom of heauens? And Iesus callenge a chyldre vnto hym, set hym in the myddes of them and sayd: Verely I saye vnto pou: Excepte ye be turned and become + as lytle chyldren, ye shall not entre in to the kyngdom of heauens. Who so euer humbleth hymselfe therfore as thys lytle chyldre, he is greater in the kyngdome of heauens. And he that receaueth suche one lytle chyldre in my name, receaueth me: + But he that offedeth one of these lytle ones whych beleue in me, it were better for hym þa mylstone of assen were hanged in bys necke, and he drowned in to the depe of the see. Wo vnto the world of schlaunders. + For it is necessary that schlaunders come: Neuertheless I sende two vnto that ma þy whos schlauder cometh. + If the hande or the foote

Ait: Etiam. Et cum intrasset in domum, prouenit eum IESVS, dicens: Quid tibi videtur Simo, reges terrarum, a quibus accipiunt tributum vel censum, a filiis suis, an ab alienis? Et ille dixit: Ab alienis. Dixit illi IESVS: Ergo liberi sunt filii. Vt autem non scandalizemus eos, vade ad mare, & mitte hamum, & eum piscem qui primus ascenderit tolle: & aperto ore eius inuenies statum illum sumens da eis pro me & te.

CAPVT. XVIII.

**I**n illa hora accesserunt discipuli ad IESVM, dicentes: Quis putas maior est in regno celorum? Et aduocans IESVS paruulum statuit eum in medio eorum & dixit: Amen dico vobis, nisi conuersi fueritis & efficiamini, sicut paruuli, non intrabitis in regnum celorum. Quicumque ergo humiliauerit se sicut paruulus iste, hic est maior in regno celorum. Et qui susceperit vnum paruulum talem in nomine meo, me suscipit: qui autem scandalizauerit vnum de pusillis istis qui in me credunt, expedit ei vt suspendatur mola alinaria in collo eius, & demergatur in profundum maris. Vae mundo ab scandalis, necesse est enim vt veniant scandalizantes: verumtamen ve homini illi, per quem scandalum venit. Si autem manus tua, vel pes tuus

Math. 23. 1

A Stater is a certayne pice of money of value aboute 32. peng.

Matth. 1. 1  
Luce. 9. 8

L. Petri. 2. 8

Matth. 9. 8  
Luce. 7. 8

L. Cor. 11. 1  
Luce. 17. 8

Matth. 1. 1  
Matth. 9. 1

scanda,



scandalizat te abscede eum, et proice abs te: bonum tibi est ad uicā ingredi debile uel claudum, quā duas manus uel duos pedes habentem, mitti in ignem æternum. Et si oculus tuus scandalizat te, erue eum, et proice abs te: bonū tibi est, unum oculum habentem in uitam intrare, quam duos oculos habentem mitti in gehennam ignis. Vide te ne contemnat is unum ex his pusillis, dico enī uobis, quia angeli eorum in cælis semper uident faciem patris mei qui in cælis est. Venit enim filius hominis saluare quod perierat.

Quid uobis uidetur? si fuerint alicui centum oues et errauerit una ex eis, nonne relinquit nonaginta nouem in montibus, et uadit querere eam que errauit? et si contigerit ut inueniat eam: amen dico uobis, quia gaudet super eam magis quā super nonaginta nouem, que non errauerunt. Sic non est uoluntas ante patrem uestrum qui in cælis est, ut pereat unus de pusillis istis. Si autē peccauerit in te frater tuus uade & corripe eū inter te et ipsum solū, si te audierit, lucratus eris fratrē tuum. Si autē te nō audierit, adhibe tecū adhuc unū uel duos, ut in ore duorum, uel trium testium stet omne uerbum. Quod si non audierit eos, dic ecclesie, si autem ecclesiam non audierit, sit tibi sicut ethnicus, et publicanus. Amē dico uobis, quæcumque alligaueritis super

foote shlaunder the, cut hym of and cast hym from the: Good it is vnto þe to entre in vnto lyfe seble or lame than haupnge two hādes or two fete to be cast in to euerlastynge fyre.

And yf the epe shlaūder the, pluck hym out and cast hym fō the: Good it is vnto the to entre in to lyfe hāupnge one epe, than haupnge two eyes to be cast in to hell fyre. Take hede that ye despyse not one of these lytle ones: for I say vnto you, that they: angels in heauē alway do be holde the face of my father whych is in the heauens. + for eue sonne of man is come to saue that whych had ben lost. How thynke you? + Yf ony man haue an hundreth shepe, and one of them be gone astraye, wyl he not leaue nyne and nyenty in the mountaynes, and go seke it þwente astray? And yf it chaunce þ he fynde it. Merely I saye vnto you, that he loyeth more ouer it, thā ouer þ nyne and nyenty whych went not astray. Euen so is it not þ wyl before your father whiche is in the heauens, that one of these lytle ones perissh.

+ + Yf thy brother synne agaynst the, go thy waye, and reprove hym betwene the and hym alone. Yf he heare the, thou hast wonne thy brother. But yf he heare the not, take with the yet one or two, + that in þ mouth of two or thre wytnesses all the sentence maye stande. Yf that he heare not them, tell thou the congregaciō. But yf he heare not þ congregaciō. Let hym be vnto the as an thephen and Publicane. Merely I saye vnto you: what thynges so euer ye hynd

Luc. 15. 2

L. mat. 18. 15  
Mat. 17. 17Mat. 18. 15  
Mat. 18. 16  
1. Cor. 13. 1

Mark. 16. 1

W. 11. upon

vpon earth, they shal be bounde also  
 in heauē: & what thynges so euer ye  
 loose vpon earth, they shalbe loosed  
**I**n heauen also. Agayne, I saie vnto  
 you, & p̄ two of you cōste v̄d̄ earch  
 cōcernynge euery thyng that they  
 are, it shall come to passe vnto  
 them fro my father whyche is in  
 the heauē. + For where two or thre  
 are gathered together in my na-  
 me, there am I in the myddes of  
 them. + **¶** Then Peter conuynge  
 vnto hym, sayde: **LOKBE**, how  
 ofte shall my brother spynne agaynst  
 me, and I shall forgeue hym?  
**¶** Tyl seven tymes? Iesus sayd vn-  
 to hym: I saie not vnto the tyl se-  
 uen tymes, but tyl seuentymes  
 seuen tymes. + + **¶** Therefore is  
 the kyngdome of heauens kyndred  
 vnto a man a kyng, whyche wolde  
 laye accomplishe with hys seruautes.  
 And whan he had begonne to laye &  
 accomptes, ther was offer: d̄ hym  
 one that oughte hym ten thousande  
 talentes. And whā he had not wher  
 of to make recompence, hys lord cō-  
 manded hym to be solde. & hys wyfe,  
 and chyldren, and al that he had, and  
 recōpence to be made. But & same  
 seruaunt fallynge downe, prayed him  
 sayeng: Haue patience in me, and I  
 shall paye the al. **¶** He lord of & ser-  
 uant havyng cōpassion, let hym  
 go, & forgeue hym & det. **¶** The same  
 seruaunt beyng gone forth, fōnd one  
 of hys fellows which oughte hym an  
 hundred pens & he takyng holde,  
 caughte hym by the throte, sayeng:  
 Paye & thou owest. And his fellow  
 fallynge downe prayed hym sayeng:  
 Haue

super terram, erunt ligata et in  
 cœlo, et quaecunq; solueritis su-  
 per terram, erunt soluta et in cœ-  
 lo. Iterū dico vobis, quia si duo  
 ex vobis consenserint super ter-  
 ram, de omni re quaecunq; pete-  
 rint, fiet illis a patre meo qui in  
 cœlis est. Vbi enim sunt duo vel  
 tres cōgregati in nomine meo,  
 ibi sum in medio eorum. Tunc  
 accedens Petrus ad eum dixit:  
 Domine, quoties peccabit in me  
 frater meus, et dimittam ei? Vsq;  
 septies? Dicit illi IESVS: Nō di-  
 co tibi usq; septies, sed usq; sep-  
 tuagies septies. Ideo assum-  
 latum est regnum cœlorum ho-  
 mini regi, qui voluit rationem  
 ponere cum seruis suis. Et cū co-  
 pūset rationem ponere, oblatus  
 est ei unus, qui debebat ei decē  
 milia talenta. Cum autem non  
 haberet unde redderet, iussit e-  
 um dominus eius uenundari, et  
 uxore eius, et filios, omnia quæ  
 habebat, & reddi. Procidens au-  
 tem seruis ille, orabat eum di-  
 cens: Patientiam habe in me, et  
 omnia reddam tibi. Misertus au-  
 tem dominus serui illius, dimisit  
 eum, et debitū dimisit ei. Egres-  
 sus autem seruis ille, inuenit vo-  
 num de censuris suis, qui debe-  
 bat ei centum denarios, et te-  
 nens tuſſocabat eum, dicens:  
 Redde quod debes. Et proci-  
 dens cōseruus eius, rogabat eū dicens:  
 Haue

Luce. 12. b.

Math. 6. b.

Matt. 11. c.

Luce. 12. b.

D

Patientiam habe in me, et omnia reddā tibi. Ille autem noluit, sed abiit et misit eum in carcerem donec redderet debitū. Videntes autem constructi sunt ualde et uenerunt, et narrauerunt domino suo omnia quae facta fuerant. Tunc uocauit illum dominus suus, et ait illi: Serue nāquā, cum ne debitum dimisi tibi, quoniam rogasti me: nonne ergo oportuit et te misereri conseruari tui si cut et ego tu: miserus sum? Et iratus dominus eius, tradidit eum tortoribus, quousque redderet uniuersum debitum. Sic et pater meus caelestis faciet uobis, si non remiseritis unusquisque fratri suo de cordibus uestris.

## CAPVT. XIX.

**I**n factam est, cum cōsummasset IESVS sermo nes istos, migravit a Galilaea et uenit in fines iudeae trans iordanē et secuta sunt eum turba multa, et curauit eos ibi. Et accesserūt ad eum pharisaei tentantes eum et dicentes: Siliet homini dimittere uxorem suam quacunque causa? Qui respondens, ait illis: Non legistis, quia qui fecit hominem ab initio, masculum et feminam fecit eos? Et dixit: Propter hoc, dimittet homo patrem et matrem, et adheret uxori suae, et erunt duo in carne una: itaque iam non sunt duo, sed una caro. Quod ergo Deus

con-

haue patience in me, & I shall paye the all. Heurthelesse he wolde not, but wente and cast hym into p̄sō, till he shulde paye the lette. But bys companyōs seynge the thynges that were done, were very sorow, and came and tolde theȝ lord euerp thyng that had come to passe. Thā bys lord called hym and sayde vnto hym: \* Thou wyched seruānt, I forgave the all y<sup>e</sup> det, because thou praydest me: And shuldest thou have compassion on thy fellowe, as I also haue had compassion on the? And bys lord beyng wroth deliuered hym ouer to the tormentours, tyll he payed all the det. \* Thus shall my heauēly father also do vnto you, yf ye forgiue not euery one bys bys ther euen from your hartes. +

## The xix. Chapter.

**A**s it came to passe whā Iesus had ended these sayenges, he departed from Galilee, and came in to y<sup>e</sup> coastes of Jewey beyond Jordan, and much people followed hym, and he healed them there. And the pharisees came vnto him, temptyng him, and sayenge: Whether is it lawfull for a man to put awaye bys wyse for any manner of cause? Whiche answerynge, sayde vnto them: I haue ye not red how that he whiche made man from the begynnynge, made them male and female? And he sayde: \* For thys shall a man leaue father and mother and cleue vnto bys wyse, and they two shalbe in one flesh. And so now they are not two, but one flesh. Wherefore let not

W.iii. man

Jacob. 1. b

Math. 6. b  
Matth. 12. c

Matth. 10. a

Genes. 1. b

man put asunder that which God hath coupled together. They sayde vnto hym : + Wherbyd Moses than commaunde a byll of deuocement to be geuen, and to put her awaye? He sayd vnto them : Because Moses suffered you to put awaye your wyues, but sed the beginninge it hath not ben so. But I saye vnto you: that who so euer putteth away his wyfe (saue for fornication,) and marryeth another, committeth aduoutrpe: And he that marryeth her which is put awaye, committeth aduoutrpe. hys disciples saye vnto hym: Yf the cause of man be so wyth a wyfe, it is not good to marry. Whych sayd vnto them: All men comprehend not this sapenge, but they to whome it is geuen. For ther be gelded, that are bozne so sed the mothers wombe And ther be gelded, that are made of men. And ther be gelded, that haue gelded them selues for the kyngdom of heauens. He that can comprehend, let hym comprehend. Then were they prestred vnto hym ponge chyl dren, that he myght laye handes on them, and praye. But the disciples reproued them. Nevertheless Iesus sayd vnto them: Suffer the chyl dren and forbpd not ye them to come vnto me, for vnto suche belongeth the kyngdō of heauens. And whā he had layed handes on them, he departed thence. And beholde one comynge aye sayd vnto hym: Good mayster, what good shall I do, that I maye haue euertlastynge lyfe? Whych he sayde vnto hym: Why askest thou me

coniuuixit, homo non sepatet. Dicit illi Quid ergo Moses mandauit dari libellum repudiū, et dimittere? At illis: Quoniam Moses ad duriciam cordis uestri permisit uobis dimittere uxores uestras, ab initio autem nō fuit sic. Dico autem uobis, quia quicumq; dimiserit uxorem suā nisi ob fornicationem, et aliam duxerit, maritatur: et qui dimissā duxerit maritatur. Dicunt ei discipuli eius: Si sic est causa hominis cum uxore, non expedie nubere. Qui dixit illis: Non omnes capiunt uerbum istud, sed quibus datum est: Sunt enim eunuchi, qui de matris utero sic nati sunt: et sunt eunuchi, qui facti sunt ab hominibus: et sunt eunuchi, qui se ipsos castrauerunt propter regnum cælorum. Qui potest capere, capiat. Tunc oblati sunt ei paruuli, ut manus eis imponeret et oraret. Discipuli autem increpabant eos. IESVS uero ait eis: Sinite paruulos, et nolite eos prohibere ad me uenire, talium est enim regnū cælorum. Et cum imosuisset eis manus, abiit inde. Et ecce unus accedens, ait illi: Magister bone, quid boni faciam, ut habeam uitam æternam? Qui dixit ei. Quid me interrogas de

Matth. 14. 2  
Marc. 1. 9  
Matth. 14. 1.

Matth. 1. 2  
Marc. 10. 2  
Luc. 16. 1.

Matth. 10. 1  
Luc. 10. 1.

Matth. 10. 1  
Luc. 10. 1.

de bono? Vnus est bonus, Deus.  
 Si autem uis ad uitam ingredi,  
 serua mandata. Dicit illis Quæ  
 IESVS autem dixit. Non homici-  
 cidũ facies: Non adulterabis:  
 Non facies furtim: Non falsum  
 testimoniu au dices: Honora pa-  
 trem tuum et matrem: Diliges  
 proximum tuum sicut teipsum.  
 Dicit illi adolescens: Omnia  
 hæc custodiui a iuuentute mea,  
 quid adhuc mihi deest? At illi  
 IESVS: Si uis perfectus esse, ua-  
 de, uende omnia que habes, et  
 da pauperibus, et habebis the-  
 saurum in celis: & ueni, seque-  
 re me. Cum audisset autem adole-  
 scens uerbum: abiit tristis: erat  
 enim habēs multas possessiones.  
 IESVS autem dixit discipulis  
 suis. Amen dico uobis, quia di-  
 ues difficile intrabit in regnum  
 celorum. Et iterum dico uobis.  
 Facilius est camelum per fora-  
 men acus transire, quam diuitē  
 intrare in regnum celorum. Au-  
 ditis autem his discipuli mira-  
 bantur ualde, dicentes: Quis er-  
 go poterit saluus esse? At piciēs  
 autem IESVS, dixit illis. Apud  
 homines hoc impossibile est: ap-  
 ud Deum autem omnia possi-  
 bila sunt. Tunc respondens Pe-  
 trus, dixit ei. Ecce nos reliqui-  
 mus omnia, et secuti sumus te,  
 quid ergo erit nobis? IESVS au-  
 tem dixit illis. Amen dico uobis  
 quod uos qui secuti estis me, in  
 regeneratione, cum sederit filius  
 hominis in sede maiestatis  
 sua:

me of good: • God only is good.  
 But yf thou wylte entre in vnto  
 lyfe, kepe the • commaundementes.  
 He sayeth vnto hym: Whych? Iesus  
 sayd: Thou shalt not comynyt in-  
 slaughter: Thou shalt not do ad-  
 uultery: Thou shalt not commytte  
 thefte: Thou shalt not speake false  
 wytnesse: Honoure thy father and  
 mother, and • thou shalt loue thy  
 neyghbour as thy selfe. The ponge  
 man sayeth vnto hym: All these  
 haue I kepte from my yowth, what  
 do I lacke yet? Iesus sayd vnto hym:  
 • Yf thou wylte be perfecte, go sell  
 all that thou hast, and geue to the  
 poore, and thou shalt haue • a trea-  
 sure in heauen, and come and fol-  
 lowe me. But whan the ponge man  
 had herde the sayenge, he went hys  
 waye henn: for he was hauinge  
 many possessions. • Iesus sayd vn-  
 to hys disciples: Verely I saye vn-  
 to pou, that a ryche man shall hardly  
 entre in to the kyngdome of hea-  
 uens. And agayne I saye vnto pou:  
 It is easer for a camell to go thro-  
 ugh a nedels eye, then for the ryche  
 to entre in to the kyngdome of hea-  
 uens. Whan these thynges were  
 herde, the disciples marvelled exce-  
 dyngly, sayenge: Who may thyn be  
 saued? But Iesus lohyngge vp, sayde  
 vnto them: With men is thys im-  
 possible, but • w God all thynges are  
 possible. • Then Peter answeringe  
 sayd vnto hym: Beholde, • we haue  
 forsaken all thynges and followed  
 the, what shall we haue therfore? Je-  
 sus sayd vnto them: Verely I saye  
 vnto pou, that • whan the sonne of

Phil. 1.1

Exod. 20. 12  
Mat. 23. 23  
Mat. 23. 2Rom. 13. 9  
Gal. 3. 12

Luc. 11. 9

Mark. 6. 9

D  
Matt. 10. 6  
Luc. 11. 6

Matth. 2. 9

Matth. 4. 2  
Matt. 10. 6  
Luc. 11. 6

Luc. 11. 9

Matth. shall

Sept. 7. b

Matth. 23. b

Job. 42. b

Matth. 20. b

Luc. 11. c.

mā ſhal ſyt in þe ſeat of hys maieſty,  
 pou whpch haue followed me in the  
 regeneration, ſhall ſytte alſo vppon  
 twelſe ſeates, & iudgynge the twelſe  
 tribes of Iſrael. & And every one  
 that forſake ths houſe, or bretheren, or  
 ſyſters, or father, or mother, or chyl-  
 dren, or londes for my names ſake,  
 ſhall receaue an hundredth folde,  
 & poſſeſſe euerlaſtyng loſe. & Many  
 ſpyt ſhalbe lye, and ſe late ſpyte.

Chc. xx. Chapter. +

**T**he kyngdome of heauens  
 is lyke vnto a mā an hous-  
 holder, that wente forth  
 early in the mornyng to  
 hys workemen in hys vyneparde.

Whā the bargayne was made wpyth  
 the workemen for a peny a daye, he  
 ſente them in to hys vyneparde.

And he bryng gone forth about the  
 thyrde houre, ſawe other ſtandynge  
 yde in the market, and he ſayd vnto  
 them: Go ye alſo in to my vyneparde  
 and that whpch ſhalbe ryght wpyll I  
 geue pou. They wente theyr waye.

Agayne, he wente forth aboute the  
 ſyre and mynth houre, and dyd lyke  
 wyſe. Aboute the eleuenth houre

he wente forth & founde other ſtan-  
 dyng, and ſayeth vnto them: Why  
 ſtande ye here yde all the daye?

They ſaye vnto hym: Becauſe no  
 man hath hyred vs. He ſpyeth vnto  
 thē: Go ye alſo in to my vyneparde.

Whan it was nyght, the lord of the  
 vyneparde ſayeth vnto hys ſeruant:

Call all the workemen, & paye thē the  
 reward, begynnyng from the laſt  
 vnto the fyrſt. Whā they therfore com-  
 me & came about þe eleuenth houre,

thyr

lux, ſedebitis et nos ſuper ſedes  
 duodecim, iudicantes duode-  
 cim tribus Iſrael. Et omnis qui  
 reliquerit domū, uel fratres aut  
 ſorores, aut patrem, aut matrē,  
 aut uxorem, aut filios, aut agros  
 propter nomen meum, centu-  
 plum accipiet, et uitam æternā  
 poſſidebit. Multi autem erant  
 primi nouissimi, et nouissimi  
 primi.

CAPVT. XX.

**S**imile est regnum coe-  
 lonum hominu parua  
 militas, qui exiit primo  
 mane conducere ope-  
 rarios in uineam ſuam. Con-  
 uentione autem facta cum opera-  
 riis ex denario diurno, miſit eos  
 in uineam ſuam. Et egreſſus cir-  
 ca horam tertiam, uidit alios ſtan-  
 tes in foro ocioſos, et dixit illis.  
 Ite et uos in uineam meam, et  
 quod iuſtum fuerit, dabo uobis.  
 Illi autem abierunt. Iterum exiit  
 circa ſextam et nonam horam  
 et fecit ſimiliter. Circa undeci-  
 mam uero exiit, et inuenit alios  
 ſtantes, et dicit illis: Quid hic  
 ſtatis tota die ocioſi? Dicunt eiſ  
 Quia nemo nos conduxit. Dixit  
 illis: Ite et uos in uineam meam.  
 Cum ſero autem factum eſſet,  
 dicit dñs uineæ procuratori ſuo  
 Voca operarios, et redde illis  
 mercedē, incipiens a nouiſſimis  
 utq; ad primos. Cū ueniſſet ergo  
 qui circa undecimam horam ue-  
 nerant, acceperunt ſingulos de-  
 na-

na

narios. Venientes autem primi,  
arbitrati sunt quod plus esset accep-  
turis: acceperunt autem & ipsi singu-  
los denarios. Et accipientes mur-  
murabant aduersus patrem fami-  
lias, dicentes: Hi nouissimi una  
hora fecerunt, et pares illos no-  
bis fecisti, qui portauimus pondus  
dierum, & aestus? At ille respon-  
dens uni eorum, dixit: Amice,  
non facio tibi inuitam: nonne  
ex denario conuenisti mecum?  
Tolle quod tuum est, & uade.  
uelo autem & huic nouissimo  
dare sicut & tibi. Aut non licet  
mihi quod uolo facere? An oculus  
tuus nequam est, quia ego  
bonus sum? Sic erant nouissimi  
primi, & primi nouissimi. Multi  
enim sunt uocati, pauci uero e-  
lecti. Et ascendens IESVS Hiero-  
solyman, assumpsit duode-  
cim discipulos suos secreto, &  
ait illis: Ecce ascendimus Hiero-  
solyman, & filius hominis tra-  
detur principibus sacerdotum  
& scribis, & condemnabunt eum  
morte, & tradent eum gentibus  
ad illudendum, & flagellandum,  
& cruciandum: & tertia die  
resurget. Tunc accessit ad eum  
mater filiorum Zebedei cum  
filiis suis, adorans & petens ali-  
quid ab eo. Qui dixit ei: Quid uis?  
Ait illi: Dic ut sedent hic duo  
filii mei, unus ad dextram tu-  
am, & unus ad sinistram in reg-  
no tuo. Respondens autem IESVS  
dixit: Nescitis quid petatis.  
Potestis bibere calicem quem  
ego bibiturus sum? Dicunt ei:

Pos.

they receaued pens euery one. The  
first also comynge, supposed that  
they shulde receaue more: but they  
also receaued pens euery one. And  
they receauynge, murmured against  
the householder, sayynge: These last  
haue wrought one houre, & hast thou  
made the lyke vnto vs, which haue  
borne the burthen and heates of the  
daye: But he answerynge vnto one  
of them, sayde: frende, I to the not  
wronge. Diddest thou not agree w  
me for a peny? Take that thyne is, &  
go thy waye. I wyl geue vnto thys  
last also lyke as vnto þ. & is it not  
it full for me to do what I wyl: Is  
thyn eye twicked, because I am good?  
the last shalbe the first, and the first  
shalt. & for many he called, but few  
chosen. And Jesus goynge vp to Je-  
rusalem, take the twelue disciples in  
secrete, and sayde vnto them: We-  
holder, we go vp to Jerusalem. and þ  
sonne of man shalbe deliuered ouer  
vnto the hygh priestes, and to the  
scribes, and they shal condēne hym  
vnto death. They also shal deliuer  
hym ouer vnto þ lxxij to be mo-  
ked, and scourged, and crucified, and  
the thyrde daye shall he rise agayne.  
& The same vnto hym the mother  
of þ chylde: & of zebede, w þr sonnes  
worschyping, & asynge somwhat of  
hym: Which sayde vnto her: What  
wylt thou? She sayd vnto hym: Co-  
maunde, þ these my two syns. in ap-  
pete, one at thy ryght hand, and one  
at thy left hand in thy kyngdō. But  
Jesus answerynge, sayd: Ye wol not  
what ye aske. Hap ye drynke þ cup  
þ I shal drynke? They say vnto hym  
ye

Rom. 12. 8

Matt. 19. 8  
Mark. 10. 6  
Luc. 14. 6  
+ Mark. 11. 8Mark. 10. 8  
Luc. 15. 8Mark. 10. 8  
Mark. 10. 8

he maye. He sayd vnto them: My cuppe truly shall ye drinke, but to sit at my ryght or left hande, is not myne to geue you, but to suche as he  
 Math. 18. 18. is prepared for of my father. And  
 the ten hearynge, toke indignacion at the two brethrew. But Iesus called them vnto hym, and sayde: Ye knowe that the prynces of nations haue domynion of them, and they that be greater men, execute authorite vpo the. It shal not be so amōge you. But whoso wyl become greater amōge you, let hym be your minister. And he that wyl be cheefe amōge you, shal be your seruaunt: As if sonne of man came not to be serued, but to serue, & to bestowe his lyfe for the redemption for many. And whā they were departing from hierico, much people followed. And behold, two blynd men spytyng by the waye spake, herde that Iesus wente by, and they cryed, sauinge: O LORD thou sonne of Dauid, haue mercy vpon vs. But the people rebuked them, that they shulde holde theyr peace. Neuerthelesse they cryed the more. and sayde: O LORD thou sonne of Dauid, haue mercy vpon vs. And Iesus stode, and called them, and sayde: What wyl ye, that I shal do vnto you? They sayde vnto hym: LORD, that oure eyes maye be opened. And Iesus had compassion vpon them, and touched theyr eyes. And immediately they sawe, and followed hym.

Possumus. Alii illis Calicem quidem meum bibetis, sedere autem ad dextram meam & sinistram, non est meum dare vobis, sed quibus paratum est a patre meo. Et audientes decem, indignati sunt de duobus fratribus. IESVS autem vocauit eos ad se, & ait. Scitis quia principes gentium dominantur eorum, & qui maiores sunt, potestatem exercent in eos. Non ita erit inter vos, sed quicumque uoluerit inter vos maior fieri, sit uester minister: & qui uoluerit inter vos primus esse, erit uester seruus: sicut filius hominis non uenit ministrari, sed ministrare, & dare animam suam in redemptionem pro multis. Et egredientibus illis ab Hierico, secuta est cum turba multa. Et ecce duo caeci sedentes secus uiam, audierunt quia IESVS transiret, & clamauerunt, dicentes: Domine miserere nostri fili Dauid. Turba autem increpabat eos ut tacerent. At illi magis clamabant, dicentes: Domine, miserere nostri fili Dauid. Et stetit IESVS & uocauit eos, & ait: Quid uultis ut faciam uobis? Dicunt illi Domine, ut aperiantur oculi nostri. Misertus autem eorum IESVS, tetigit oculos eorum. Et confestim uiderunt, & secuti sunt eum.



**E**t cum appropinquasset Hierosolymis & uenisset Bethphage ad montem Oliueti. tunc IESVS misit duos discipulos, dicens eis: Ite in castellum quod contra uos est, & statim inuenietis asinam alligatum, & pullum cum ea: soluite, & adducite mihi, & si quis uobis aliquid dixerit, dicit: quia dominus his opus habet, & contestun dimittet eos. Hoc autem factum est, ut impleretur quod dictum est per prophetam, dicentem: Ducite filii Sion: Ecce rex tuus uenit tibi, mansuetus, sedens super asinam, & pullum filium subuigalis. Eunt autem discipuli fecerunt sicut precepit illis IESVS. Et adduxerunt asinam & pullum, & imposuerunt super eos uestimenta sua, & cum desuper sedere fecerunt. Multa autem turba strauerunt uestimenta sua in uias: alii autem cederunt ramos de arboribus, & sternerant in uia: turba autem quae precedebant & quae sequebantur, clamabant dicentes: Hosanna filio Dauid: Benedictus qui uenit in nomine domini, hosanna in altis. Et cum intrasset Hierosolymam, commota est uniuersa ciuitas, dicens: Quis est hic? Populi autem dicebant: Hic est IESVS propheta a Nazareth Galilee. Et intrauit IESVS in templo dei, & eiciebat omnes uendentes & ementes in templo, & mensas nummulariorum, & cathedras uendens

**A**nd when he drew nye vnto Ierusalem, and was come to Bethphage vnto mount Oliuete, then sent Iesus two disciples, saying vnto the: Go in to the towne that lyeth agaynst you and anon ye shal fynde an Asse bounde, and hyr foale wryth her: loose and bringe them vnto me. And if any man saye ought vnto you, saye ye: the Lord hath neede of them, and straightwaye he will let them go. But all this was done, that it myght be fulfilled, that was spoken by the prophet, sayinge: Tell the daughter Sion: behold, thy kynge cometh vnto the, meke, sittinge vpon an Asse, and a foale the sonne of the Asse vnto the rock. The disciples goinge dyd as Iesus had commaunded the, & brought the Asse and a foale, and layed theyr clothes vpon them, & made hym sit thereon. But much people spred theyr garmentes in the way: other cut downe braunches fro the trees, and strowed in the waye. As for the people that wente before and that came after, they cryed sayinge Hosanna vnto the sonne of Dauid. Blessed be he that cometh in the name of the Lord. Hosanna in the heigh. And when he was come in to Ierusalem, all the cytie was moued, sayinge: Who is this? And the people sayde: This is Iesus the prophet of Nazareth of Galilee. And Iesus wente in to the temple of Gods, cast out all them that bought and solde in the temple, and ouerthrew the tables of the money chaungers, and the seates of them that solde

Mat. 21. 2  
Luc. 19. 3

Mat. 21. 2  
Luc. 19. 3

Mat. 21. 2

Mat. 21. 2

Mat. 21. 2  
Luc. 19. 3

Mat. 21. 2

Mat. 21. 2  
Luc. 19. 3

1. Reg. 3. 2.  
2. Sam. 7. 2.  
1. Reg. 3. 2.  
2. Sam. 7. 2.

solde doues, and sayde vnto them: It is wyrtten: \* My house shall be called the house of prayer, but ye haue made it a denne of murthurers. And the blynde and the lame came vnto hym in the temple, and he healed them. But whan þe hyghe prestes and the scribes sawe the wōders that he dōd, and the chylderen cryenge in the temple and sayenge: Wāntū vnto the sonne of Dauid, they dysuayned, and sayd vnto hym: Heareste thou what these saye? But Iesus sayd vnto them: Yee. haue ye neuer red: Out of the mouth of babes and sucklynges hast thou finishēd prayse: And the lēste, \* he went out of the cytie in to Bethania, and abode there. \* But in the morning retūrnynge in to the cytie, he hungered. And seynge in þe way, \* a figge tre he came vnto it, & fōūde nothyng thereon, but leaues onely, and sayde vnto it: Neuer frute growe on the figgetre. And immediatlye the figgetre was wythered. And the disciples seynge, maruailed, sayenge: How is the wythered so soone? But Iesus answered sayng, sayd vnto them: Verely I say vnto you: If ye haue fayth and doute not, ye shal not onely do this wpth the figgetre, but & yf ye saye vnto this mountayn: We are moved, and caste thy selfe into the see, it shall be done: \* And all what so euer ye are in prayer, beleynge, ye shal receaue it. \* And whan he was come in to the temple, the chiefe of the prestes and þe elders of the people came vnto hym teachynge sayenge: \* Whā what authoryte dost

Mat. 21. 8.

Job. 8. 4.

Mat. 21. 11.

Luce. 19. 2.

Mat. 17. 1.  
Luce. 17. 2.

Mat. 21. 1.  
John. 1. 1.  
1. Cor. 16. 1.  
1. Cor. 16. 1.  
1. Cor. 16. 1.

1. Cor. 16. 1.  
1. Cor. 16. 1.  
1. Cor. 16. 1.

uenditium columbas euertit, & dicit eis. Scriptum est domus mea domus orationis uocabitur, uos autem fecistis illam speculancam latronum. Et accesserunt ad eum cæci & claudi in templo, & sanauit eos. Videntes autem principes sacerdotum & scribæ mirabilia quæ fecit, & pueros clamantes in templo, & dicentes: Hosanna filio Dauid, indignati sunt, & dixerunt ei: Audis quid isti dicunt? Iesus autem dicit eis: Vtique. Nunquid legistis: Quia ex ore infantium & lactentium perfectio sit laudem? Et relictis illis abiit foras extra ciuitatem in Bethaniam, ibique mansit. Mane autem reuertens in ciuitatem, esurit. Et uidens ficum arborem unam secus uiam, uenit ad eam, & nihil inuenit in ea, nisi folia tantum, & ait illi: Nunquid ex te fructus nascatur in sempiternum. Et arfacta est continuo ficulnea. Et uidentes discipuli, mirati sunt, dicentes: Quomodo continuo aruit? Respondens autem Iesus ait eis: Amen dico uobis, si habueritis fidem & non dubitaueritis, non solum de ficulnea facietis, sed etiam si monti dixeritis: Tollete & iacta te in mare, fiet. Et omnia quaecumque petieritis in oratione credentes, accipietis. Et cum uenisset in templum, accesserunt ad eum docentes, principes sacerdotum & seniores populi, dicentes: In qua potestate

hæc

testate hæc facis? & quis dedit tibi hanc potestatem? Respondens autem IESVS, dixit eis: Interrogabo uos & ego unum sermonem, quæsi dixeritis mihi, et ego uobis dicam in qua potestate hæc facio. Baptismus Ioannis unde erat: ex celo, an ex hominibus? At illi cogitabant inter se dicentes: Si dixerimus ex celo, dicet nobis: Quare ergo non credidistis illi? Si autem dixerimus ex hominibus, timeamus turbam: omnes enim habent Ioannem sicut prophetam. Et respondentes IESVS dixerunt: Nescimus. At illis & ipse: Nec ego dico uobis qua potestate hæc facio. Quod autem uobis uideretur? Homo quidam habebat duos filios, & accedens ad primum dixit: Fili, uade hodie operare in uinea mea. Ille autem respondens, ait: Nolo. Postea autem poenitentia motus, abiit. Accedens autem ad alterum dixit similiter. At ille respondens, ait: Ego domine, et non iuit. Quis ex duobus fecit uoluntatem patris? Dicunt ei: Primus. Dixit illis Iesus: Amen dico uobis, quod publicani & meretrices præcedunt uos in regno dei. Venit enim ad uos Ioannes in uia iustitiæ, & non credidistis ei: publicani autem & meretrices crediderunt ei: uos autem uidetes, nec poenitentiam habuistis postea, ut crederetis ei. Aliam parabolam audite: Homo erat pater familias, qui plantauit uineam, & sepem circumdedit ei, et fodit in ea terculum & adificauit in ea turrim, et locauit eam agricolis, et peregre profectus est,

doest thou these thynges, & who gaue þe this authorite: Iesus answerynge sayd vnto them: I wyl aske a worthe of you also, which þe tell me, I in lyke wyse wyl tell you, by what authorite I do these thynges. The baptisme of Iohn, whence was it, from heauen, or of men: Wut they thought amonge themselves, sayenge: If we saye from heauen, he shal all saye vnto vs: W hy t þe not the beleue him? Wut þe we saye: of men, then feare we þe people: For euery mā holdeth Iohn as a prophet. And they answerynge Iesu, sayde: We cā not tel. He sayde vnto them also: Nother tell I you by what authorite I do these thynges. But what thinke ye? + A certayne mā had two sonnes, & comynge to the fyrst, sayde: W hy way my sonne, & wylke to day in my vyneyard. He answerynge, sayde: I wyl not, but afterwarde repentynge, wylke: He comynge also vnto þe second sayd lyke wyse. But he answerynge sayde: I go þe. And went not. W hecher of twayne dyd þe wil of þe fathyr: They sayd vnto hym: the fyrst. Iesus sayde vnto the: W hereby I saye vnto you: þe the publicans & harlots go before you in to þe kyngdō of God. For Iohā cā vnto you, in þe way of rightynnes & ye beleued him not: but þe publicans and harlottes beleued him. Wut you seynge, þe had ye no repētaunce afterwarde, þe myght haue beleued hi. + I hear another parable. Ther was a mā an housholder which planted a vyneyarde, and hedged it aboute, and bygged a wynepresse in it, and buylt a tower, and let it oute vnto his bondsmē, & went into a straunge

Mat. 14. 2.

Mat. 1. 8.

Mat. 9. 9.  
 Luc. 10. 2.  
 Luc. 10. 2.

contry. But when the tyme of the frute was drawen nere, he sent his seruauntes to the husbandmen, to receaue the frutes of it. And the husbandmen catchynge the seruauntes: one they bre, another they kylled, but another they stoned. Agayne he sent other seruauntes, mo then the first, and they byd vnto the in lyke maner. At the laste he sent his sonne vnto them, sayenge: They wyll perchaunce stande in awe of my sonne. But the husbandmen seynge the sonne sayde amonge themselves:

**Mat. 21. 33.** This is the heire: come, let vs kyll hym, and we shall haue hys enheritaunce. And they catchynge hym, thrust hym out of the vineyard, and stowe hym. Nowe when the Lord of the vineyard shall come, what wyl he do vnto those husbandmen? They sayde vnto hym: He shal cruelly destroye those euell persones, and let oute hys vineyard vnto other husbandmen, which shall deliuer hym the frute at hys tymes. Iesus sayde vnto them: Wyl ye neuer reade in the scriptures: The stone the which the buyliders refused, is become to heade stone in the corner. This was done of the Lord, & it is maruailous in our eyes. Therefore I saye vnto you: That kyngdome of God shall be taken fro you, and shalbe giuen vnto a nation, whiche shall brynge forth his frutes.

**Mat. 21. 42.** And who so falleth vpon this stone, shall be broken in peces: but vpon whom it falleth, it shall all to greynge hym. And when the bygher prestes and pharises had herde hys paraboles

est. Cum autem tempus fructus appropinquasset, misit seruos suos ad agricolas, ut acciperent fructus eius. Et agricolæ apprehensis seruis eius: alium ceciderunt, alium occiderunt, alium vero lapidauerunt. Iterum misit alios seruos plures prioribus, et fecerunt illis similiter. Nouissime autem misit ad eos filium suum, dicens: Verebuntur filium meum. Agricola autem uidentes filium dicebant intra se: Hic est hæres, uenite occidamus eum, & habebimus hæreditatem eius. Et apprehensum eum eiecerunt extra vineam, et occiderunt. Cum ergo uenerit, dominus vineæ quid faciet agricolis illis? Auiunt illi: Malos male perdet, et uineam suam locabit aliis agricolis, qui reddent ei fructum temporibus suis. Dicit illis IESVS: Nunquam legistis in scripturis: Lapidem quem reprobauerunt ædificantes, hic factus est in caput anguli: A domino factum est illud, et est mirabile in oculis nostris. Ideo dico uobis, quia auferetur a uobis regnum dei, et dabitur genti facienti fructus eius. Et qui ceciderit super lapidem istum confringetur: super quem uero ceciderit, contereet eum. Et cum audissent principes sacerdotum et pharisei parabolas

parabolas eius, cognouerunt quod de ipsa diceret. Et querentes eum tenere, timuerunt turbas, quoniam sicut prophetam eum habebant.

parables, they perceaued, that he spake of them. And semyng to take hym, they feared the people, because they helde hym for a Prophet. +

Mat. 11. c  
Luc. 19. b  
and. 10. b  
+ Job. 7. b

## CAPVT. XXII.

## The xxii. Chapter. +

**R**espondens IESVS dixit iterum in parabola eis, dicens: Simile factum est regnum celorum homini regi, qui fecit nuptias filio suo. Et misit seruos suos uocare inuitatos ad nuptias, et nolebant uenire. Iterum misit alios seruos, dicens: Dicite inuitatis: Ecce prandium meum paratum, tauri mei et altilia occisa sunt et omnia parata, uenite ad nuptias. Illi autem neglexerunt, et abierunt: alius in uillam, alius uero ad negotiationem suam, reliqui uero tenuerunt seruos eius, et contumeliosos affectos occiderunt. Rex autem cum audisset, iratus est, et missis exercitibus suis perdidit homicidas illos, et ciuitatem illorum succendit. Tunc ait seruis suis: Nuptie quidem paratae sunt, sed qui inuitati erant, non fuerunt digni. Itaque ergo ad exitus uiauerunt: et quoscunque inueneritis, uocate ad nuptias. Et egressi serui eius in uias congregauerunt omnes quos inuenerunt, malos et bonos, et implete sunt nuptie discumbentium. Intrauit autem rex ut uideret discumbentes, et uidit ibi hominem non uestitum ueste nuptiali.

**A**d Iesus answeringe, & spake vnto them agayne by paraboles, sayng: The kyngdome of heauen is lyke vnto a man a kyng, whiche made a mariage vnto his sonne. And sente his seruaunte, to call the, that were bydden vnto the mariage and they wolde not come. Agayne, he sent other seruautes, sayng: Tell the bydde gestes. Behold, I haue prepared my dynner, myne oren & my fed cattel are kyled, and all thynges are ready, come to þe mariage. But they made lyghte of it, & went thre wayes: one to his ferme, another to his marchaundyse. As for the remnaunt, they helde his seruautes, & beyng shamefully increased they slew them. But whan the kyng herde, he was wroth, and sendyng his hostes, destroyed those murderers, and set fyre vpon theyr cite. Then sayde he vnto his seruautes: The mariage is drede is prepared, but they that were bidden were not worthy. So therefore in to the hygh wayes, and whome so euer ye fynd, byd to the mariage. And his seruautes beyng gone out in to the hye wayes, gathered al that they fonde, good and bad, and the mariage was full of eaters. But the kyng wente in, to se the eaters, and spyed there a man not clothed wyth a wedding garment,

Luc. 14. b

1pe. 19. b

18

garmente & sayd vnto hym: friend,  
howe comest thou in here, not ha-  
uynge on a weddinge garmente?  
**¶** But he was euen spechelesse. • The  
 sayd the kynge vnto his seruantes:  
 Goe handes and fete beynge boorde,  
 cast hym in to the bitter darknesse:  
 there shall be weeping and gnash-  
 ynge of teth. • For many be called,  
 but fewe are chosen. • • • The  
 Pharisees goynge away, take coun-  
 sell, howe they myghte take hym in  
 his wordes, and sent vnto him theyr  
 dyticles with theyr officers, say-  
 ynge: Master, we knowe that thou  
 arte true, and teachest the waye of  
 Gods truel, and carest for no man:  
 for thou regardest not the person  
 of men. Tell us therefore, howe thou  
 kepest thou: Is it lawfull to geue tri-  
 bute vnto the Emperour, or not?  
 But Iesus knowynge theyr wicked-  
 nesse, sayde: Why pperctes, why  
 tempte ye me? Shewe me the tri-  
 bute maner. And they offered hym a  
 peny. And Iesus sayde vnto them:  
 Whose is this paynage & superscrip-  
 tion? They sayde vnto hym: The  
 Emperours. Then sayde he vnto  
 them: • Geue therefore that which is  
 the Emperours, vnto the Empe-  
 rour: and that which is Gods vnto  
 God. And they heareynge that, mar-  
 uailed, and rauynge hym, went  
 theyr waye. • • In that day came  
 vnto hym the Pharisees: which saye  
 there is no resurrection, and asked  
 hym, sayynge: Master, Moyses sayd:  
 • If a man be dead not leauynge chyl-  
 dren that his brother shall marrye  
 wyfe, and raise up seide vnto his  
 bro-

nuptial, et ait illis Amice, quomodo hunc intrasti non habens uestem nuptialem? At ille obmutuit. Tunc dixit rex ministris: Ligatis manibus et pedibus eius, mittite eum in tenebras exteriores: ibi erit fletus et stridor dentium. Multi enim sunt uocati, pauci uero electi. Tunc abeunt pharisaei, consilium inierunt ut caperent eum in sermone. Et mittunt ei discipulos suos cum Herodianis dicentes: Magister, scimus quia uerax es, et uiam Dei in ueritate doces, et non est tibi cura de aliquo: non enim respicis personam hominum. Dic ergo nobis, quid tibi uidetur, licet censum dare Caesari, an non? Cognita autem I. F. S. V. S. nequitia eorum, ait: Quid me tentatis hypocritae? Ostendite mihi numisma census. At illi obtulerunt ei denarium. Et ait illis I. F. S. V. S. Cuius est imago haec & superscriptio? Dicunt ei, Caesaris. Tunc ait illis: Reddite ergo quae sunt Caesaris, Caesari: & quae sunt dei deo. Et audientes mirati sunt, et relicto eo abierunt. Illo die autem accesserunt ad eum Sadducei, qui dicunt non esse resurrectionem, et interrogauerunt eum dicentes: Magister, Moyses dixit: Si quis mortuus fuerit non habens filium, ut ducat fratrem eius uxorem illius, & faciat seminem suum

Mat. 22. 1.  
and 15. c

Mat. 22. b

Mat. 22. a  
Luc. 10. c  
Job 4. 7. b

Mat. 22. b  
Rom. 11. b

Mat. 22. b  
Luc. 10. b  
Act. 23. a

Mat. 22. a

fratri suo. Erant autem apud nos septem fratres, et primus uxore ducta, defunctus est, et non habens semē, reliquit fratri suo. Similiter secundus et tertius vsq; ad septimum. Nouissime autem omnium et mulier defuncta est. In resurrectione ergo, cuius erit de septem uxor? Omnes enim habuerunt eam. Respondens autem IESVS ait: erratis nescientes scripturas, neq; uirtutem Dei. In resurrectione enim neq; nubent, neq; nubentur, sed sunt sicut angeli dei in celo. De resurrectione autē mortuorū non legistis quod dictum est deo, dicente uobis: Ego sum Deus Abraham, et Deus Isaac, et Deus Iacob. Non est Deus mortuorū sed uiuentium. Et audientes turbī mirabantur in doctrina eius. Pharisei audientes quod silentium imposuisset sadoceis, conuenerunt in unū. Et interrogauit eū unus ex eis legis doctor tentans eū: Magister, quod est mandatum magnum in lege? Ait illi IESVS: Diliges Dominū Deum tuum ex toto corde tuo, et in tota anima tua, et in tota mente tua, hoc est maximum & primum mandatum. Secundum autem simile est huic: Diliges proximum tuum sicut te ipsum. In his duobus mandatis uiuet sa lex pendet et propheta. Congregatis autem pharisaeis, interrogauit eos IESVS, dicens:

Quid

ether. Now were ther wyth vs seuen brethren, & the first maryeng a wyfe dyed, and not hauynge seide, he leste hys wyfe vnto his brother: Iphet wyse the seconde, and thyrde vnto the seuenth. But last of all the woman dyed also. In the resurrection therfore, whose wyfe shall she be of the seuen? for they al had her. But Iesus answering sayd vnto them: Ye erre not vnderstantynge the scriptures, nor the power of God. for in the resurrection, they shall nother mary, nor be maryed, but are as & angels of God in heauen. But of the resurrection of the dead, haue ye not reue, what is spoken of God, sayenge vnto you: \* I am the God of Abraham, and the God of Isaac, and the God of Jacob? It is not the God of the dead, but of the lyuynge. And the people hearynge maruayled of hys doctrine. + + The pharisees hearynge that he had put the Saduces to silence, they gathered together. And one of them a doctoure of the lawe, temptynge hym, asked: Master whych is the great commaunde-ment in the lawe? Iesus sayd vnto hym: \* Thou shalte loue the LORD thy God wyth all thy harte, in all thy soule, and in all thy mynde: this is the principall and first commaundemente. The seconde, is Iphē vnto it: \* Thou shalte loue thy neighbour as thy selfe. In these two commaundementes hangeth all the lawe and the prophetes. + The Pharisees beyng gathered, Iesus axed them: saynge:

C. l. What

Exod. 3. 2  
Exod. 3. 2

Mat. 22. 3  
Luc. 10. 6.

Deut. 6. 5  
Mat. 22. 3

Leuit. 19. 18  
Rom. 13. 9

Mat. 22. 3

What thynde ye of Chryste? Whose  
sone is he? They said vnto hym: Da  
uids. He sayd vnto them: How than  
doth Dauid in spete, call hym LORD  
DE, sayinge: \* The LORD sayd vn  
to my LORD DE: Set thou on my  
right handes, tyl I set thynne enemyes  
a stoole for thy feete: Yf Dauid ther  
fore call hym LORD, how is he hys  
sonne? And no man coulede answer  
hym one word, nother durst ony ma  
n from that daye forth saye hym ony  
more que(rlong. †

## The xiii. Chapter.

**M**an spake Iesus vnto the people & to hys disciples, sayenge: The scribes and pharisses haue sptten vpo Moses seate. Therefore all that euer they byd you, obserue & do, but after theyz workes not do: for theyz saye & do not. They bynde heuy & intol-  
rable burthens, & laye the vpo mens shulders: But with theyz finger wil not they sturte them. But all theyz workes do they to be sene of mē. For they set abrode theyz & philacteries & make large hēmes, & loue to syt vppermost at meate & wyne. & to haue & chese seates in the synagoges, & the salutations in & market, & to be cal-  
led of men Rabbi. But be not ye called Rabbi: for one is your master & all ye are brethren. And call you no man father vpon earthe, for one is your father which is in heaue. No ther be ye called masters, for one is your master, Christe. He that is greatest amonge you, shalbe your ser-  
uant. Who so exalteth himself shal be brought lowe, & he & humbly hym selfe

**Quid uobis uidetur de Christo?**  
Cuius filius est? Dicūt ei: Dauid.  
At illis: Quomodo ergo Dauid  
in spiritu uocat eum Dominum?  
dicens: Dixit Dominus Domi  
no meo, sede a dextris meis: Do  
nec ponā inimicos tuos scabel  
lum pedum tuorum. Si ergo Da  
uid uocat eum Dominum, quo  
modo filius eius est? Et nemo  
poterat ei respondere uerbum;  
neq; ausus fuit quisquam ex illa  
die eum amplius interrogare.

CAPV T. XXIII.

**I**unc IESVS locutus  
est ad turbas et ad di  
scipulos suos, dicens  
Super cathedrâ Moo  
si sederunt Scribæ et Pharisei.  
Omnia ergo quæcunq; dixerint  
uobis, seruate, & facite: secundū  
opera uero eorū nolite facere,  
dicūt enī et non faciūt. Alligant  
aut onera graua & importabi  
lia, & imponit in humeros hoīm,  
digito aut suo nolūt ea mouere.  
Oia uero opera sua faciūt ut ui  
deātur ab hoībus: dilatat enī plu  
lacteria sua, & magnificāt sumbr  
as. Amāt aut primos recubitus  
in cœnis & primas cathedras in  
synagogis, & salutatiōes i foro,  
& uocari ab hoībus Rabbi. Vos  
aut nolite uocari rabbi, unus est  
enī magister uester: oēs aut uos  
fres estis. Et patrē nolite uocare  
uobis sup terrā, unus est enī pa  
ter uester q in cælis est, nec uos  
ceminī magistri, qā magister ue  
ster, unus est Christus. Qui ma  
ior est uim: erit minister uester.



Qui autē se exaltauerit, humiliabitur: et qui se humiliauerit, exaltabitur. Væ autē uobis Scribæ & Pharisei, hypocritæ, quia clauditis regnū cælōrū ante hoīes, uos em̄ non intratis, nec introeuntes sinitis intrare. Væ uobis scribæ & pharisei hypocritæ, qui comeditis domos uiduārum oratione lōga orātes, propter hoc amplius accipietis iudiciū. Væ uobis scribæ & pharisei, hypocritæ, quia circūitis mare & aridam, ut faciatis unū Profelutū, & cū fuerit factus, facitis eū filium gehēnæ duplo quā uos. Væ uobis duces cæci, qui dicitis: Quicumq; iurauerit per tēplū, nihil est: qui autē iurauerit in auro templi, debitor est. Stulti & cæci, qđ em̄ maius est, aurū an tēplū qđ sanctificat aurū? Et quicumq; iurauerit in altari nihil est: quicumq; autē iurauerit in dono qđ est sup illud, debet. Cæci, qđ em̄ maius ē donū, an altare qđ sanctificat donū? Qui ergo iurat in altari, iurat in eo & in oībus q̄ super illud sūt: & quicumq; iurauerit in tēplo, iurat in illo, et in eo qui habitat in ipso. Et qui iurat in cælo, iurat in throno dei et in eo qui sedet sup eū. Væ uobis scribæ et pharisei, hypocritæ, quia decimatis Mentam & Anetum & Cuminū, & reliquistis quæ grauiora sūt legis iudiciū & misericordiam

seife, shalbe exalted. \* Wō vnto you scribes & pharises, ye pprocrites, for ye shut vp þ̄ kngdō of heauē before mē, ye entre not pour selues, nother suffice ye thē to enter þ̄ do enter. Wō vnto you scribes & pharises ye pprocrites for ye deuour widowes houses, prapenge lōge prapers, th̄: for: shal ye receaue the greater iudgement. Wō vnto you Scribes & Pharises ye pprocrites, for ye cōpasse fer and lante þ̄ ye may make one. \* P:ose: liter: & wh̄ he is becom one, ye make hym a childe of hell, two folde more than ye. Wō vnto you blynde gydes for ye say: Who so euer sweareth by the tēple. þ̄ is nothyng: but who so euer sweareth by the golde of the tēple, is gylty. Ye fooles & blynde, for: whether is greater: the golde or the ten-ple þ̄ sanctifyeth the golde: And who so euer sweareth by þ̄ altare, þ̄ is nothyng: but who so euer sweareth by the offerynge þ̄ is vpon it. he is gylty. Ye fooles & blynde, for: whether is greater: the offerynge, or the altare þ̄ halloweth the offerynge? Therfore who so sweareth by þ̄ altare sweareth by the same, and by al thinges that are thereon. And who so sweareth by the temple, sweareth by the same, and by hym that dwelleth therein. \* And who so euer sweareth by heauen, sweareth by the throne of God, & by hym that sitteth thereon. \* Wō vnto you Scribes and Pharises, ye pprocrites, for ye tyth Hynt Anyse and Lomyn, and haue leste the waighter matters of the lawe, iudgement and mercy, and sayth. These oughte to haue bene

Luc. 11. 9

Wherfore,  
a house of  
conueto  
ruined by  
the bēty  
of the dyce  
vnto the  
Iewe.

Math. 23

Luc. 11. 9

E. 11. done

done, and not to leaue the other be-  
hynde. **W**pe blynde gydes, whych  
strapne out a gnat, but swallow vp a  
Camel. \* **W**o vnto pou scribes and  
pharises, pe ppoctites, for pe make  
cleane the outespyde of the cuppe and  
platter, but wpythin are ye ful of rob-  
bery and vncleennesse. **T**hou blynde  
Pharise, cleuse syt the inspyde of þ  
cuppe & platter, that þ outspyde may  
be cleane also. **W**o vnto pou Scri-  
bes and Pharises, pe ppoctites, for  
pe be lyke vnto paynted Sepulchres,  
that appeare bewtyfull outwarde  
vnto men, but wpythin they are full  
of dead mens bones and all splithy-  
nesse. **E**uen so pe also: Outwarde pe  
appeare vnto men ryghteous, but  
wpythin pe are full of ppoctise and  
iniquite. \* **W**o vnto pou Scribes &  
Pharises, pe ppoctites, for pe buyld  
the tombes of the prophetes, & gar-  
nyshe the sepulchres of the ryghteous,  
and saye: Yf we had bene in oure fa-  
thers tyme, we wolde not haue ben  
partyp fellowes wpyth thē in þ bloude  
of the prophetes. \* **T**herfore pe be  
wpytnesses vnto your selues, that pe  
are the chylde: of them, which slewe  
the prophetes. **F**ulfiyll pe also þ mea-  
sure of your fathers. **W**pe serpytes,  
pe generation of vipers: howe shall  
pe escape the iudgement of hell?  
\* **T**herfore I saye vnto pou: **B**e-  
hynde, I sende vnto pou prophetes &  
wyse men, and scribes, & of them  
shall pe kyll and crucifye, and of the  
shall pe scourge in your synagoges,  
and persecute them from cytie to cy-  
tie: that vpon pou maye come al the  
pyghteous bloude, whych hath bene

diu, & fide: hic oportuit facere;  
et illa non omittere. **D**uces ca-  
ci, excolantes culicem, camelū  
aut glutientes. **V**æ uobis scribas  
et pharisei hypocrite, qui mun-  
datis quod deforis est calicis &  
paropidis, intus autem pleni es-  
tis rapina et immundicia. **P**ha-  
rise cæce, munda prius quod in-  
tas est calicis et paropidis, ut  
fiat et id quod deforis est, mun-  
dum. **V**æ uobis scribæ et phari-  
sei hypocrite, quia similes estis  
Sepulchris dealbatis, quæ a for-  
is parent hominibus speciosa,  
intus uero plena sunt ossibus  
mortuorum et omni spurcicia:  
sic et uos a foris quidem pare-  
tis hominibus iusti, intus autem  
pleni estis hypocrisi & iniquita-  
te. **V**æ uobis scribæ & pharisei  
hypocrite quia ædificatis sepul-  
chra prophetarū et ornatis mo-  
numenta iustorū, et dicitis: Si  
fuissimus in diebus patrum no-  
strorū, nō essemus socii eorū in  
sanguine prophetarū. Itaq; testi-  
monio estis uobismetipsis, quia  
filii estis eorū, qui prophetas oc-  
ciderunt. Et uos implete mensu-  
rā patrū uestrorū. Serpentes, ge-  
nimina uiperarū quomodo tu-  
gietis a iudicio gehennæ? **I**deo  
dicō uobis: Ecce ego mitto ad  
uos prophetas et sapientes et  
scribas, et ex illis occidetis et  
crucifigetis, et ex eis flagel-  
labitis in Synagogis uestris,  
et persequemini de ciuita-  
te in ciuitatem, ut ueniat super  
uos omnis sanguis iustus, qui  
effusus

Luc. 11. b

Luc. 11. b

Mat. 23. c

Mat. 23. b  
Luc. 11. b  
Mat. 23. c  
Mat. 23. d  
Mat. 23. e

effusus est super terram, a sanguine Abel iusti, usque ad sanguinem Zacharie filii Barachie, quem occidistis inter templum et altare. Amen dico vobis, uenient hæc omnia super generationem istam. Hierusalem, Hierusalem quæ occidis prophetas, et lapidas eos qui ad te missi sunt: quoties uolui congregare filios tuos, quemadmodum gallina congregat pullos suos sub alis, et noluisti. Ecce relinquetur uobis domus uestra deserta. Dico enim uobis, non uidebitis a modo donec dicatis Benedictus qui uenit in nomine Domini. CAPVT. XXIII.

**E**gressus IESVS de templo ibat. Et accesserunt discipuli eius, ut ostenderet ei adificationes templi. Ipse autem respondens, dixit illis: Videtis hæc omnia? Amen dico uobis, non relinquetur hic lapis super lapidem, qui non destruat. Sedente autem eo super montem Oliueti, accesserunt ad eum discipuli secreto, dicentes: Dic nobis, quando hæc erunt? & quod signum aduentus tui, et consummationis seculi? Respondens IESVS, dixit eis: Videte ne quis uos seducat: multi enim uenient in nomine meo, dicentes: Ego sum Christus, et multos seducant. Audituri enim estis prelia, et opiniones preliorum. Videte ne turbemini, oportet enim hæc fieri, sed nodum est finis.

Consur-

shed vpon earth, from the bloude of righteous. Abel, vnto the bloude of Zachary the sonne of Barachias, whom ye slewe betwene the temple and the altare. Verely I say vnto you: All these thynges shall come vpon this generation. O Jerusalem Jerusalem, that stapest the prophetes, and stonest the that are sent vnto the: How ofte wolde I haue gathered thy chyldren, & euen as the henne gathereth hyr chekens vnder the wynges, & thou woldest not? Behold, your house shall be left vnto you desolate. For I say vnto you: Ye shall not see me hence forth, till ye shall say: Blessed be he that cometh in the name of the ouer. +

The. xxiii. Chapter.

**A**nd Jesus departed from the temple went. And his disciples came nye, to shewe hym the buyldynges of the temple. But he answerynge said vnto the: Se ye al these thynges: Verely I saye vnto you: ther shall not be left here one stone vpon another, wherch shall not be destroyed. And he settynge vpo mount Oliuete. his disciples ca vnto hym secretly, sayenge: Tell vs whā shall these thynges be? which shall be & take of thy comyng, & of the ende of the world: And Jesus answerynge sayd vnto the: & nhr he be & no mā deceaue you. For there shall many come in my name, sayenge: I am Christ, and shall deceaue many. For ye shall heare of warrres, and the noyses of warrres, & ye hebe ye be not troubled. All these thynges must be done, but the ende is not yet.

E. iii. For

Mat. 23. 34  
Luc. 19. 44

Luc. 19. 44

Mat. 23. 34

4. **Mat. 24. c.** • For one people shall rise up a-  
gainst another, and realme against  
realme: and ther shalte pestilences  
and hunger and earthquakes throtte  
places. All these are the begynnynges  
of sorowes. • Then shall they put  
you to trouble, and shall kill you,  
and ye shalte hated of all people for  
my names sake. And then shall ma-  
ny be offended, and shall betray one  
another, and shall hate eche other.  
And many false prophetes shal aryse  
• shall deceaue many: • because in  
iquitte shalbe piteous, the charite of  
many shal waxe colde. • But whoso  
endureth vnto the ende, the same shal  
be safe. • And this gospell of the kyng  
dom shalbe preached in all the world  
for a wytnesse vnto all people, and  
then shall the fullfyllinge come.

**W.** • When ye therefore shall see the ab-  
ominacion of desolacion, the which  
is spoken of by Daniel the prophet,  
stande in the holy place (who so rea-  
beth, let hym vnderstande) then let  
them which be in Ieruzalem, flye vnto  
the mountaynes: and let hym which  
is on the thache, not come downe to  
set any thyng out of his house: and  
let hym which is in the feld, not  
turne backe to fetch his coat. But  
two vnto them that are with childe,  
and geue sucke in those dayes. But  
praye ye that your flight be not in  
the wynter, nor in the Sabbath. • For  
then shall ther be great trouble, such  
as was not seyn in the begynnynges  
of the worlde vnto this tyme, nor shal  
be. And except those dayes had ben  
shortned, all flesh shuld not be saued.  
but for the choyces sake shal those dayes  
be

Consurget enim gens in gentem,  
et regnum in regnum, et erunt  
pestilentie, et fames, et tremor  
per loca: hæc autem omnia  
initia sunt dolorum. Tunc tradet  
uos in tribulationem, & occidet  
uos: et eritis odio omnibus gen-  
tibus propter nomen meum. Et  
tunc scandalizabuntur multi, et  
inuicem tradent, et odio habebunt  
inuicem. Et multi pseudo-  
prophete surgent, et seducunt  
multos. Et quoniam abundabit  
iniquitas, refrigeret charitas  
multorum. Qui autem perse-  
uerauerit usque in finem, hic sal-  
uus erit. Et predicabitur hoc eu-  
angelium regni in uniuerso or-  
be, in testimonium omnibus ge-  
ntibus, et tunc ueniet consumma-  
tio. Cum autem uideritis abo-  
minationem desolationis, que  
dicta est a Daniele propheta sta-  
tem in loco sancto qui legit, in-  
telligat, tunc qui in Iudæa sunt,  
fugiant ad montes, et qui in te-  
cto, non descendant tollere aliquid  
de domo sua, & qui in agro  
non reuertatur tollere tunicam  
suam. Vae autem pregnantibus,  
et nutriendis in illis diebus.  
Orate autem, ut non fiat iuga-  
mentum vestrum in hieme uel sabbato: erit  
enim tunc tribulatio magna, qua-  
lis non fuit ab initio mundi usque  
modo, neque fiet. Et nisi breuiati  
fuissent dies illi, non fieret sal-  
ua omnis caro, sed propter electos  
breuiabuntur dies illi.

Tunc

Tunc si quis nobis dixerit. Ecce hic est Christus, aut illic, nolite credere, surgent enim pseudo christi et pseudoprophetae, et dabunt signa magna et prodigia, ita ut in errorem inducantur: si fieri potest, etiam electi. Ecce praedixi uobis. Si ergo dixerint uobis: Ecce in deserto est, nolite exire: ecce in penetralibus, nolite credere. Sicut enim fulgur exit ab oriente & patet usque in occidentem, ita erit & aduentus filii hominis. Vbi cumque fuerit corpus, illuc congregabuntur et Aquilae. Statim autem post tribulationem dierum illorum sol obscurabitur, et luna non dabit lumē suū, et stellae cadent de caelo, et uirtutes caelorum commouebuntur: et tunc apparebit signum filii hominis in caelo: et tunc plangent omnes tribus terrae, et uidebunt filium hominis uenientem in nubibus caeli cum uirtute multa et maiestate. Et mittet angelos suos cum tuba et uoce magna, et congregabunt electos eius a quatuor uentis, a summis caelorum usque ad terminos eorum. Ab arbore autem ficid ducite parabolam. Cum iam ramus eius tener fuerit et folia nascentis quod prope est. Et aestas eruos, cum uideritis haec omnia, scitote quia prope est in uenit. Amen dico uobis, quia non praeteribit generatio haec, donec

hac

be shoytened. • Than yf any man shall saye vnto you: lo, here is Christ or there, beleue it not. For ther shall arise false Chyldes and false prophetes, & shall geue great tokens and wonders: In so much that yf it can be done, the very chosen shal be brought in to erreure. Behold, I haue told you this: Wherefore yf they shall saye vnto you: Behold, he is in the wylderneisse, go not ye forth: Behold, he is in the innermost partes, beleue it not. For lyke as the lychtenyng geeth out from the east, & thyneth tyl in the west, so shal also the comyng of the sone of man be. • Where so euer the body is, there shall also the Agles be gathered. • But soone after the trouble of those dayes shall the Sonne be darkened, and the Moone shall not geue by lycht, & the starrs shall fall fro heauen and the powers of heauen shall be moued: and than shall appeare the token of the sone of man in heaue: & thā shall al the kyngdomes of the earth moune, & and they shall se the sone of man cōmyng in the cloudes of heauen wryth great power and maiesty. And he shall sende his angels with a trompe & a great voice, & they shall gather bys chose fro the four wyntes, fro the hyghest of the heaues vntyl they endre. • Lerne a similitude of the figge tre. Whā bys brānche is tender, & his leaues growe, ye know that somer is nye. So lyke wyse ye whā ye se al these thynges, knowe ye that it is nye, euen in the doores. Wherey I saye vnto you: that this generation shall not passe, tyl al these

E.iii. be

Mat. 24. 24.  
Luc. 17. 34Mat. 24. 24.  
1. Cor. 13. 12Mat. 24. 24.  
Luc. 21. 34  
Joh. 1. 9

Joh. 1. 9

1. Cor. 13. 12

Mat. 24. 24.  
Luc. 21. 34

Mat. 24. 8  
Mk. 13. 8

Mat. 24. 12

Mat. 24. 12  
Luc. 17. 1

Luc. 17. 1

Mat. 24. 12  
Mark. 13. 12  
Luc. 12. 1

Spoca. 16. 1

Mat. 24. 12

Spoca. 16. 1

be done. • heauen & earth shal passe,  
but my wordes shall not passe. But  
of that daye and houre • knoweth no  
man, nother the angels of heauens,  
but my father only. For as in þ day  
es of Noe, so shall the cōpyng of þ  
sonne of man be also. • for as they  
were in the dayes before the floude  
cōpyng and dypnyng, marpege  
and berne married vnto that daye  
that Noe entred into the Arke, and  
they knewe not tyll þ floude came &  
toke the al: so shall also the cōpyng  
of þ sonne of mā be. • Thā shall two  
be in the felde: the one shalbe taken  
and the other shalbe leste: Twayne  
shalbe gryndyng at a mill, the one  
shalbe takē w, & one shalbe lest. Two  
in the bed, the one shalbe takē wth,  
and the oth shalbe leste. • Watch ye  
therfor, for ye know not what houre  
poure 2 O X D E shall come. But  
knowe ye thys, that yf the good mā  
of the house knewe what houre the  
Spoca. 16. 1 • these shulde come, he wold surely  
watch, & not suffre hys house to be  
bozed through. Therfore be ye rea-  
dy also, for in þ houre þ ye know not  
shal the sonne of man come. • Who  
thynke ye is a fapthful and wyse ser-  
uaunt, whom hys lord hath set ouer  
hys housholde, that he may grue the  
meate in season? • Blessed is that  
seruaunt, whom whā hys lord shall  
come shal fynde so doynge. Wretch  
I saie vnto pou: that he shal set him  
ouer all hys goodes. But yf that  
euell seruaunt shal saie in hys harte:  
My lord maketh lōge to come. and  
shall begynne to smyte hys fellowes  
to eate & dypne wth the dronken:  
The

hæc oia fiât. Cœli & terra transi-  
būt, uerba autē mea non præteri-  
bunt. Ne die autē illa et hora ne-  
mo scit, neq; angeli cœlorū, nisi  
solus pater. Sicut autem in die-  
bus Noe, ita erit & aduentus fi-  
lii hominis: sicut enim erāt in di-  
ebus ante diluuium comedentes  
et bibentes, nubētes & nupti-  
um tradentes, usq; ad eum diem  
quo intrauit Noe in Arcam,  
et non cognouerunt donec uen-  
it diluuium, et tūc omnes: ita  
erit et aduentus filii hominis.  
Tunc duo erunt in agro: unus  
assumetur, et unus relinquetur:  
duæ molentes in mola, una assu-  
metur, & una relinquetur: duo in  
lecto, unus assumetur, et unus re-  
linquetur. Vigilate ergo, quia  
nescitis qua hora dominus uen-  
ster uenturus sit. Illud autem sci-  
tote, qm̄ si sciret paterfamilias  
qua hora tu uenturus esset, uigi-  
laret utiq; et non sineret perfo-  
di domum suā. Ideo et uos esto-  
re parati, quia qua nescitis hora  
filius hominis uenturus est. Quis  
putas est fidelis seruus, et pru-  
dens quem constituit dñs suus  
super familiam suam, ut det il-  
lis cibum in tempore? Beatus  
ille seruus, quem cum uenerit do-  
minus eius, inuenerit sic facien-  
tem. Amē dico uobis, quoniam  
super oia bona sua cōstituet eū.  
Si autem dixerit malus seruus  
ille in corde suo: Moram facit  
dominus meus uenire, et cœpe-  
rit percutere cōseruos suos, mā-  
ducet autē et bibat cū ebriosis &  
ueniet

ueniet dominus serui illius in die qua non sperat, & hora qua ignorat, & diuidet eum, partemque eius ponet cum Hypocritis: illic erit fletus & stridor dentium.

## CAPVT. XXV.

**E**ne simile erit regnum celorum decem uirginibus, quæ accipientes lampades suas, exierunt obuiam sponso. Quinq; autem ex eis erant fatue, & quinq; prudentes. sed quinq; fatue acceptis lampadibus, non sumptunt oleum secum: Prudentes uero, acceperunt oleum in uasis suis cum lampadibus. Morâ aut faciente sponso, dormitauerunt oēs ac dormierunt. Media aut nocte clamor factus est: ecce sponus uenit, exite obuiam ei. Tunc surrexerunt omnes uirgines illæ, & ornauerunt lampades suas. Fatue autem sapientibus dixerunt: Date nobis de oleo uestro, quia lampades nostræ extinguuntur. Responderunt prudentes, dicentes: Ne forte non sufficiat nobis & uobis, ite potius ad uendentes, & emite uobis. Dum autem irerent emere, uenit sponsus, & quæ parate erant, intrauerunt cum eo ad nuptias & clausa est ianua. Nouissime uero ueniunt & reliquæ uirgines, dicentes: Domine domine, aperi nobis: At ille respondens ait: Amen dico uobis, nescio uos. Vigilate itaque, quia nescitis diem neque horam.

Sicut

The same seruantes sayde shall come in a daye, that he hopeth not, and in an houre that he knoweth not, and shal hynde hym and set his parte wth hypocrites: there shall be weeping and gnashing of teth.

## The xxv. Chapter. +

**T**hen shall all the kyngdome of heauens be tyke vnto ten virgins, whiche take thynge theyr lampes, went forth to mete the bydegrome and the byde. But fyue of them were foolyshe, and fyue wyse. The foolyshe the lampes taken toke none oyle wth them. But the wyse take oyle in theyr vessels wth theyr lampes. And the bydegrome makinge a taryenge, they slombered al & slepe. But at mydnyghte ther was a crye made: Beholde, the bydegrome cometh, go your waye out for to mete hym. Then arose all those virgins, & dressed theyr lampes. But the foolyshe sayd vnto the wyse: Geue vs of your oyle, for our lampes go out. Then answered the wyse, sayenge: Lest it suffice not vs and you, go rather vnto them that sell, and bye for your selues. But whan they wente to bye, the bydegrome came: & they that were ready, wente in wth hym to the mariage, and the doore was shut. Last of all come the other virgins also, sayenge: \*L O R D E L O R D E, open vnto vs. But he answerynge sayde: Verely I saye vnto you: I knowe you not. \*Watch ye therefore: for ye knowe nother the daye, nor the houre. +

Ephē

Mat. 25. 1-13

Mat. 25. 1-13  
Luce. 12. 35  
and 12. 35

Mat. 14. 3  
Luc. 19. 6

+ \* Lyke wyse as a kynge takynge  
hys iourney into a straunge contrie  
called hys seruautes, and deliuered  
hys goodes vnto the. And vnto  
one he gaue fyue talentes, to ano-  
ther two, to another one: vnto eue-  
ry one after hys owne power, and  
wente awaye straughter wyse. But  
he that had receaued fyue talentes,  
wente and wrought in the same, and  
wonne other fyue. Likewise he that  
receaued two, wonne other two al-  
so. But he that receaued the one,  
goynge dreyeth in the earthe, and  
hydeth hys lordes monye. After a  
longe season came the lord of these  
seruautes, and rekened wyth them.  
And he that had receaued fyue talen-  
tes, commynge neare, broughte  
other fyue talentes, sayenge: Syr,  
thou deliueredest vnto me fyue talen-  
tes: Beholde, I haue wonne aboue  
the other fyue talentes. This lord sayd  
vnto hym: Well thou good & fapth-  
full seruaunt, because thou hast bene  
fapthfull ouer litle. I will set the ouer  
much: entre in to the ioye of thy  
lord. Commynge nye also that had  
receaued two talentes, sayde: Lord  
thou deliueredest vnto me two talen-  
tes: Beholde, I haue wonne two o-  
ther. This lord sayd vnto hym:  
Well thou good and fapthfull ser-  
uaunt, because thou hast bene fapth-  
full ouer litle, I will set the ouer much:  
entre in to the ioye of thy lord.

¶ But commynge he also that had re-  
ceaued one talent, sayde: Syr, I  
knowe that thou art an hard man, in  
that thou reapest where hast not sowed,  
and gatherest where thou hast not  
sowed

Sicut enim homo peregre profi-  
cisces uocauit seruos suos, & tra-  
didit illis bona sua. Et uni dedit  
quinq; talenta, alii autem duo,  
alii uero unum: unicuiq; secun-  
dum propriam uirtutem, et pro-  
fectus est statim. Abiit autē qui  
quinq; talenta acceperat, & ope-  
ratus est in eis, & lucratus est alia  
quinque. Similiter & qui duo  
acceperat, lucratus est alia duo.  
Qui autem unum acceperat,  
abiens fodit in terram, & ab-  
condit pecuniam domini sui.  
Post multum uero temporis, ue-  
nit dominus seruorum illorum,  
et posuit rationem eum eis. Et  
accedens qui quinque talenta  
acceperat, obtulit alia quinque  
talenta, dicens: Domine quinq;  
talenta tradidisti mihi: ecce alia  
quinque superlucratus sum. Ait  
illi dominus eius: Fuge serue  
bone & fidelis, quia super pauca  
fuisti fidelis, super multa te con-  
stituiam, intra in gaudium domi-  
ni tui. Accessit autem, et qui duo  
talenta acceperat, & ait: Domi-  
ne, duo talenta tradidisti mihi,  
ecce alia duo superlucratus sum.  
Ait illi dominus eius: Fuge ser-  
ue bone et fidelis, quia super  
pauca fuisti fidelis, super multa  
te constituiam: intra in gaudium  
domini tui. Accedens autem et  
qui unum talentum acceperat,  
ait: Domine, scio quia homo  
durus es, metis ubi non se-  
minasti, et congregas ubi non  
sparsisti



sparsisti: et timens abii, & abkō-  
 di talentum tuum in terra, ecce  
 habes quod tuum est. Respon-  
 dens autem dominus eius, dixit  
 ei: Serue male et piger, sciebas  
 quia meto ubi non semino, et  
 congreco ubi non sparsi: oportuit  
 ergo te committere pecuniā  
 meā in nūmularius, et ueniēs  
 ego recepissem utique quod me-  
 um est cum usura. Tolle itaque  
 ab eo talentū, et date ei qui ha-  
 bet decem talenta: omni enim  
 habenti dabitur, et abundabit:  
 ei autem qui non habet, & quod  
 uidetur habere, auferetur ab eo,  
 et inutilem seruum eiciete in te-  
 nebras exteriores: illic erit fle-  
 tus et stridor dentium. Cum au-  
 tem uenerit filius hominis in ma-  
 iestate sua, et omnes angeli cū  
 eo, tunc sedebit super sedem ma-  
 iestatis suae, et congregabuntur  
 ante eum omnes gentes, et se-  
 parabit eos ab inuicē, sicut pa-  
 stor segregat oues ab hēdis, et  
 statuet oues quidem a dextris  
 suis, hēdos autē a sinistris. Tunc  
 dicet rex his qui a dextris eius  
 erunt. Venite benedicti patris  
 mei, possidere paratū uobis reg-  
 num a constitutione mūdi: Euri  
 uenim et dedistis mihi manda-  
 care: sitiui et dedistis mihi bibe-  
 re: hospes erā & collegistis me:  
 nudus & opulistis me: infirmus &

stowed, and searynge I wente and  
 byd thy talente in the earth: so, there  
 thou hast that thyne is. But hys loz  
 de answeringe saye vnto hym:  
 Thou euill and slowthfull seruaūt,  
 knewest thou that I reape where I  
 sowe not, and gather where I sto-  
 wed not: Thou oughtest therfore  
 to haue delpuerrd my money to the  
 exchaungers. & commynge I shulde  
 verely haue receaued that myne is  
 wyth vauntage. Therfore take the  
 talēt from hym, & geue it vnto hym  
 þ hath ten talēts. • For vnto euery  
 one that hath, shalbe geuen, and he  
 shall haue abundaunce: But euery  
 one that hath not, from hym shall  
 be taken that also that he semeth to  
 haue. And cast the vnprofitable ser-  
 uant in to vnter darknesse: • there  
 shalbe wailinge and gnashynge of  
 teth. • But whan the sonne of mā  
 shall come in hys maiesty, and al an-  
 gels wyth hym, then shall he set vps  
 the seate of hys maiesty, and all peo-  
 ple shalbe gathered before hym: • &  
 he shall separate them one fro an-  
 other, as a shepherde doth vnder the  
 shepe from the goates. And truly  
 he shall set the shepe on hys ryghte  
 handes, and the goates on the lefte.  
 Then shall the kyngge laye vnto thē  
 that shalbe on hys ryghte handes:  
 Come ye blessed of my father, pos-  
 seise the kyngdome. • prepared for  
 pou from the begynnyng of þ world  
 • For I was hongry, and ye gaue  
 me to eate: I was thy: styre, and ye  
 gaue me to drinke: I was a seruaunt-  
 get, and ye toke me to vau: Naked,  
 and ye couered me: • Sicke, and ye  
 visited

Math. 11. 2  
 Math. 25. 1  
 Luke 19. 12

Math. 25. 1  
 Luke 19. 12

Math. 25. 1

Math. 25. 1  
 Luke 19. 12

Luke 20. 1

visited me: I was in prison, and ye came vnto me. Then shall the reprogh-  
tious answer hym, sayenge: LORD, when sawe we the hongrye, &  
fed the: Thyspe, & gaue y<sup>e</sup> drynke?  
When sawe we the a straunger and  
toke the to vs: Or naked, & couered  
the? Or when sawe we the speke o<sup>r</sup>  
in prison, and came vnto the: And y<sup>e</sup>  
hynge answerynge shall saie vnto  
them: Verely I saie vnto you: So  
longe as ye haue done vnto one of  
the least of these my brethren ye haue  
done it vnto me. Then shall he saie  
also vnto the that shalbe on the lefte  
handes. • Departe from me ye cursed  
in to the euerlastynge fyre, whych  
is prepared for the deuyl and his an-  
gels. For I was hongrye, & ye gaue  
me not to eate: I was thyspe, & ye  
gaue me not to drynke: I was a  
straunger, and ye toke me not vnto  
you: Naked, and ye clothed me not:  
Sicke and in prison, and ye visited  
me not. Then shall they also an-  
swere hym, sayenge: LORD, when  
sawe we the hongrye, or thyspe, or  
straunger, or naked, or sicke, or in  
prison, and haue not ministered vnto  
the: Then shall he answer them  
sayenge: • Verely I saie vnto you:  
So longe as ye haue not done vnto  
one of the least of these, nother haue  
ye done it vnto me. • And these  
shal go in to euerlastynge payne, but  
the reprogh:ous in to the euerlastynge  
lyfe. The. xvi. Chapter.

**A**nd it came to passe when  
Jesus had finished all these  
wordes, he sayde vnto his  
disciples: + • Ye knowe,  
that

uiscastis me in carcere etiam, &  
uenistis ad me. Tunc responde-  
bunt ei iusti, dicentes: Domine,  
quando te uidimus esurientem,  
& pauius te: sitientem & dedi-  
mus tibi potum? quando autem  
te uidimus hospitem, & collegi-  
mus te? aut nudum, & cooperui-  
mus te? aut quando te uidimus  
infirmum, aut in carcere, & ue-  
nimus ad te? Et respondens rex,  
dicet illis: Amen dico uobis,  
quandiu fecistis uni de his fra-  
tribus meis minimis, mihi fecis-  
tis. Tunc dicet & his q<sup>ui</sup> a sinistris,  
erunt: Discedite a me maledicti in  
ignem æternum, qui paratus est  
diabolo & angelis eius. Esuri-  
ui enim & non dedistis mihi  
manducare: sitiui, & non dedi-  
stis mihi potum: hospes eram, & non  
collegistis me: nudus, & non o-  
peruistis me: infirmus & in car-  
cere, & non uiscastis me. Tunc  
respondebunt ei & ipsi, dicen-  
tes: Domine, quando te uidimus  
esurientem, aut sitientem, aut  
hospitem, aut nudum, aut infir-  
mum, aut in carcere, & non mi-  
nistrauimus tibi? Tunc respon-  
debit illis, dicens: Amen dico  
uobis, quandiu non fecistis uni  
de minoribus his, nec mihi fe-  
cistis. Et ibunt hi in supplicium  
æternum, iusti autem in uitam  
æternam.

## CAPVT. XXVI.

**E**t factum est, cum con-  
summasset IESVS ser-  
mones hos oēs, dixit  
discipulis suis. Scitis  
qua

Mat. 6. b  
Mat. 7. b  
Luc. 11. c  
Mat. 10. c  
Mat. 7. b  
Mat. 19. b  
Mat. 20. c

Mat. 14. b  
Mat. 15. a  
Jer. 30. c  
Isa. 2. b  
Job. 1. c

Mat. 14. b  
Luc. 11. a  
Job. 1. a

quia post biduum pascha fiet, et  
 filius hominis tradetur ut cruci-  
 figatur. Tunc congregati sunt  
 principes sacerdotum, et senio-  
 res populi in atrium principis sa-  
 cerdotum, qui dicebatur Cai-  
 phas, et consilium fecerunt, ut  
 IESVM dolo tenerent et occi-  
 derent. Dicebant autem: Non  
 in die festo, ne forte tumultus  
 fieret in populo. Cum autem IESVS  
 esset in Bethania in domo  
 Simonis leprosi, accessit ad eum  
 mulier habens alabastrum ungue-  
 ti preciosi, & effudit super ca-  
 put ipsius recumbentis. Viden-  
 tes autem discipuli, indignati  
 sunt, dicentes: Ad quid perditio  
 hæc? potuit enim istud uenunda-  
 ri multo, & dari pauperibus.  
 Sciens autem IESVS an illis:  
 Quid molesti estis huic mulieri?  
 opus enim bonum operata est  
 in me, nam semper pauperes ha-  
 betis uobiscum, me autem non  
 semper habebitis. Mittense-  
 nim hæc unguentum hoc in  
 corpus meum, ad sepelien-  
 dum me fecit. Amen dico uo-  
 bis, ubicunque prædicatum fue-  
 rit hoc euangelium in toto  
 mundo, dicetur, et quod hæc  
 fecerit in memoriam eius. Tunc  
 abiit unus de duodecim, qui  
 dicitur Iudas Iscariotes, ad  
 principes sacerdotum, et ait il-  
 lis. Quid uultis mihi dare, et  
 ego uobis eum tradam? At illi con-  
 stituerunt ei triginta argente-  
 os. Et exinde quærebat op-  
 portunitatem ut eum traderet.

Prima

that after two dayes shalbe Easter,  
 and the sonne of man shalbe deliue-  
 red that he may be crucified. \* Then  
 were assembled together þe pre-  
 stes, and the elders of the people in  
 the forecourte of þe hys prei which  
 was called Caiphas, and held a coun-  
 sell, howe they myght take Iesus by  
 deceate, and kyll hym. But they  
 sayde: Not on the holy day, lest they  
 shulde be an offence in the people.  
 \* Nowe when Iesus was at Betha-  
 ny in the house of Symon the leper,  
 there came vnto hym a woman, ha-  
 uynge an alabastrer box of precious  
 oylment, and poured it vpon his  
 heade, sittinge at the table. The dis-  
 ciples seynge, dysdayned, sayenge:  
 Where to serueth this losse? For  
 this myght haue be sold for much, &  
 geuen to the poore. But Iesus know-  
 enge, sayde vnto them: What are ye  
 troublous vnto this woman? For  
 she hath wrought a good worke vpon  
 me, = for ye haue alwaye the poore  
 with you, but me shall ye not haue  
 alwayes. For she pouerenge this  
 oylment vpon my body, byt it to  
 burye me. Alerey I saye vnto you:  
 where so euer this gospel shalbe  
 preached in the whole worlde, (shall  
 this also that she hath done, be tolde  
 in memo:ry of her. Then wente one  
 of the twelue whiche was called  
 Judas Iscariotes = vnto the chiefe of  
 the prestes, and sayde vnto them.  
 What will ye geue me, and I shal de-  
 liuer hym vnto you? And they  
 offered hym thretye syluer pennes.  
 And thenceforthe, he sought opor-  
 tunitye that he myghte betraye hym.

The

Ioh. 8. 2

Mat. 26. 6  
Luc. 7. 3  
Ioh. 11. 2

Deut. 15. 6

Mat. 26. 6  
Luc. 11. 2  
Ioh. 11. 2

Mat. 14. 6  
Luc. 22. 6

\* The fyfte daye of sweete breads,  
came the disciples to Iesus, sayenge:  
Where wylt thou that we prepare  
for the, to eate the Easter lambe?

But Iesus sayde: So in to the cyttye  
to one & say vnto hym: The Master  
sayeth: My tyme is at hande, I wyl  
kepe Easter by the wyth my disci-  
ples. And the disciples tpe as Iesus  
had appoynted them, and made tra-

Mat. 14. 6  
Luc. 22. 6

dy the Easter lambe. \* And it bring-  
euen, he sat downe a the table wyth  
the twelue. And they eatynge, he

Job. 13. 8

sayde: Verely I say vnto you: \* that  
one of you shal betray me. And they  
berynge exceabyng sorrowfull, be-  
ganne euery one of them to saye:  
LORDE am I? But he answer-  
ynge sayd: He that byppeth his hand  
wyth me in the dyshe, this same shal  
betraye me. The sonne of man verely  
goeth forth, as it is wytted of hym  
But woe vnto that man, by whom he  
sone of man shalbe betrayed: it were  
good vnto hym yf that man had not  
ben borne. But Judas that betrayed

Mat. 14. 6  
Luc. 22. 6  
1. Cor. 11. 6

hym answerynge, sayde: Aye I it  
Rabbi. \* And they eatynge, Iesus  
toke the bread, gaue thanks, and  
brake it, and gaue it to hys disciples  
and sayde: Take and eate, thys is  
my body. And takynge the cuppe, he  
thanked, and gaue it them, sayenge:  
Drynke ye all therof, for thys is my  
bloude of the newe testamēt, which  
shalbe shed for many in the remissio-  
of synnes. I saye vnto you: I wyl not  
drynke hence forth of thys scute of  
vyn, tyll in that daye, that I shall  
drynke it new wyth you in the kyng-  
dome of my father. \* And the grace

Mat. 14. 6

sayd

Prima autem die azimorum ac-  
cesserunt discipuli ad IESVM,  
dicentes: Vbiuis paremus tibi  
comedere Pascha? At IESVS  
dixit: Ite in civitatem ad quen-  
dam, et dicite ei: Magister dicit  
Te tempus meum prope est, apud te  
facio pascha cum discipulis me-  
is. Et fecerunt discipuli sicut con-  
stituit illis IESVS, et parauerunt  
pascha. Vespere autem facto, dis-  
cumbabat cum duodecim disci-  
pulis suis. Et edentibus illis, dix-  
it: Amen dico vobis, quia unus  
vestrum me traditurus est. Et co-  
tristati valde, ceperunt singuli  
dicere: Nunquid ego sum domi-  
ne? At ipse respondens ait: Qui  
intingit mecum manum in pa-  
rophi de, hic me tradet. Filius qui  
de hominis vadit sicut scriptum est  
de illo, ut autem homini illi, per  
quem filius hominis tradetur: ho-  
minem erat ei, si natus non fuisset  
homo ille. Respondens autem  
Iudas, qui tradidit eum, dixit:  
Nunquid ego sum Rabbi? At  
illi tu dixisti. Cenantibus autem  
illis, accepit IESVS panem, et  
benedixit ac fregit deditq; disci-  
pulis suis, et ait: Accipite & come-  
dite hoc est corpus meum. Et ac-  
cipiens calicem gratias egit, & de-  
dit illis dicens: Bibite ex hoc oēs,  
hic est enim sanguis meus novi te-  
stamenti, qui pro multis effundetur  
in remissione peccatorum. Dico aut  
vobis, non bibam amodo de hoc  
genimine vitis, usq; in diem illud, cum  
illud bibam vobiscum novum  
in regno patris mei. Et hymno  
dicto

dicto, exierunt in montem oli-  
ueti. Tunc dicit illis IESVS. Om-  
nes uos scandalum patiemini in  
me in ista nocte. Scriptum est e-  
nim. Percutiam pastorem et dis-  
pergentur oues gregis. Postquā  
autem resurrexero, præcedam  
uos in Galileam. Respondens  
autē Petrus, ait illi: Etsi omnes  
scandalizati fuerint in te, ego nū-  
quam scandalizabor. Ait illi IESVS,  
Amē dico tibi quia in hac  
noctē antequam gallus cantet,  
ter me negabis. Ait illi Petrus  
Etiam si oportuerit me mori te-  
cum non te negabo. Similiter et  
omnes discipuli dixerunt. Tunc  
uenit IESVS cum illis in uillā  
quæ dicitur Gethsemani, et dixit  
discipulis suis: Sedete hic do-  
nec uadam illuc et orem. Et as-  
sumpto Petro et duobus filiis  
Zebedæi, cepit contristari et  
morsus esse. Tunc ait illis: Tri-  
stis est anima mea usque ad mor-  
tem, sustinete hic, et uigilate me  
cum. Et progressus pusillum, pro-  
cidit in faciem suam orans, et di-  
cens: Pater mi, si possibile est,  
transeat a me calix iste: uerū-  
tamen non sicut ego uolo, sed  
sicut tu. Et uenit ad discipulos  
suos, & inuenit eos dormientes  
et dicit Petro. Sic non potuistis  
una hora uigilare mecum? Vigi-  
late et orate, ut non intretis in  
tentationem. Spiritus quidem  
promptus est, caro autē infirma.  
Iterū secūdo abiit, et orauit, di-  
cēs: Pater mi, si nō potest hic ca-  
lix

sayde, they wente forth in mounte  
Oliuete. Then sayde Iesus vnto  
them: Thys nyght shal ye all be of-  
fended in me. For it is wrytten: \* I  
shal smyte the shepherd: and y shepe  
of the flocke shalbe scattered abrode  
\* But after I shall be ryssen agayne.  
\* I wyll go before you in to Galile.  
But Peter answerynge sayde vnto  
hym: \* Though they all shal be of-  
fended in y, I wyll neuer be offēded.  
Iesus sayde vnto hym: Verely I say  
vnto the: That in this nyght before  
the cock synge, thou shalt denye me  
thryse. Peter sayde vnto hym: And  
though I shuld dye wyth the, yet wil  
I not denye the. Aphenyse also sayd  
all the disciples. \* Then came Iesus  
wyth them in to a village whiche is  
called Gethsemani, and sayde vnto  
hys disciples: Syt ye here, whyle I  
go ponde and praye. And Peter to-  
ken wyth him and the two sonnes of  
zebede, he began to wære sorrowfull,  
and anguyshed. Then sayde he vnto  
them: \* My soule is heuier vnto  
the death. Tary ye here, and  
watch wyth me. \* And beyng gone  
forth a lytle fell vpon his face, pray-  
enge and sayenge: O my father, yf  
it be possible, let thys cuppe passe  
fro me: neuerthelesse not as I wyll,  
but as thou. And he came to his dis-  
ciples, and founde them aslepe, and  
sayde vnto Peter: What coulde ye  
not watch wyth me one houre?  
Watch and praye, that ye come not  
in temptaciō. \* The spret verely is  
ready, but the fleshe weake. \* Agayne,  
he wente the seconde tyme & prayed  
sayenge: O my father, yf this cuppe

Luce. 22. 5  
Job. 18. 8

1 pet. 11. 3

Marth. 26. 8  
Marth. 26. 8  
Job. 15. 8  
1 pet. 1. 8  
Marth. 26. 8  
Luce. 22. 8  
Job. 11. 8

W  
Marth. 26. 8

John. 11. 8

Luce. 22. 8

Gal. 5. 8

Marth. 26. 8

say

can not passe excepte I drinke it, thy  
wyl be done. And he came agayne  
and founde them asleepe. For they  
eyes were heuie. And then leste, he  
wente agayne, and prayed & thysde  
tyme, the same wordes sayenge:

¶ Then came he to hye disciples, and  
sayeth vnto them: Slepe on nowe, &  
rest. Beholde, the houre is come  
nere, and the sonne of man shalbe  
deliuered in to the handes of syn-  
ners: Arise, let vs go. Beholde, he is  
come nye that shal betraye me.

¶ He yett spakynge, lo, Judas one of  
the twelue came, and wth hym a  
greate multitude wth swerdes &  
staues, sent from hye prestes and  
elbers of the people. But he that be-  
trayed hym, had geuen them a token,  
sayynge: Whom so euer I shal kysse  
that same to be, holde hym. And  
steyth waye comynge to Iesus,  
sayd: Gode mayte & kyssed hym. And  
Iesus sayd vnto hym: Frende, wher  
fore art thou come? Then came they  
and layed handes vpon Iesus and  
held hym. And beholde, one of the  
that were wth Iesus, stretchynge  
out his hande, drew out his swerde  
and stretchynge the seruaunte of the  
hye prestes, smote of his eare. Then  
sayde Iesus vnto hym: Turne thy  
swerde in his place.

¶ For all that  
shal take the swerde, shall perishe  
wth the swerde. Wherfore I saye  
vnto you, that I can not praye my father & he shal  
deliuer me now moze then twelue  
legions of angels? But howe  
shulde then the scriptures be fulfill-  
ed? For thus must it be done. ¶ In  
the same houre sayde Iesus vnto the

transire nisi bibam istum, fiat vo-  
luntas tua. Et uenit, & iterum in-  
uenit eos dormientes: erant eo-  
nim oculi eorum grauati. Et re-  
lictis illis: iterum abiit & orauit  
tertio, eundem sermonem di-  
cens. Tunc uenit ad discipulos  
surs, & dixit illis: dormite iam &  
requiescite: ecce appropinqua-  
uit hora, & filius hominis trade-  
tur in manus peccatorum. Surge-  
rite eamus: ecce appropinqua-  
uit qui me tradet. Adhuc eo lo-  
quente, ecce Iudas unus de duo-  
decim uenit, & cum eo turba  
multa cum gladiis & iustibus,  
missi a principibus sacerdotum  
& senioribus populi. Qui autem  
tradidit eum, dedit illis signum,  
dicens: Quemcumque osculatus  
fuero, ipse est, tenete eum. Et  
confestim accedens ad IESVM  
dixit: Aue rabbi. Et osculatus est  
eum. Dixitq; illi IESVS: Amice,  
ad quid uenisti? Tunc accesserunt  
& manus iniecerunt in IESVM,  
& tenuerunt eum. Et ecce unus  
ex his, qui erant cum IESV, ex-  
tendens manum, exemit gladi-  
um suum, & percutiens scruum  
principis sacerdotum, amputa-  
uit auriculam eius. Tunc ait illi IESVS:  
Conuertere gladium tuum in lo-  
cum suum: omnes enim qui acceperunt  
gladium, gladio peribunt. An putas  
quia non possum rogare patrem  
meum, & exhibebit mihi modo  
pulsu duodecim legiones ange-  
lorum? Quomodo ergo implebun-  
tur scripture, quia sic oportet  
fieri? In illa hora dixit IESVS  
turbis

Mat. 14. c  
Luc. 11. b  
Job. 14. a

Gen. 9. a  
Exod. 11. b  
Apoc. 11. b

Legio is a  
nombre of  
thousand  
or threescore  
and thre.  
\* Luc. 11. b  
\* Psal. 14. f  
\* Luc. 11. b

tribis: Tanquam ad latronem  
existis cum gladiis et fustibus  
comprehendere me quotidie a  
pud nos sedebam docens in tē-  
plo, et me non tenuistis. Hoc au-  
tem totum factum est, ut adim-  
plerentur scripturę prophetarū.  
Tunc discipuli omnes, relicto  
eo fugerunt. At illi tenentes IESVM,  
duxerunt ad Caiphā prin-  
cipem sacerdotum, ubi scribę &  
seniores cōuenerant. Petrus au-  
tem sequebatur eum a longe,  
usq; in atrium principis sacerdo-  
tum. Et ingressus intro, sedebat  
cum ministris, ut uideret finem.  
Principes autem sacerdotum et  
omne concilium querebant fal-  
sum testimoniū contra IESVM,  
ut eum morti traderent, et non  
inuenierunt cū multi falsi testes  
accessissent. Nouissime autē ue-  
nerunt duo falsi testes: et dice-  
rant: Hic dixit: Possū destrue-  
re templum dei, et post triduum  
recondificare illud. Et surgēs prin-  
ceps sacerdotum, ait illi. Nihil  
respondes ad ea quę isti aduer-  
sum te testificātur? IESVS autē ta-  
cebat. Et princeps sacerdotū ait  
illi. Adiuro te per deum uiuū,  
ut dicas nobis, si tu es Christus  
filius dei. Dicit illi IESVS: Tu  
dixisti. Veritatem dico uobis a  
modo uidebitis filiū hoīs sedētē  
a dextris uirgatis dei, & uenientē i  
nubibus cęli. Tūc princeps sacer-  
dotū scidit uestimēta sua, dicēs:  
blasphemauit, quid adhuc ege-  
mus testibus? ecce nūc audistis  
blasphemiā, quid uobis uidetur?

At illi

multitudo: Ye are come out as it sh<sup>d</sup>  
were to a murtherer w<sup>th</sup> swearers &  
staues to take me. I sat dayly w<sup>th</sup> pou  
teachynge in the temple & ye helde  
me not. \* But all thys is done, that  
the scriptures of ꝑ prophetes myght  
be fulfilled. \* Thā all the disciples  
hym lest fled. \* But they holdynge  
Jesus, led hym to Caphphas the chiefe  
of presiders, where ꝑ scribes and the  
elcters were come together. \* Peter  
followed hym a farr of vntyll in the  
hye presiders palace. And beynge gone  
in, he sat w<sup>th</sup> the seruantes, that he  
myght se the ende. \* But ꝑ hye preside  
& all the coucel sought falsse witnesse  
agaynst Jesus, ꝑ they myght deliuer  
hym to death. & fould not u<sup>er</sup> han ma-  
ny falsse wytnesses had come. But at  
the last ther came two falsse wytnes-  
ses & sayd: Thys hath sayd: \* I can  
breake downe the temple of God and  
buike it agayne after thre dayes.  
\* And the hye preside standynge vp  
sayd vnto hym: Answerest thou no-  
thyng vnto it, that these testifre a-  
gaynst the? But Jesus helde hys  
peace. \* And ꝑ chiefe of ꝑ presides said  
vnto hym: I charge ꝑ by the lyuynge  
God, that thou tel vs, yf ꝑ be th<sup>is</sup>te  
the sonne of God. Jesus sayde vnto  
hym: Thou hast sayd. Nevertheless  
I saye vnto pou: \* From thys tyme  
forth shall ye se the sonne of man  
sittynge at the ryghte hande of  
the power of God, and comynge  
in the cloudes of heauen. \* Thā the  
hye preside rent hys clothes, sayenge:  
He hath blasphemed, what neede we  
yet wytnesses? Lo, now see ye herd  
blasphemye: What thynke ye?

¶.4. But

Mat. 26. 5  
L. 11.  
Mat. 26. 5  
Mat. 26. 5

John. 18. 5

Mat. 26. 5  
L. 11.

John. 1. 5

Mat. 26. 5

Luc. 22. 5

John. 6. 5  
L. 11. 7

Mat. 26. 5  
Luc. 22. 5

**Leu. 24. c** But they answeringe sayde: He is  
**Mat. 10. b** gyltpe of death. Than spytted they  
**Job. 18. c** in his face, & smote him w<sup>th</sup> buffettes.  
 Some gaue hym strokes vpo<sup>n</sup> his face  
 w<sup>th</sup> theyr palmes, sayeng: Prophe-  
 cye vnto vs thou Christ, who is it, þ  
 smote the? As so; Peter he sat with  
**Mat. 14. g** out in the pallace, & ther came vnto  
**Luc. 11. d** hym a damsell, sayenge: Thou wast  
**Job. 18. b** w<sup>th</sup> Iesus of Galile. But he denyed  
 before them al, sayenge: I wote not  
 what þ sayest. But he goynge out at  
 þ doze, another damsel sawe hym, &  
 sayd vnto them þ were there: & þys  
 was also w<sup>th</sup> Iesus of Nazareth.  
 And he denyed agayne w<sup>th</sup> an oth: þ  
 I knowe not þ m<sup>a</sup>. And after a lytle  
 whyle, they that stode, came & sayde  
 vnto Peter: Trulþ & thou arte one  
 of them also, for thy speche maketh  
 the manifest. The began he to curse  
 & to sweare, that he had not knowen  
 the m<sup>a</sup>. And immediatly the cocke  
 crew. And Peter reyned þ worde  
**Mat. 26. c** of Iesu that he sayd: Before þ cock  
 crew, thou shalt denye me threse.  
 And beynge gone forth he wept bye-  
 terly

The. xxvii. Chapter.

**Mat. 26. c** **B**ut the morninge beynge  
**Mat. 26. c** come, all the chiefe of the  
**Mat. 26. c** prestes & elders of the peo-  
**Mat. 26. c** ple helde a counsell agaynst  
 Iesus, that they myght deliuer him  
 ouer to death: And they brought &  
 deliuered hym bounde vnto Pontius  
 Pilate the debite. Than Judas  
 whych betrayed hym seynge he was  
 condemned, repenteinge brought a-  
 gayne the thretye siliuer pennis vnto þ  
 chiefe of the prestes & elders sayeng:

Ait illi respondentes, dixerunt:  
 Reus est mortis. Tunc expuerunt  
 in faciem eius, et colaphus eum  
 ceciderunt: alii autem palmas  
 in faciem eius dederunt dicen-  
 tes: Prophetiza nobis Chryste,  
 quis est qui te percussit? Petrus  
 uero sedebat foris in atrio, & ac-  
 cessit ad eum una ancilla, dicēs:  
 Et tu cum IESV Galileo eras.  
 Ait ille negauit corā omnibus  
 dicens: Nescio quid dicis. Exeū-  
 te aut illo ianuam, uidit eū alia  
 ancilla, et ait his qui erant ibi:  
 Et hic erat cum IESV Nazare-  
 no. Et iterum negauit cum iura-  
 mento: quia non noui hominē.  
 Et post pusillum accesserunt qui  
 stabant, et dixerunt Petro: Vere  
 et tu ex illis es: nam et loquela  
 tua manifestum te facit. Tūc ex-  
 pit detestari et iurare, quia non  
 nouisset hominem. Et continuo  
 gallus cantauit. Et recordatus  
 est Petrus uerbi IESV, qui dixe-  
 rat ei: Priusquam gallus cantet  
 ter me negabis. Et egressus for-  
 ras, flevit amare.

CAPVT. XXVII.

**M**Ane autem facto, con-  
 silium inierunt omnes  
 principes sacerdotum  
 et seniores populi ad-  
 uersus IESVM, ut eum mor-  
 ti traderent. Et uinctum adduxe-  
 runt eum, et tradiderunt Pontio  
 Pilato praefidi. Tuuc uidens Ju-  
 das, qui eum tradidit, quod dā-  
 natuſ esset, poenitentia ductus  
 retulit triginta argenteos prae-  
 cipibus sacerdotū & senioribus di-  
 cens: Ecce



Peccant tradens sanguinem iu-  
 rum. At illi dixerunt: Quid ad  
 nos tu uideris. Et proiectis ar-  
 genteis in templo recessit, et a-  
 biens, laqueo se suspendit. Prin-  
 cipes autem sacerdotum accep-  
 tis argenteis, dixerunt: Nō licet  
 eos mittere in Corbonam, quia  
 precium sanguinis est. Consilio  
 autem inito, emerunt ex illis a-  
 grum figuli, in sepulturam pere-  
 grinorum. Propter hoc uocatus  
 est ager ille, Acheldemach, hoc  
 est, ager sanguinis, usque in hodie  
 nū die. Tunc impletū est quod  
 dictum est per Hieremiam pro-  
 phetam, dicentem: Et accepe-  
 runt triginta argenteos precii  
 appreciati, quem appreciauerūt  
 a filius Israel, et dederunt eos in  
 agrū figuli, sicut constituit mihi  
 Dñs. IESVS autē stetit ante præ-  
 sidem, & interrogauit eū præses  
 dicens: Tu es rex iudeorū? Di-  
 cit illi IESVS: Tu dicis. Et cū ac-  
 cūsaretur a principibus sacerdo-  
 tū & senioribus, nihil respondit.  
 Tūc dicit illi Pilatus: Non audis  
 quāta aduersū te dicūt testimo-  
 nia? Et nō respondit ei ad ullum  
 uerbū, ita ut miraretur præses  
 uehementer. Per diē autē solēnē  
 consueuerat præses populo di-  
 mittere unū uinctū quē uoluisset.  
 Habebat autē tunc uinctū insig-  
 nem, qui dicebatur Barrabas.  
 Congregatis ergo illis, dixit Pi-  
 latus: Quem uultis dimittam uo-  
 bis, Barrabam, an IESVM qui  
 dicitur Christus? Sciebat enim  
 quod per inuidiam tradidissent  
 eum

I have spinned, betrapenge the rygh-  
 teous bloude. But they sayd: What  
 is that vnto vs? Take thou therto.  
 And the syluer pens cast in the temple  
 he auoyded. & goyng • hāged hymself  
 w a snare. But the hygh prestes the  
 syluer pens take, sayd: It is not law-  
 full to put them in the • Corbona,  
 for it is the price of bloude. But coū-  
 sell holten, they bought wth them  
 a potters felde to the burial of stran-  
 gers. for that cause is the same felde  
 called Acheldemach (that is: the  
 bloute felde) vntyl this daye. Then  
 was it fulfilled, that was spoken by  
 Jeremy the prophet. sayenge: • And  
 they take thysyluer pens, & price  
 of hym that was valued, whom they  
 bought of the chyldren of Israel, and  
 gaue them for the potters felde. as  
 I • Loue appoynted me. • Jesus stode  
 before the debite, & the debite ased  
 hym, sayenge: Art thou the kynge of  
 the Jewes? Jesus sayeth vnto hym:  
 Thou sayest. And whan he was ac-  
 cused of the hygh prestes and the el-  
 ders, he answered nothyng. Then  
 sayeth Pilate vnto hym: Hearest  
 thou not how many wytnesses they  
 saye agaynst the? • And he answered  
 hym to neuer a worde, so that he de-  
 bitede maruailed greatly. • But by  
 solenne fast daye the debite had vo-  
 sed to let louse one prisoner vnto  
 people, whom they wolde. Now had  
 he at þe tyme a notable prisoner cal-  
 led Barrabas. Them therefore be-  
 pynge gathered, Pilate sayd: Whom  
 wyl ye I shal let louse vnto you, Bar-  
 rabas, or Jesus that is called Christ?  
 (for he knowe þ they had betraped  
 ff. 11. hym

Reg. 17. b  
 Ier. 1. 6

Corbona is  
 a chymere  
 in suchetun  
 gre as the  
 haloweb of  
 offered by  
 by vnto  
 God wern  
 pnt

Jer. 11. a  
 Ier. 11. 6

March. 15. a  
 Luc. 23. a  
 Ioh. 18. b

Clap. 11. b

March. 15. a  
 Luc. 23. b  
 Ioh. 18. a

hym (thorow entyre.) Whyle he sat  
in the iudgement seate, hys wyfe sent  
vnto hym, sayenge: Rothernge to the  
that ryghteous man. For I haue  
suffered many tynnges to dape by a  
vision because of hym. But þe hygh  
priests & the elders perswaded þe pro  
ple to destr: Barrabas, but Jesu  
they shulde desirope. The debite  
answerynge sayd vnto them: Whe  
ther of twayne wyll ye haue lousyd  
vnto pou? They sayd: Barrabas.  
Pilate sayd vnto th: What shal I  
thā do w Jesu, that is called Christus?  
They sayd al: Let hym be crucified.  
The debite sayde vnto th: What e  
uel hath he done than? But they cry  
ed the more, sayeng: Let hym be cru  
cified. Pilate seynge that he prospe  
ted not, but þe ther was an vproute,  
the water taken, he washed hys hā  
des before the people, sayenge: I am  
vngylt of the bloude of thys ryghte  
ous. loke ye to it. And all the people  
answerynge, sayd: Hys bloude vpo  
vs and vpon our chyldren. Thā let  
he louse vnto them Barrabas, but  
Jesu beynge scourged toke he vnto  
him to be crucified. Than the de  
bites foudler a tynnge Jesu in the  
cōmune hal. gadered vnto hym al þe  
compayn. And stryppynge hym out of  
hys clothes, put a purple robe about  
hym. And platynge a crowne of thoz  
nes, they set it vpon hys heade, and  
a rebe in hys ryghte hande: and the  
knye botwed afoze hym, they mocked  
hym, sayenge: Haple kynge of the  
Jewes. And spyttynge vpo hym, toke  
the rede & stroke his head. And after  
they had mocked hym, they stryppyd  
hym

eum. Sedente autem illo pro tri  
bunali, misit ad eum uxorem eius,  
dicens: Nihil tibi et iusto illi, mul  
ta enim passa sum hodie per uo  
sum propter eum. Principes autē  
sacerdotū et seniores, persuase  
runt populo ut peterent Barra  
bam, IESVM uero perderēt. Re  
spondens autē praeses, ait illis:  
Quem uultis uobis de duobus  
dimittere? At illi dixerunt a Barrabā  
Dicit illis Pilatus: Quid igitur  
faciā de IESV, qui dicitur Chris  
tus? Dicunt oēs: Crucifigatur.  
Ait illis praeses: Quid enim ma  
li fecit? At illi magis clamabant  
dicentes: Crucifigatur. Vidēs au  
tem Pilatus quia nihil profice  
ret sed magis tumultus fieret, ac  
cepta aqua, lauit manus coram  
populo, dicens: Innocens ego sū  
a sanguine iusti huius, uos uide  
ritis. Et respondens uniuersus po  
pulus, dixit: Sanguis eius super  
nos et super filios nostros.  
Tunc dimisit illis Barrabā, IES  
VM autē flagellatū tradidit eis,  
ut crucifigeretur. Tunc milites  
praedis lupulientes IESVM in  
praetorio, cōgrauerūt ad eū u  
muerā cohortē, et exueres eū,  
chlamydē coccineā circūdeder  
unt ei, et plectentes coronā de  
spinis, posuerunt super caput eo  
ius, & arundinē in dextera eius:  
& genu flexo ante eū, illudebāt  
ei, dicentes: Aue rex iudeorum.  
Et expuentes in eum, accepe  
runt arundinem, et percutiebāt  
caput eius. Et postquam illuse  
runt ei, exuerunt eū chlamidē &  
indu

induerunt eū uestimētis eius, et  
duxerunt eū ut crucifigerēt. Ex-  
euntes aut, inuenerūt hominem  
Cyrenzum noīe Simonē. Hunc  
angariauerūt, ut tolleret crucē  
eius. Et uenerūt in locū qui dici-  
tur Golgotha quod est Caluarie  
locus, et dederunt ei unū bibe-  
re cū feille mixtū. Et cū gustasset  
noluit bibere. Postquā aut cru-  
cifixerunt eum; diuiserunt uesti-  
menta eius, sortem mittētes, ut  
impletetur quod dictum est per  
prophetam dicentem: Diuide-  
runt sibi uestimenta mea, et su-  
per uestem meā miserunt sortē.  
Et sedentes seruabant eū. Et im-  
posuerunt super caput eius cau-  
sam ipsius scriptam: Hic est IESVS  
rex Iudaeorum. Tunc cruci-  
fixi sūt cū eo duo latrones, unus  
a dextris, et unus a sinistris. Præ-  
tereuntes aut blasphemabant eū  
mouentes capita sua. & dicētes:  
Vah qui destruis templum dei,  
et in triduo illud reedificas: sal-  
ua teipsum, si filius dei es, desce  
de de cruce. Similiter principes  
sacerdotum illudentes eum scri-  
bis et senioribus dicebant: Aui-  
os saluos fecit, seipsum non po-  
test saluum facere: si rex es Is-  
rael, descende nūc de cruce, &  
credimus ei: confidit in deo, li-  
beret nunc eum si uult: dixit em̃  
quia filius dei sum. Idipsum aut et  
latrones qui crucifixi erant cum  
eo improperabāt ei. A sexta au-  
tem hora tenebræ factæ sunt  
super uniuersam terram, usq; ad  
horam nonam. Et circa horam

nonam

hym out of the robe, and put on hys  
clothes, and led hym to be crucified.

• But goynge forth, they founde a mā  
of Cyrene, by name Simon: the same  
they compelled that he shuld bear hys  
crosse. And they cam in a place that  
is called Golgotha, that is: place  
of dead mens skulles, & they gaue him  
wyne to drynke, mytted wth gall:  
& after he had tasyed it, he wold not  
drynke. • But after they had crucify-  
ed hym, they parted hys garmentes,  
castynge lottes, & it myght be fulfyl-  
led, & was spoken by the prophet, say-  
enge: • They parted my garmentes  
ynto thre, & cast lot upon my garment.  
And settynge they kept hym, & they  
set vp ouer hys head hys cause, wryt-  
ten: • This is Iesus the kyng of the  
Jewes. • Then were they crucified  
wth hym two murderers, one at þe  
ryght hāde, & one at the lefe. • They  
þ wence by, blasphemed hym, wag-  
gynge they: heades, & sayeng: sy on  
the þe destryest þe temple of God, and  
buidest it agayn in thre dayes: saue  
thy selfe. If thou art þe sone of God,  
come downe fro þe crosse. & heryse  
also the hygh prestes: & the scribes &  
elders mockynge sayde: he hath  
saued other, hymselfe can he not saue.  
• If he be þe kyng of Israhel, let hym  
now come downe fro the crosse, and  
we beleue hym. • he crucified in god  
let him now despuer hym yf he wyl-  
le: for he said: I am þe sone of god. The  
same also dyd by & byde hym þe mur-  
derers þe were crucified wth hym.  
• fro the syxte houre were ther dar-  
kenesse vpon þe whole earth, vntyl þe  
nyneth houre. And aboute þe nyeneth  
ff. iii. houre

Mat. 27. 32

Luc. 24. 6

Mat. 27. 32

Job. 19. 6

Psalm. 22

Luc. 24. 6

Job. 19. 6

E

Ez. 11. 6

Mat. 27. 32

Luc. 24. 6

E

Ez. 11. 6

Mat. 27. 32

Luc. 24. 6

E

Ez. 11. 6

Mat. 27. 32

Luc. 24. 6

E

Ez. 11. 6

Mat. 27. 32

Luc. 24. 6

E

houre byd Iesus crye wyth a loude  
voyce. sayenge: Heli. Heli. Iammara-  
bachthani? Is: Wh? God. my God,  
wherto hast thou forsaken me. But  
some standynge there. and hearynge  
sayd: Thys man calleth helias.

\* And immediatly one of them run-  
nyng a sponge taken spilted it wyth  
bynegre, & put it vpo a reed, & gaue  
hym to drynke. But the other sayde:  
Let alone, let vs se whether helias  
shal come deliuerynge hym. But Je-  
sus cryeng agayn wyth loude voyce  
gaue vp þ goost. And behold þ bayle  
of þ temple is rente in two partes, frō  
aboue, tyl beneath. And the earth qua-  
ked, & the stones were rauen, and þ  
grauies opened, and many bodies  
of sapntes whych slepte rose vp: and  
goyng out of the graues after hys  
resurreccion, they came in to þ holp  
ecclie, and appeared vnto many.

\* But the Centurio and they þ were  
wyth him heyrnge Iesus, seynge the  
earthquake and those thynges that  
were done, were greatly afrayed, say-  
enge: Merely thys was the sonne of

God. \* Ther were many women a-  
farre of, the whych had followed Je-  
sus from Galilee. ministringe vnto  
hym: amonge the whych was Mary

Magdalene, and Mary the mother  
of James and Joseph, and þ mother  
of Zebedeys chyldren. \* But whan  
it was become eue, ther cam a ryth  
man from Arimathia, by name Jo-  
seph. whych same also was a disci-  
ple of Iesu. The same came to Pil-  
late, and requyred the body of Iesu.  
Then commaunded Pilate the bo-  
dy to be geuen. And the body taken,

Joseph

nonam, clamauit IESVS uoce  
magna, dicēs: Eli, Eli, lama aza-  
bachthani, hoc est Deus meus,  
Deus meus, ut quid dereliquisti  
me? Quidam autem illic stātes,  
et audientes dicebāt: Eliam uo-  
cat iste. Et continuo currens  
unus ex eis, acceptam spongiā  
impleuit aceto, et imposuit a-  
rundini et dabat ei bibere. Cæ-  
teri uero dicebant: sine, uidea-  
mus an ueniat Elias liberans e-  
um. IESVS autem iterum cla-  
mans uoce magna, emisit spiri-  
tum. Et ecce uelum templi scis-  
sum est in duas partes, a summo  
usq; deorsum. Et terra mota est,  
et petrae scissæ sunt, et monumē-  
ta aperta sunt, et multa corpora  
sanctorum qui dormierant sur-  
rexerūt. Et exiētes de monumē-  
tis post resurrectionem eius, ue-  
nerunt in sanctam ciuitatem, et  
apparuerunt multis. Centurio  
autem, et qui cum eo erant cu-  
stodientes IESVM, uiso terræ  
motu et his quæ fiebant, timue-  
runt ualde, dicentes: Vere filius  
Dei erat iste. Erant autem ibi  
mulieres multe a longe, quæ se-  
cutæ erant IESVM a Galilæa,  
ministrantes ei: inter quas erat  
Maria Magdalene, et Maria Ia-  
cobi, et Ioseph mater, et mater  
filiorum Zebedei. Cum autē sero  
factū esset, uenit quidam homo  
duces ab Arimathia, nōie Ios-  
eph, qui & ipse discipulus erat  
Iesu. Hic accessit ad Pilatū, & pe-  
tuit corpus Iesu. Tūc pilatus iussit  
reddi corpus. Et accepto corpo-  
re, Ios

Mat. 19. b  
Joh. 19. c

Mat. 19. b  
Luc. 19. c

Mat. 19. c

Mat. 19. c  
Luc. 19. c  
Joh. 19. c

Joseph inuoluit illud i syndone munda, et posuit illud in mcrum mento suo nouo, quod exciderat in petra. Et aduoluit saxum magnum ad ostium monumenti, et abiit. Erat autem ibi Maria Magdalene, et altera Maria, sedentes contra sepulchrum. Altera autem die, quæ est post pasceuen conuenerunt principes sacerdotum et Pharisei ad Pilatum, dicentes: Domine recordati sumus, quia seductor ille dixit adhuc uiuens: Post tres dies resurgam. Iube ergo custodi sepulchrum usque in diem tertium, ne forte ueniant discipuli eius et furentur eum, et dicant plebi: Surrexit a mortuis, et erit nouissimus error peior priore. At illis Pilatus: Habetis custodiam, ite, custodite sicut scitis. Illi autem abeuntes munierunt sepulchrum signantes lapidem cum custodibus.

## CAPVT. XXVIII.

**V**espere autem Sabbati quæ lucebat in prima Sabbati, uenit Maria Magdalene, et altera Maria uidere sepulchrum. Et ecce terræ motus factus est magnus: angelus enim Domini descendit de cælo, et accedens reuoluit lapidē, et sedebat super eum: erat autem aspectus eius sicut fulgur, et uestimenta eius sicut nix. Pre timore autem eius, exterriti sunt custodes, et facti sunt uelut

Joseph byd wazappe it tu a clene synne cloth, & laped it in hys new grane the whych he had betwen out in the rocke: and he rolled a great stone to the doze of the grane, and wente awaye. + But ther was there Mary Magdalene and the other Mary sit tynge ouer agaynst the Sepulchre. The nexte daye, whych is after the daye of preparange, byd resorte toge ther unto Pilate the chiefe of the prestes and the Pharisees, sayenge: For we haue called to remembreunce of the same decauer yet spyunge, sayde: After thre dayes shal I ryse agayn. Comaunde therfore the grane to be kepte vntyll the thyrde daye, lest per aduenture hys disciples come and steale hym, and say vnto the people: He is ryse from the dead: And the last erroure shalbe worse than the fyrst. Pilate sayd vnto the: Ye haue the watch, go, kepe as ye can. And they goynge awaye made the grane sure, sealynge the stone with watch men. +

Mat. 27. 6

Mat. 27. 6  
 Luc. 24. 1  
 Marc. 16. 8  
 Luc. 24. 2

## The. xxviii. Chapter. +



**V**pon the eueninge of the Sabbath, whych daurneth in the fyrste Sabbath holp daye, came Mary Magdalene and the other Mary to se the sepulchre. And beholde, there was made a great earthquake: for an angel of the L O R D descended frō heauen, and comynge neare rolled awaye the stone, and sat thereon. And hys countenance was as the lyghtenynge, and hys clothynge lyke snowe. But the watchmen were amazed for feare of hym, and were be

Mat. 28. 2  
 Luc. 24. 4  
 Joh. 20. 1

ff. iiii. come

**Mat. 28. 1. 2.**  
**Luce. 24. 1. 2.**  
 come as dead. + But the angel an-  
 swerynge sayd vnto the women: Ye  
 not ye afrayed, for I knowe that ye  
 sche Iesus whych was crucified, he  
 is not here: for he is risen as he said  
 Come ye, and se the place wherre the  
 LORD was layed. And goynge  
 quychly sape vnto hys disciples, that  
 he is risen: and beholde, he shal go a  
 fore you into Galile, there ye shal se  
 hym. Lo I haue tolde you. +

**Mat. 28. 1. 2.**  
**Luce. 24. 1. 2.**  
 + + And they wente soone oute  
 from the graue wpth fear and great  
 ioye, runnyng to shewe it vnto hys  
 disciples. And beholde, Iesus met  
 them, sayenge: All haille. But they  
 came neare and helde hys fete, and  
 worshipped hym. Than sayd Iesus  
 vnto them. Feare not, go, shewe im-  
 p b:ethren, that they go in to Galile,  
 + there shall they se me. The whiche  
 whan they were gone, beholde, some  
 of the watchmen came in to the cy-  
 tie, and shewed the cheefe of the pre-  
 sies all thynges that were done.

**Act. 1. 6**

And they beyng gathered wpth the  
 eldres, and a counsell taken, they  
 gaue large money vnto the sul-  
 ders sayenge: Saye ye to hys disciples  
 came by nyght, and whyle they  
 haue soken hym. And yf that be  
 herde of the debite, we shal perswade  
 hym, and make you safe. And they  
 the money taken, dyd as they were  
 taught. And þe wo:de is noised by the  
 Jewes vntill this daye. + + The  
 eleuen disciples wente in to Galile  
 into the mountayne where Iesus had  
 appoynted them. And they serue  
 hym worshipped: but some doubted.  
 And Iesus comynge neare spake

uelut mortui. Respondens autem an-  
 gelus, dixit mulieribus. Nolite  
 timere uos, scio enim quod IESVM  
 qui crucifixus est queritis, non est  
 hic: surrexit enim, sicut dixit: ue-  
 nite et uidete locum ubi posi-  
 tus erat Dominus. Et cito eun-  
 tes, dicite discipulis eius quia  
 surrexit: et ecce præcedet uos  
 in Galileam, ibi eum uidebitis,  
 ecce prædixi uobis. Et exierunt  
 cito de monumento cum timore &  
 gaudio magno, currentes nūcia-  
 re discipulis eius. Et ecce Iesus  
 occurrit illis dicens: Aue. Ille  
 autem accesserunt et tenuerunt pe-  
 des eius, et adorauerunt eum. Tūc  
 ait illis IESVS. Nolite timere.  
 Ite nūciate fratribus meis, ut eo-  
 ant in Galileam, ibi me uidebunt.  
 Quæ cum abissent, ecce quidā  
 de custodibus uenerunt in ciuita-  
 tem et nūciauerunt principibus  
 sacerdotū omnia quæ facta fuerant.  
 Et congregati cum senioribus, con-  
 silio accepto pecuniam copiosā  
 dederunt militibus, dicentes: Di-  
 cite quia discipuli eius nocte ue-  
 nerunt, et furati sunt eum, nobis  
 dormientibus. Et si hoc auditū  
 fuerit a præfide, nos suadebi-  
 mus ei, & securos uos faciemus.  
 At illi accepta pecunia, fecerunt  
 sicut erant edocti. Et diuulgatū  
 est uerbū illud apud Iudeos usque  
 in hodiernū diē. Undecim autē di-  
 scipuli abierunt in Galileam, in  
 montem ubi constituerat illis  
 IESVS. Et uidentes eum adora-  
 uerunt: quidā autē dubitauerunt.  
 Et accedens IESVS, locutus est  
 eis

into

eis

eis dicens: Data est mihi omnis potestas in celo et in terra. Euntes ergo, docete omnes gentes, baptizantes eos in nomine patris & filii & spiritus sancti, docetes eos seruare oia quecumque mandauobis. Et ecce ego uobiscum sum omnibus diebus, usque ad consummationem seculi.

unto them, sayenge: \* All power is geuen me, in heauen and in erth. \* Goyng therfore teache al nacions baptysinge them in the name of the father, & the sonne; and þe holy goost, teachynge them to kepe al thynges, what so euer I haue comaunded you. \* And lo I ame with you euey daye vnto the woordes ende. †

Mat. 11. 8  
Joh. 1. 9. 8  
Joh. 1. 9. 8  
Mat. 16. 8

Joh. 1. 9. 8

¶ Finis euangelii secundum Matheum,

¶ The ende of the goſpell after Mathewe.

¶ SANC-  
TVM IESV CHRISTI  
Euangelium secundum Marcum.

¶ The holy  
Gospel of IESV CHRISTE  
after Mathe.

CAPVT PRIMVM.

The firste Chapter. †

**I**nitium euangelii IESV Christi filii dei, sicut scriptum est in illius prophetis: Ecce ego mitto angelum meum ante faciem tuam, qui preparabit uiam tuam ante te: Vox clamantis in deserto: Parate uiam domini, rectas facite semitas eius. Fuit Ioannes in deserto baptizans, & predicans baptismum penitentiae in remissionem peccatorum. Et egrediebatur ad eum omnis iudea regio et Hierosolimita, & iherosolimita, & baptizabantur ad illo in Iordanis flumine, confitentes peccata sua. Et erat Ioannes uestitus pilis camelis, & zona pellicea circa lumbos.

**T**he begynnyng of þe gospel of Iesus Christ the sonne of God, as it is wyrted in Esaye the prophet: \* Beholde, I sende myne angell before thy face, whiche shall prepare thy waye before the. \* The voyce of a cryer in the wyldernesse: Make ready the waye of the LORD. \* He, make his pathes straghte. \* Jhs was in the wyldernesse, baptysinge and prachynge the baptyne of penance for the remission of synnes. And all the londe of Jewry mente forth vnto hym, and all they of Ierusalem, and were baptysed of hym in þe founte of Iordane, confessynge theyr synnes. And \* Jhs was clothed wth the hertes of a Camel, & a lether girdle aboute hym

Mat. 1. 8  
Mat. 11. 8  
Luc. 7. 8

Mat. 1. 8  
Mat. 1. 8  
Luc. 1. 8  
Joh. 1. 8

Mat. 1. 8

Math. 3. b  
Luc. 3. c  
Job. 4. 1. f

loynes, and byd eate wyld hony, and locustes, & pynched, sayeng: + Ther cometh one stronger than I after me, whose lachet of hys shues I stou pynge ame not worthy to louse. I haue baptysed you in water, but he shall baptysse you in þ holp goost. +

Math. 3. b  
Luc. 3. c  
Job. 4. 1. b

+ And it happened in those dayes, Iesus came to Nazareth of Galile, and was baptised of Jh̄s in Jordan. And anon he camynge by out of the water he sawe the heauens opened, & the holp goost lyke a doue descendynge & abydynge vpon hym. And ther was a voyce made fro the heauens: Thou

Math. 4. a  
Luc. 4. a

art my beloued sonne, I ame pleased in the. + And immediatly the sprete doue hym out in to þ desert. And he was in the deserte forty dayes, and forty nyghtes, and was tempted of Satan: and he was in the deserte w besytes, and the angels byd scrupce vnto hym. + But after that Jh̄s was taken, Iesus came in Galile, preachynge the gospel of the kyngdome of God & sayeng: Because the tyme is fulfilled, & the kyngdome of God is come nare, repente and beleue þ gospel. + And goynge by the see of Galile, he sawe Simon and Andrew hys brother, castynge nettes in þ see (for they were fshers) and Iesus sayde vnto them: follow me, and I wyll make you to become + fshers of men. And forthwyth they nettes lefte, they followed hym. And beynge gone a lytle from thence he sawe James the sonne of Zebede & Jhon hys brother, and them mendynge they nettes in the shyppe, and anon he called them. And they faste

Math. 4. b  
Luc. 4. b  
Mat. 6. b

Math. 4. c  
Luc. 5. a

Jer. 16. f  
Ecc. 47. b

thre

lumbos eius, et locustas et mel syluestre edebat. Et predicabat, dicens: Venit fortior me, post me, cuius non sum dignus procubens soluere corrigiam calciametorū eius. Ego baptizauī uos aqua, ille uero baptizabit uos spiritu s̄cto. Et factum est, in diebus illis uenit IESVS a Nazareth Galilee, et baptizatus est a Ioanne in Iordane. Et statim ascendens de aqua, uidit celos apertos, et spiritum sanctum tanquam columbam descendentem & manentē in ipso. Et uox facta de celis:

Tu es filius meus dilectus, in te complacui. Et statim spiritus expulit eum in desertū. Erat in deserto quadraginta diebus, & quadrageima noctibus, & tentabatur a satana: et atque cum bestis, & angeli ministrabant illi. Postquā autem traditus est Ioannes uenit IESVS in Galilzā, predicans Euangelium regni dei et dicens: Quoniam impletū est tēpus, & appropinquauit regnū dei, poenitemini, & credite euangelio.

Et prateriens secus mare Galilee, uidit Simonem & Andreā fratrem eius, mittentes retia in mare, (erant enim piscatores) et dixit eis IESVS: Venite post me, & faciam uos fieri piscatores hominum. Et protinus relicto retibus, secuti sunt eum. Et progressus inde pusillum, uidit Iacobum Zebedei, et Ioannem fratrem eius, et ipsos componentes retia in nauī, et statim uocauit illos. Et relicto pa-



tre suo Zebedeo in navi cum mercenariis, secuti sunt eum. Et ingrediuntur Capernaum: Et statim sabbatis ingressus in synagogam, docebat eos, et stupabant super doctrina eius: Erat enim docens quasi potestatem habens, et non sicut scribæ. Et erat in synagoga eorum homo in spiritu immundo, et exclamauit dicens: Quid nobis et tibi IESV Nazarene? uenisti perdere nos? Scio quod sis sanctus dei. Et comminatus est ei IESVS dicens: Obmutetec, et exi de homine. Et discerpens cum spiritus immundus et exclamans uoce magna exiit ab eo. Et mirati sunt omnes, ito ut conquirerent inter se dicentes: Quisnam est hoc? quænam doctrina hæc noua? quia in potestate spiritibus immundis imperat, et obediunt ei. Et processit rumor eius statim in omnem regionem Galileæ. Et protinus egredientes de synagoga, uenerunt in domum Simonis et Andreæ cum Iacobo et Ioanne. Decumbebat autem socius Simonis febricitans, et statim dicunt ei de illa. Et accedens, eleuauit eam apprehensa manu eius, et continuo dimisit eam febris, & ministrabat eis. Vespere autem facto, cum occidisset sol, afferbant ad eum omnes male habentes, et demonia habentes, et erat omnis ciuitas congregata ad ianuam. Et curauit multos qui

ther Zebede lefte in the shyppe with the hyred seruantes, they followed hym. And they go into Capernaum: And anone on the sabbat dayes he beyng entered in to the synagoge, taught them, and they were astonysed vpon his doctrine: for he was teachynge them as hauing power, and not as the scribes. And there was in theyre synagoge a man hauinge an vncleane sprete, and cryed oute sayenge: What vnto vs and the Iesu of Nazareth? Art thou come to destroye vs? I knowe that thou arte the holy one of God. And Iesus threathened hym sayeng: holde thy peace and go out of the man. And the vncleane sprete trauynge hym & cryeng out with a loud voice, wote out of hym. And all men maruailed so that they demaunded amonge themselves, sayeng: What thyng is that? What newe doctrine is this? for by power he commaundeth þe foule spretes, and they obey hym. And his feare wente forth anone in to all the region of Galilee. And so: thwyth they goyng out of the synagoge, they came into the house of Simon and Andrew, wyth James and Ihs. Wote Simons mother in law laye speke of the fevers: and anone they telle hym of her. And he commynge near, by hande taken he lyste her by, and the feuer leste her immediatly, and she ministered vnto them. The ende beyng come, whan the Sonne was set, they broughte vnto hym all that were syck and possessed wyth Deuils, and all the cytie was gathered at the doore. And he healed many that

Mark. 4. 2  
Luc. 4. 5  
Job. 1. 6

Mark. 7. 2

Luc. 4. 2

Mark. 2. 9  
Luc. 4. 2

Mark. 2. 9  
Luc. 4. 2

that were diseased with diuerse sicknesses, and cast out many deuils, & suffered them not to speake: for they knew hym. And in the daye of the daye early, xpyng he wente out in to a deserte place, and prayed there. And Symō, and they that were with hym folloved hym. And when they had folde hym, they sayde vnto him: Every man seeketh the. And he sayde vnto them: Let vs go in to the nexte townes and cyties, thit I maye preach there also: for therfore am I come. And he was preaching in the synagoges, in all Galile, and casting out Deuils. \* And there came vnto hym a Leper besekyng hym, and he knye bowed, sayeth: Yf thou wilt, thou canst cleanse me. And Iesus ppyenge hym put for the hys hande, and touchyng hym, sayde vnto hym: I will, be thou cleane. And when he had sayd, auone byd the leprosy go awaye from hym, and he was cleansed. \* And he charged hym, and auone sente hym forth, and sayde vnto hym: Se thou tell it vnto nomā. but go shew the vnto the chiefe of the prestes. and offer for thy cleansing that which Moses hath commaunded. for a wytnesse vnto them. But he beyng departed beganne to publish and spredde forth the worde, in somuch that he coulde not go openly in to the cytie, but he wythoute in deserte places: and they came vnto hym from euery waye.

Mat. 7. a  
Luce. 1. b

Mat. 7. b  
and 9. a

Luce. 14. a

qui uexabantur uariis languoribus, & demonia multa eiiciebat, et nō sinebat ea loqui: quoniam sciebant eum. Et diluculo ualde surgens, egressus abiit in desertum locum, ibiq; orabat. Et proximus est cum Simon, & qui cū illo erant. Et cum inuenissent eum dixerūt ei: Quia omnes querūt te. Et ait illis: Eamus in proximos uicos & ciuitates, ut & ibi predicem: ad hoc enim ueni. Et erat predicans in synagogis eorum, in omni Galilea, & demonia eiiciens. Et uenit ad eum leprosus, deprecans eum & genua flexo dicit. Si uis potes me munda. Iesus autem misertus eius, extendit manū suam, & tangens eum, ait illis: Volo, munda te. Et cum dixisset, statim discessit ad eum lepra, & mundatus est. Et comminatus est ei, statimq; eiecit illum, & dicit ei: Vide ne mini dixeris, sed uade ostende te principi sacerdotum, & offer pro emundatione tua, quæ præcepit Moses in testimonium illis. Et egressus cepit predicare & diffamare sermonem, ita uen non posset manifeste introire in ciuitatē, sed foris in desertis locis esse. Et conueniebant ad eum undiq;.

The. II. Chapter.

And

CAPVT. II.

Et

**I**terum intravit Capernaum post dies, et auditum est quod in domo esset, et confestim conuenerunt multi, ita ut non caperent, neque ad ianuam, & loquebatur eis uerbum. Et uenerunt ad eum ferentes paralyticum, qui a quatuor portabatur. Et cum non possent offerre eum illi propter turbam, nudauerunt tectum ubi erat, et patelas facientes submiscentur grabatum, in quo paralyticus iacebat. Cum autem uidisset IESVS fidem illorum, ait paralytico: Fili, dimittantur tibi peccata tua. Erant autem illi quidam de scribis sedentes et cogitantes in cordibus suis: Quid hic sic loquitur? blasphemamat. Quis potest dimittere peccata, nisi solus deus? Quo statim cognito IESVS spiritu suo, quia sic cogitarent intra se, dixit illis: Quid ista cogitatis in cordibus uestris? Quid est facilius dicere paralytico: Dimittantur tibi peccata, an dicere: Surge, tolle grabatum tuum, & ambula? Vt autem sciatis quia filius hominis habet potestatem in terra dimittendi peccata, ait paralytico: Tibi dico surge, tolle grabatum tuum, & uade in domum tuam. Et statim surrexit ille, et sublato grabato abiit inde coram omnibus, ita ut mirarentur omnes, et honorificarent deum, dicentes: Quia nunquam sic uidimus. Et egressus est rursus ad

**A**d after certayne dayes he entred agayne into Capernaum, and it was herd that he was in the house. & immediately ther came many together, insomuch that they coulde not be cōteyned, nother at the doore, and he spake the word vnto the. And ther came some vnto hym bryngyng one speke of the parly, & hyph was boerd of foure men. And whan they coulde not bryng the same vnto hym for þ people, they vncouered the thache wher he was, and openyng the let downe the bed, wher in the sycke of the parlye laye. But whan Iesus sawe they: sayth, he sayde vnto the sycke of the parlye: Why sonne, thy synnes are forgeuen the. But some of the scribes were syttinge there, & thynkyng in they: hartes: What speaketh this thus: he blasphemeth. Who can forgeue synnes, saue only God: The which Iesus knowyng anone by hys spere, þ they thought so wythin themselves, sayte vnto them: Why thinke ye so in your hartes: What is easer to saye vnto the sycke of the parlye: Thy synnes are forgeuen the, or to saye: Ryse, take vp thy bed, & walke: But that ye may knowe þ the sone of man hath power in earth to forgeue synnes, he sayde vnto the sycke of þ parly: I say vnto þ, ryse, take vp thy bed, & go in to thy house. And immediately he rose, & the bed taken vp, wente from thence before all: insomuch that euery man maruailed and byd honoure to God, sayenge: We neuer sawe suche sygh. And he wete forth agayne vnto the

Matth. 9. 1  
Luc. 5. 18  
2 Cor. 1. 1

Matth. 9. 1  
Luc. 5. 18  
2 Cor. 1. 1

Matth. 9. 1  
Luc. 5. 18  
2 Cor. 1. 1

Matth. 9. 1  
Luc. 5. 18  
2 Cor. 1. 1

the see, and all the people came vnto hym, and he taught them. And when he wente by, he sawe Levi the sonne of Alphaeus, sycrnyng at the receate of the custome, and sayde vnto hym: Followe me. And crynyng he follo- wed hym. And it befell when he dyd syt at meate in hys house many pub- licanes and synners sat also at meate with Iesu and his disciples: for ther were many that also followed hym. And the scribes and pharises sepyng that he dyd eate wyth publicanes and synners, sayde vnto hys disci- ples: wherfore doth yowre mayster eate and drynke wyth publicanes & synners? Iesus hearyng that, sayde vnto the: The whole haue no nede of a physican, but they that be syck.

L. Tim. 1. c  
v. 11. Mat. 9. b  
Luc. 5. c

for I am not come to cal publicans, but the synners. And the disciples of Ihon and of the Pharises were fastnyng, and come and say vnto hym: Why do the disciples of Ihon and of the Pharises faste, but thy disciples fast not? And Iesus sayde vnto them: Can the chyldren of the wyddynge faste so longe as the bydegrome is with them? As longe as they haue the bydegrome wyth them, they can not fast. But the dayes shall come, when the bydegrome shall be taken from them, & then shall they faste in those dayes. Noman seweth a newe pece of cloth vnto an olde garmente, or els he taketh away the newe pece from the olde, and a greater rente is made. And noman putteth newe wyne in old bottels, or els shall the wyne burst the bottels, and the wyne shall be spylle, and the bottels shall

ad mare, omnisq; turba uenit bat ad eum, & docebat eos. Et cum prateriret, uidit Levi Alphaei sedentem ad telonium, & ait illi: Sequere me. Et surgens secutus est eum. Et factum est, cum accumberet in domo illius, multi publicani et peccatores simul discumbebant cum IESU & discipulis eius: erant enim multi qui & sequebantur eum. Et scribae et pharisei uidentes quia manducaret cum publicanis et peccatoribus, dixerunt discipulis eius: Quare cum publicanis et peccatoribus manducat et bibit magister uester? Hoc audito, IESVS ait illis: Non necesse habent sani medico, sed qui male habent: non enim ueni uocare iustos, sed peccatores. Et erant discipuli Ioannis & phariseorum ieiunantes, & ueniunt et dicunt illis: Quare discipuli Ioannis et phariseorum ieiunant, tui autem discipuli non ieiunant? Et ait illis IESVS: Nunquid possunt filii nuptiarum quam diu sponsus cum illis est ieiunare? Quanto tempore habent secum sponsum, non possunt ieiunare. Venient autem dies cum auferetur ab eis sponsus, & tunc ieiunabunt in illis diebus. Nemo assumentum panni nudis assuit uestimento ueteri, alioquin aufert supplementum nouum a ueteri, & maior scissura fit. Et nemo mittit uinum nouum in utres ueteres, alioquin dirumpet uinum utres, et uinum effundetur, & utres

peribunt

peribunt sed vnum nouum in  
vires novos mitti debet. Et fac-  
tum est iterum cum sabbatis am-  
bularer per sata, et discipuli eius  
coeperunt progredi, & uellere  
spicas. Pharisei autem dicebant  
ei: Ecce quid faciunt discipuli  
tui sabbatis quod non licet.  
Et ait illis: Nunquam legi-  
stis quid fecerit Dauid quan-  
do necessitatem habuit, et  
esurit, ipse & qui cum eo erant?  
quomodo introiuit in domum  
dei, sub Abiathar principe sacer-  
dotum, & panes propositionis  
manducauit, quos non licebat  
manducare nisi solis sacerdoti-  
bus, & dedit eis qui cum eo e-  
rant? Et dicebat eis: Sabbatum  
propter hominem factum est,  
et non homo propter sabbatum  
Itaque dominus est filius hominis  
etiam sabbati.

## CAPVT. III.

**E**T introiuit iterum in  
synagogam, & erat ibi  
homo habens manū  
aridam. Et obseruabat  
eū, si sabbatis curaret, ut accusa-  
rent illum. Et ait homini habēri  
manum aridam: Surge in medi-  
um. Et dicit eis: Licet sabbas  
us benefacere, an male? animā  
saluam facere, an perdere? At  
illi tacebant. Et circumspici-  
ens eos cum ira, contristatus  
super cecitate cordis eorum,  
dicit homini: Extende manum  
tuam. Et extendit, et resti-  
tuta

peribunt: ut vne vine muste breuit  
in neme botteis. And it befell a  
gapne whan he wente vpon the sab-  
bates thozow þe coyne fetters and his  
disciples beganne to go forth and to  
plucke the ears of the coyne. But þe  
Pharises sayde vnto hym: Lo what  
do thy disciples vpon þe sabbat dayes  
the which is not lawfull. And he sayde  
vnto the: Wd ye neuer reade what  
Dauid dōd whan he had nede, and  
was hongry both he and they that  
were wth hym: How that he en-  
tered into the house of God, vnder  
Abiathar þe cheefe of the prestes, and  
dōd eate þe shewbreads, which were  
lawful for nomā to eate, saue onlī þe  
prestes, and gaue also vnto the that  
were wth hym: And he sayde vnto  
them: The sabbat was made for  
man, and not man for the sabbat.  
Therefore is the Sonne of man lope  
de also of the Sabbat.

## The. iii. Chapter. +

**A**nd he entred agayne into  
the synagoge, & there was  
a man haupnge a wythered  
hande. And they wat-  
ched hym whether he wd heale vpon  
the sabbat, that they myght accuse  
hym. And he sayde vnto the man þe  
had the wythered hande: Kyse vp in  
the myddest. And he sayde vnto the:  
Is it lawfull to do good on the Sab-  
bates, or euill: to saue a soule, or to  
lose it? But they helde thei peace.  
And he lokeinge abouē vpon them  
wth anger, for the blyndnesse  
of they harte, sayde vnto the man:  
Stretch forth thy hande. And he  
stretched it out, & his hand was  
restored.

restored. But the Pharisees going  
 forth, byd immediatly to be a coun-  
 sell wpth Herodes officers agaynst  
 hym, how they myght destroy hym.  
 But Jesus wente asyde by the see  
 wpth hys disciples, and ther follow-  
 ed hym muche people from Galile  
 and from Ierusalem, and from Idu-  
 mea, and byndes Iordane, and they  
 about Tyre and Sidon, a great mul-  
 titude came vnto hym, hearynge the  
 thynges that he byd. And he sayd vn-  
 to hys disciples, y they shulde wayte  
 by in hym wpth a litle shyppe, be-  
 cause of the people, lest they shulde  
 thronge hym: for he healed many,  
 so muche that they pressed vpon  
 hym to touch hym so many as had  
 plagues. And when the vncleane  
 spyrites sawe hym, they fel downe be-  
 fore hym and cryed, sayenge: Thou  
 arte the sonne of God. And he char-  
 ged them straytely that they shulde  
 not make hym manifeste. And he  
 goynge vp into a mountayne, called  
 vnto him whome he wolde, and they  
 came vnto hym. And he made y ther  
 shulde be twelue with hym, and that  
 he shulde sende them to preach. And  
 he gaue them power to heale spee-  
 chles, and to cast out Demons. And  
 he gaue vnto Simon the name of  
 Peter, and James the sonne of Ze-  
 bedee, & Iohn the brother of James.  
 and he gaue them the names Bo-  
 nerges, which is to saye: the chylde  
 of thunder: and Andrew, and Phi-  
 lippe and Bartholomew, and Ma-  
 thew, and Thomas, and James the  
 sonne of Alphaeus, and Thaddaeus,  
 and Simon of Cana and Judas Is-  
 carioth

tuta est manus illi. Exeuntes ad-  
 tem pharisei, statim cum Hero-  
 dianis consilium faciebant ad-  
 uersus eum, quomodo eum per-  
 derent. IESVS autem cum disci-  
 pulis suis secessit ad mare, et  
 multa turba a Galilea & Iudaea  
 secuta est eum, et ab Hierosoly-  
 mis, & ab Idumaea, & trans Iorda-  
 nē, et qui circa Tyrū & Sidonem  
 multitudo magna, audientes quae  
 faciebat, uenerunt ad eū. Et dixit  
 IESVS discipulis suis, ut nauicula  
 sibi deseruaret propter tur-  
 bam, ne comprimeret eum: mul-  
 tos enim sanabat, ita ut intraret  
 in eum, ut illum tangerent, quos  
 quot habebant plagas. Et spiri-  
 tus immundi cum illum uidebāt,  
 procidebant ei, & clamabant, di-  
 centes. Tu es filius dei. Et uelut  
 menter cōminabatur eis, ne ma-  
 nifestarent illū. Et ascendens ad  
 montem, uocauit ad se quos uoluit  
 ipse, & uenerunt ad eum et  
 fecit ut essent duodecim cum il-  
 lo, & ut mitteret eos praedicare.  
 Et dedit illis potestatem curā in  
 firmitates, & eiciendi demonia  
 et imposuit Simoni nomen Pe-  
 trus, & Iacobum Zebedae, & Io-  
 annem fratrem Iacobi, et impos-  
 uit eis nomina Boanerges, quod  
 est, filii tonitru: & Andream, Phi-  
 lippum, et Bartholomeū & Ma-  
 theum, & Thomam, & Iacobum  
 Alphaei, et Thaddaeum, & Simo-  
 nem Cananæum et Iudam Is-  
 cariotem

carlotem, qui et tradidit illum. Et ueniunt ad domum, et conue-  
nit iterum turba, ita ut non pos-  
sent neq; panem manducare. Et  
cum audissent sui, exierunt tene-  
re eam, dicebant enim: Quonia  
in furorem uersus est. Et scribae  
qui ab Hierosolymis descende-  
rant, dicebant. Quoniam Beel-  
zeub habet, et quia in principe  
demoniorum eicit demonia.  
Et conuocatis eis, in parabolis  
dicebat illis: Quomodo potest  
Satanas Satanam eicere? Et si  
regnum in se diuidatur non po-  
test regnum illud stare. Et si do-  
mus super semetipsam dispartia-  
tur non potest domus illa stare:  
& si Satanus consurrexerit in se-  
metipsum dispartitus est, et non  
poterit stare, sed finem habet.  
Nemo potest uasa fortis ingres-  
sus in domum diripere, nisi pri-  
us fortem alliget, et tunc domum  
eius diripiet. Amen dico uobis  
quoniam omnia dimittentur fi-  
lis hominum peccata, et blas-  
phemiae quibus blasphemauerit  
qui autem blasphemauerit in spi-  
ritum sanctum, non habebit re-  
missionem in aeternum, sed reus  
erit aeterni delicti: quoniam di-  
cebant. Spiritum immundum ha-  
bet. Et ueniunt mater eius et fra-  
tres, et foris stantes, niserunt ad  
eum uocantes eum. Et sedebat  
circa eum turba, et dicunt ei.  
Ecce mater tua, et fratres tui so-  
tis quaerunt te. Et respondens  
ait: Quae est mater mea, et  
fratres

carloth. & whych also bettaped hym.  
And they came vnto the house, & the  
people came agayne together, in so  
much & they coulde not eate breate.  
And whan hys had herde that, they  
wēt forth to holde hym, for they sayd:  
He is become mad. And the scribes  
whych were come downe fro Jeru-  
salem, sayde: \* He hath Beelzebub  
& that by the chiefe of & deuils he ca-  
steth out deuils. And them beyng  
called together, he sayd vnto them in  
parables: How can Satā dreyue out  
Satan? And yf a kyngdome shalbe  
diuided wpythin it selfe, that same  
kyngdome can not stande: And yf a  
house be diuided vpo it selfe, & same  
house can not stande. And yf Satan  
shalte yse agaynst hymselfe, he is at  
variance, & can not stande, but hath  
an ende. For as beyng gone in to  
the house of a strange man can take  
awaye hys vessels, wythout he fyrst  
shall bynde the strange man, & then  
shall he spoyle hys house. Verely I  
saye vnto you: That all synners shal  
be forgiuen vnto the chylde of mē,  
and the blasphemy wherewith they  
shall blasfeme: \* but who so blasfeme  
meth agaynst the holy goost, shal ne-  
uer haue forgiuenes, but shalbe gyl-  
tye of eternall synne: For they sayd  
He hath an vnclene sperte. \* And  
hys mother and hys brethren come,  
and standynge wythout they sente  
vnto hym, callynge hym: And  
the people sat aboute hym, and they  
saye vnto hym: Wholde, thy mo-  
ther and thy brethren beynge wyth  
out seke the. And he answerynge the,  
sayd: Who is my mother and my  
G. I. dic.

Math. 9. 3  
Luc. 11. 15  
Luc. 11. 16

Math. 23. 8  
Luc. 11. 15  
1. Joh. 5. 16

Math. 23. 8  
Luc. 11. 16

brethren. And lohnge aboute vpon  
the þæt sat about hym. he sayd: Behold  
my mother, & my brethren. for who  
so euer doth þæt will of God, this same  
is my brother, & syster, and mother.

Chc. iii. Chapter. +

Mat. 11. a  
Luc. 1. a



And he began agayne to  
teach by the see. And ther  
was gathered much pro-  
ple vnto hym, insomuche  
that he goynge vp in to a ship sat vp-  
pon þæt see. And all þæt people was by þæt  
see vpon þæt land: & he taught the ma-  
ny thynges in parables, & he sayd vn-  
to them in hye doctrine: Herken for  
Beholde, one sowynge went to sowe.  
And whan he soweth, some fell by þæt  
waie syde, & the fowles of þæt heauen  
came & bydeate it. But some fel vpon  
stony groundes, where it hadde not  
much earth, & vpon soone sprynge vpe-  
for it had no depenesse of earth, and  
whā the Sonne was ryse vp. it caught  
heate and because it had no roote, it  
withered. And some fel among thornes,  
& the thornes growe vp, & cho-  
ked it, & it prided no frute. And some  
fell in a good grounde, & gaue frute  
comynge vp & growynge, & broughte  
forth: the one therty folde, one sixty  
folde, & one hundred folde, & he said:  
he that hath eares to heare let hym  
heare. + And whan he was alone,  
the twelue that were wpyth him aske  
hym the parable. And he sayd vnto  
them: Vnto you is it grue to know  
the mystry of the kyngdom of God  
but vnto them that are wpythout all  
thynges happen in parables, + that  
they seynge may se, & not perceaue:  
and hearynge they may heare, and  
not

Mat. 11. b  
Luc. 1. b

Mat. 13. a  
Luc. 1. b  
Mat. 13. b  
Luc. 1. b

fratres mei. Et circūspiciēs eos,  
qui in circuitu eius sedebāt, ait  
Ecce mater mea & fratres mei.  
Qui enim fecerit uolūtātē dei, hic  
frater meus, et soror mea, & ma-  
ter est. CAP. III.



Iterū cepit docere  
ad mare, & cōgregata  
est ad eū turba multa,  
ita ut nauim ascēdens  
sederet, mari & ois turba circa  
mare sup̄ terrā erat, & docebat  
eos in parabolis multis, & dice-  
bat illis in doctrina sua: Audit,  
Ecce exiit seminans ad semina-  
dū: Et dū seminat, aliud cecidit  
circa uia, et uenerunt uolucres  
cōliret comederūt illud. Aliud  
uero cecidit super petrosi, ubi  
nō habuit terrā multā, et statim  
exortū est, quoniā non habebas  
altitudinē terrar: & quādo exor-  
tus ē sol, exarsit, & eo qd nō  
habebat radicē, exaruit. Et ali-  
ud cecidit i spinas, et ascēdēt  
spinæ, et suffocauerūt illud, et  
fructū nō dedit. Et aliud cecidit  
in terrā bonā, & dabat fructū as-  
cēdētē, et crescētē, & afferēbat  
unū trigesimū, et unū sexagesi-  
mum, et unum centesimum, & di-  
cebat: Qui habet aures audiēdi  
audiat. Fit cum esset singula-  
ris, interrogauerunt eum hi qui  
cum eo erant duodecim, para-  
bolam, Et dicebat eis: Vobis  
datum est nōsse mysterium reg-  
ni Dei: Illis autem qui foris  
sunt in parabolis omnia fiunt,  
ut uidentes uideant et non ui-  
deant, et audientes audiant, et  
nō



non intelligent, ne quādo cōuer-  
tantur, et dimittantur eis pecca-  
ta. Et ait illis: Nescitis parabolā  
hanc? et quomodo oēs parabo-  
las cognoscetis? Qui seminat,  
uerbū seminat. Hi autē sunt qui  
circa uiam, ubi seminatur uerbū  
et cū audierint, confestim uenit  
Satanas, & auertit uerbū quod se-  
minātū est in cordibus eorū. Et  
hi sunt similiter, qui super petros-  
a seminantur, qui cum audierint  
uerbum, statim cum gaudio ac-  
cipiunt illud, et non habēt radi-  
cē in se, sed tēporales sūt, & de-  
inde orta tribulatione, uel per-  
secutione propter uerbū confes-  
sim scandalizantur. Et alii sunt  
qui in spinis seminantur, Hi sūt  
qui uerbum audiunt, & erumna  
seculi, et deceptio diuitiarum, &  
circa reliqua concupiscentiæ in-  
strocunt, suffocant uerbum, et  
sine fructu efficitur. Et hi sunt,  
qui super terram bonam semina-  
ti sunt, qui audiunt uerbum, et  
suscipiunt, et fructificānt, unum  
trigesimum, unum sexagesimum,  
et unam centesimum. Et dice-  
bat illis: Nūquid uenit lucerna  
ut sub modio ponatur, aut sub  
lecto? Nonne ut super candelā-  
brum ponatur? Non est enim a-  
liquid absconditū, quod non ma-  
nifestetur, nec factum est occul-  
tum quod non ueniat in palam.  
Si quis habet aures audiendi,  
audiat. Et dicebat illis: Videte  
quid audiatis. In qua mensura

menū

not vnderstande, lest at any tyme  
they turne, and they synnes be for-  
gauen them. And he sayd vnto the:  
Knowe ye not thys parable? And  
how wyll ye knowe all parables?  
= He that soweth, soweth the word.  
These are they that are sown by  
the wyse sowe, that whan the worde  
is sown, and whan they heare it,  
anone cometh Satan and taketh  
away the worde that is sown in  
they hartes. They also þ are sown  
on the stony ground are those which  
whan they heare the worde, anone  
they receaue it wth loye, and haue  
no roote in themselves, but are  
tempo:all: and whan trouble and  
persecucion for the wordes sake are  
tyfen, forthwyth they are offended.  
And other thre are whych are sowe  
amonge thornes, those be they that  
heare the worde, and the trauayles  
of thys world, and the deceate of the  
tyches, and the luste: aboute other  
thynges cōmpng in, choke þ worde,  
so is it made frutelesse. And those  
are they that be sown upon a good  
ground, whych heare and receaue þ  
worde. & bynge forth frute: the one  
thyrty fold, another sixty fold: some  
an hūdrēth fold. And he sayd vnto  
them: Cometh a candell lyght, that  
it may be put vnder a bushell or vnder  
a bedde? Is it not þ it maye be  
set vpon a candelstiche? = For ther is  
nothyng hōd, þ shall not be openlye  
shewed: nother ony thyng made pre-  
tye, þ shall not come abraide. Whoso  
hath eares to heare, let hym heare.  
And he said vnto the: Beware what  
ye heare. = In what measure ye shall

G. li. mette,

Math. 13. 1

Math. 13. 1  
Luc. 8. 8  
amb. 11. 8

Math. 13. 1  
Luc. 8. 8  
amb. 11. 8

Math. 13. 1  
Luc. 8. 8

meete, it shalbe measured you again  
and vnto you shalbe geuen ouer.

Mark. 11. b  
Luc. 11. f  
Luc. 11. f  
Luc. 11. f

• For who so hath, vnto hym shalbe  
geuen: and who so hath not, it also  
he hath shalbe take fro hym. And he  
sayd: So is the kyngdom of god, as yf a  
man do cast sede in the grounde and  
sleepe, and he tyie vp nyght and day,

Mark. 11. d

• and the seds sprynge vp and growe  
whā he knoweth it not. For the earth  
bryngeth forth fruite of her selfe, for it  
the grasse, after ward the eare, then the  
full corne in the eare: and whā the hath  
brought forth frut, anon he putteth  
to the sickle, for the haruest is come  
And he sayd: Wherevnto shall we  
lyken the kyngdome of God? Or by  
what lykenesse shall we compare it?

Mark. 11. d  
Luc. 11. f

• Like as a graine of mustarde seds  
the whyche whan it is sown in the  
earth, it is lesse than all the seds  
are in the earth, and whā it is sown,  
it groweth vp, and wareth greater  
than all herbes, and getteth greate  
braunches, so that vnder his shadow  
the byrdes of the ayre may dwell.

Mark. 11. d

• And by many such parables spake  
he the worde vnto the, after as they  
coude heare: but wythout parables  
spake he nothyng vnto them, but he  
expounded all thynges vnto his dis-  
ciples seuerally.

Mark. 11. d  
Luc. 11. f

• And he sayd vnto  
them in the same day whā it was be-  
come euē: Let vs passe ouer agaynst  
vs. And lettynge the people go, they  
toke hym to the, so the he was in the  
ship: and there were other shippes wyth  
hym. And ther arose a great storme  
of wynde, and dashed the waues in to  
the shippe, so the shippe was fylled  
and he was in the sterne of the shippe,  
slyppynge vnder a priquer, and they do

mensi fueritis, remetietur vobis.  
Qui enim habet, dabitur illi: et  
qui non habet, etiam quod ha-  
bet, auferetur ab eo. Et dicebat  
Sic est regnum dei, quemadmo-  
dum si homo iaciat sementem  
in terram et dormiat, et exurgat  
nocte et die, et semē germinet,  
& crescat dum nescit ille: alio  
enim terra fructificat prius her-  
bam, deinde spicam, deinde ple-  
num frumentum in spica. Et cū  
ex se produxerit fructus, statim  
mittit falcem, quoniam adest mes-  
sis. Et dicebat: Cui assimilabile  
ius regnum Dei? aut cui para-  
bole comparabimus illud? Sicut  
granum sinapis, quod cum semi-  
natum fuerit in terra, minus est  
omnibus seminibus que sunt in  
terra: et cum natum fuerit, ascen-  
dit in arborem, et fit maius om-  
nibus oleis, et facit ramos  
magnos, ita ut possint sub um-  
bra eius aues celi habitare. Et  
talibus multis parabolis loque-  
batur eis verbum, prout poterat  
audire: sine parabola autem nō  
loquebatur eis, seorsum autem  
discipulis differebat omnia.  
Et ait illis in die illa, cum sero  
esset factum: Transeamus con-  
tra. Et dimittentes turbam assu-  
munt eum, ita ut erat in naui, et  
aliæ naues erant cum illo.  
Et facta est procella magna  
uenti, et fluctus mittebat in na-  
uim, ita ut impleteretur na-  
uis. Et erat ipse in pupa  
super cenical dormiens, et

exstant eū et dicūt illi: Magister nō ad te pertinet quia perimus? Exurgens cōminatus est uento, et dixit mari: Tace, obmutesce. Et cessauit uentus et facta est tranquillitas magna. Et ait illis. Quid timidi estis? nec dū habetis fidem? Et timuerūt timore magno, & dicebant ad alterutrum. Quis putas est iste, quia & uentis et mare obedirēt ei. CAP. V.

**E**t uenerūt trās fretū maris, in regione Gerasenoū. Et exeunti ei de nauī, statim occurrat de mortuū: homo in spiritu immūdo, qui domiciliū habebat in monumētis. Et neque catenis iam quisquā poterat eū ligare, quoniā saepe cōpedibus et catenis uinctus dirupisset catenas & compedes comminisset, et nemo poterat eū domare. Et semper die ac nocte in monumentis et in montibus erat, clamans et concidens se lapidibus. Videns autem IESVM a longe, cucurrit et adorauit eum, et clamans uoce magna dixit: Quid mihi et tibi IESV fili dei altissimi? adiuro te per deum ne me torqueas. Dicebat enim illi: Exi spiritus immunde ab homine isto. Et interrogabat eū: Quod tibi nomen est? Et dicit ei: Legio mihi nomen est, quia multi sumus. Et deprecabatur eum multum ne se expelleret extra regionem.

Erat

make hym & say vnto hym: Master, both it not pertaine vnto þ that we perishe? And rpyng he rebuked the wynde, & sayd vnto þ see: Peace and be still. And the wynde ceased, & ther was made a grent calme. And he sayd vnto them: Why are ye fearfull? haue ye yet no fayth? And they were dismade wyth great feare, and sayd to ech other: What trowe þr is he thys? for þ wynde & see obey him  
Ch. v. Chapter. +

**A**nd they cam ouer þ arme of the see, in the contry of the Gerasenites. And he goynge out of the ship byd immediatly mete out of the graues, a man in an vncleane spete, whiche had a dwellinge in the graues. And no man coulde now bynde hym, nother wth cheynes: for he ofte badde wth setters and cheynes. pluchte the cheynes asunder, and brake the setters in peces. and no man coulde tame hym. And he was alwaye both hygher and bapre in the graues and mountaynes, cypenge and beattynge hymselfe wth stones. And he seynge Iesus afarre of, ranne and worshipped hym, and crynge wth a loude voyce sayd: What vnto me? the Iesu thou sonne of the moost hyghest God? I charge þ by God that thou tormēte me not. for he byd saye vnto hym: Thou saule spete go out of thys man. And he answered hym: What is thy name? And he sayde vnto hym: Myne name is Legion, for we are many. And he prayed hym greatly that he woulde not dyspue hym oute of the contry.

G. ii. And

Mark. 5. 2.  
Luc. 8. 26

Luc. 8. 26

**25** But ther was there about the moor  
Matth. 1. 2  
Luc. 2. 6 sayne a greate herde of swyne, fe-  
 dyng in þe felde. And the spretes be-  
 sought hym sayenge: Sende vs into  
 the swyne, that we may go in to the.  
 And Iesus dyd forth wth graunt the  
 it. And the unclean spretes goynge  
 out, wente into the swyne. and wth  
 a great rush was the herd cast head  
 bynges in the see, aboute two thou-  
 sande. and they were drowned in the  
 see. But they that fed them, fled and  
 tolde it in the cite & in the contrie.  
 And they wente out to se what had  
 happened, and came to Iesus, and  
 sawe hym that was vered wth the  
 deuell spetynge, clothed, and whole  
 mynded, and they were asayed.  
 And they that had sene it, tolde the  
 how it was befallen vnto hym þe had  
 had the deuell, and of the swyne.

And they began to praye hym that  
 he wold depart out of thes counties.  
 And whyle he wente vp into þe shippe,  
 he that had ben vered wth þe deuell  
 beganne to praye that he myght be  
 wth hym, and he wolde not suffre  
 hym, but sayd vnto hym: Go in to  
 thy house vnto thyne, and shewe the  
 how great thynges the Lord hath  
 done vnto the. and hath had mercy  
 vpon the. And he departed & beganne  
 to publish in þe ten counties how great  
 thynges Iesus had done vnto hym, &

**26** all men maruailed. & And whyle Je-  
Matth. 9. 1  
Luc. 2. 6 sus wente ouer the arme of the see a  
 gayn in þe ship, much people came  
 thevnto him, & he was by þe see. And  
 ther came one of þe chiefe of the syna-  
 goge, by name Jairus, & sayde hym,  
 be seil downe at hys sete, & besoughe  
 hym

Frat alibi circa montem grex  
 porcorum magnus pascens in ag-  
 ris. Et deprecabantur eum spi-  
 ritus, dicentes: Mitte nos in por-  
 cos, ut in eis introeamus. Et con-  
 cessit eis statim IESVS. Et  
 exeuntes spiritus immundi, in-  
 troierunt in porcos, et magno  
 impetu grex precipitatus est in  
 mare, ad duo milia, et suffoca-  
 ti sunt in mari. Qui autem pascebat  
 eos, fugerunt et nuntiauerunt in ci-  
 uitatem, et in agros. Et egressi  
 sunt uidere quod esset factum, et  
 uenerunt ad IESVM, et uident  
 illum qui a demonio uexabatur  
 sedentem, uestitum, et sane mentis,  
 et timuerunt. Et narrauerunt illis  
 qui uiderant, qualiter factum es-  
 set ei, qui demonium habuerat,  
 & de porcis. Et rogare coeper-  
 unt eum, ut discederet de finibus  
 eorum. Cumque ascenderet nauim, co-  
 pit illum deprecari, qui a demo-  
 nio uexatus fuerat, ut esset cum  
 illo. & non admisit eum, sed ait  
 illi: Vade in domum tuam ad  
 tuos, & annuncia illis, quanta  
 tibi Dominus fecerit et misero-  
 cordia sit tui. Et abiit & cepit pre-  
 dicare in Decapoli, quanta si-  
 bi fecisset IESVS, et omnes  
 mirabantur. Et cum transiret  
 duisset IESVS in nauim rursum  
 transisset eum, conuenit turba  
 multa ad eum, et erat circa  
 mare. Tunc uenit quidam de ar-  
 chisynagogis nomine Iairus,  
 et uidens eum procidit ad  
 pedes eius, et deprecabatur  
 eum

eam maledicens: Quoniam filia mea in extremis est, ueni impone manū tuā sup̄ eam, ut salua sit & uiuat. Et abiit cū illo, & sequebatur eū turba multa & cōprimebāt eū. Et mulier que erat in proflatio sanguinis annis duodecim, et fuerat multa perpeſſa a cōpluribus medicis, & erogauerat oīa sua, nec quicquā profecerat, sed magis deterius habebat: cūq; audiret de IESU, uenit in turba retro, et tetigit uestimentum eius. Dicebat enī: Quia si uel uestimentū eius tetigero, salua ero. Et cōfestim siccatus est sōs sanguinis eius, & sc̄sit corpore quia laetata esset a plaga. Et statim Iesus in semetipso cognoscēs uirtutē q̄ exierat de illo, cōuersus ad turbā aiebat, Quis tetigit uestimentū meū? Et dicebāt ei discipuli sui: Vides turbā cōprimētē te, & dicis: Quis me tetigit? Et citā cūspiciebat uidere eā que hoc fecerat. Mulier uero timēs & tremēs, sciens qd factū esset in se, uenit & procidit ante eū, et dixit ei oīem ueritatē. Ille autē dixit ei: Filia, fides tua te saluā fecit, uade in pace & esto sana a plaga tua. Adhuc eo loquente, uenit nūc ab archisynagogo, discētes: Quia filia tua mortua est, quid ultra uexas magistrū? Iesus autē audito uerbo quod dicebatur, ait archisynagogo. Noli timere, tantūmodo crede. Et non admisit quemquam se sequi, nisi Petrum et Iacobum, et Ioannē fratrem Iacobi. Et ueniunt

in

hym greatly, sayenge: My daughter is departynge, come lape thy hande vpon her, & she may be safe & lyue. And he went wyth hym, & much people followed hym, & they thronged hym. And a woman whiche had bene in the bloudy p̄ſſue twelſe yeres, & had suffred much of many physiciens, & spent al that she had, & had p̄ſſed nothyng, but rather in worse case: & when she had herd of Iesus, she came behynde amonge people & touched hys garment. For she sayde: Yf I may but touch hys garment, I shalbe safe. And immediately the ſoyl-tayne of hys bloude was d̄yed vp, & she felt in hys body that she was healed of ȳ plage. And so: this Iesus knowing in hymself ȳ power ȳ was gone frō him, beynge turned to ȳ people sayd: Who touched my clothes? And hys disciples sayde vnto hym: Thou seest ȳ people tozdyng ȳ, & thou sayest: Who touched me? And he looked about to se her ȳ had done that. But the womā knowynge what was done in her, she came fearynge & quakyng & fel downe before hym, & tolde hym all the truth. And he sayd vnto her: Doughter - thy fapth hath made the safe, go thy way in peace, & be whole of thy plage. & While he yet spake, ther came messāgers frō the chiefe of ȳ synagoge, sayenge: Thy doughter is dead, why troubleſt ȳ the master any more? But Iesus the worde ȳ was spakē beynge herd, sayd vnto ȳ chiefe of ȳ synagoge: We not afrayed be true only. And he suffred nomā to follow hym, save Peter, & James, & Iohn ȳ brother of James. And they

G.iii. come

Luc. 7. 8

Math. 9. 1  
Luc. 8. 1

come into the chiefe of þ synagoges house, and he sawe a busynes & they wept & wayled greatly And he gone in, sayd vnto the: Why are ye troubled & wepe? The damsell is not dead, but slepeth. And they laughed hym to scorn. But he them at call out) taketh þ father & mother of the damsell, & them that were with him, & they go in wher the damsell was layenge. And hollynge the hande of the damsell, sayd vnto her: Talitha cumi, the whych interpreted is: Damsell, I saye vnto the, aryse. And immediately the damsel arose & walked. She was twelſe yere of age. And they were astonysed wryth great wonderinge. And he charged them greatly, that no man shulde knowe it; and he commaunded to geue her to eate.

The vi. Chapter. +

**AN**d he beyng departed thence wente into his countrey, & his disciples followe hym. And the sabbat beyng come, he beganne to teache in the synagoge. And many hearyng, marvelled of his learning, sayng: From whence hath he all these thynges? And what wysedome is this, that is geuen hym? and such powers as are wrought by his handes? Is not this the carpenter, the sonne of Mary, the brother of James, and Joseph, and Jude, and Simon? Are not also his sisters here wryth vs? And they were offended at hym. And Iesus sayde vnto them: What a prophete is not wrythout honoure, saue in his countrey, and in his house and in his kynred. And he coulde

in domum archisynagogi, et uidit tumultum, et fletus, et e iulantes multum. Et ingressus ait illis: Quid turbamini, et ploratis? Puella non est mortua, sed dormit et irridebant eum. Ipse uero (et iectis omnibus,) assumit patrem et matrem puellæ, et qui secum erant, et ingrediuntur ubi puella erat iacens. Et tenens manum puellæ, ait illis: Talitha cumi, quod est interpretatum: Puella tibi dico, surge. Et confestim surrexit puella et ambulabat: erat autem annorum duodecim. Et obstupuerunt itupore magno. Et precepit illis uehementer ut nemo id sciret, et iussit dari illi manducare.

CAPVT. VI.

**E**gressus inde, abiit in patriam suam et sequebantur eum discipuli sui. Et facta sabbato cepit in synagoga docere. Et multi audientes admirabantur in doctrina eius, dicentes: Unde huic hæc omnia? et quæ est sapientia quæ dat ei? et uirtutes tales, quæ per manus eius efficiuntur? Nonne hic est faber, filius Mariæ, frater Iacob, & Ioseph, & Iudæ, et Simonis? Nonne et sorores eius, hic nobiscum sunt? Et scandalizabantur in illo. Et dicebat illis Iesus: Quia non est propheta sine honore, nisi in patria sua, et in domo sua, et in cognitione sua. Et non poterat ibi

Joh. 11. 1  
+ Marc. 4. 1

Joh. 1. 6  
Luc. 4. 1

Marc. 11. 1  
Luc. 4. 1

Marc. 11. 1  
Luc. 4. 1  
Joh. 4. 1

uirtutem illā facere, nisi q̄ pau  
 eos infirmos impositis manibus  
 curauit: Et mirabatur propter  
 incredulitatē eorū. Et circumui  
 bat castella in circuitu, docens.  
 Et uocauit duodeci, et coepit e  
 os mittere binos, & dabat illis  
 potestatem spiritū uniuersorū.  
 Et pręcepit eis ne quid tollerēt  
 in uia nisi uirgā tantū, nō perā,  
 nō panē. neq; i zona: sed cal  
 ceatos sādalis, & ne induerētur  
 duabus tunicis. Et dicebat eis:  
 Quocūq; introieritis in domū,  
 illic manete donec exeatis in  
 de. Et quicūq; nō receperit uos,  
 nec audierint, exeūtes inde ex  
 cutite puluerē de pedibus ue  
 stris in testimonium illis. Et ex  
 euntes prædicabāt ut peniten  
 tiam agerēt: & demonia multa  
 eieciēt, et ungebāt oleo mul  
 tos egros, & sanabantur. Et au  
 diuit rex Herodes (manifestū  
 enī factū est nomē eius) & dice  
 bat. Quia Ioānes Baptista resur  
 rexit a mortuis, & propterea  
 uirtutes operātur in illo. Alii autē  
 dicebāt: Quia Elias est. Alii ue  
 ro dicebāt: Quia propheta ē, q̄  
 si unus ex prophetis. Quo audi  
 to Herodes ait. Quē ego decol  
 laui Ioannē hic a mortuis resur  
 rexit. Ipse enī Herodes misit ac  
 tenuit Ioannem, & uinxit eum  
 in carcere propter Herodiadē  
 uxore Philippi fratris sui, quia  
 duxerat eam. Dicebat enim Io  
 annes Herodi: Non licet tibi  
 habere uxorem fratris tui. He  
 rodias autem inuidiatur illi,  
 et

do no miracle there, saue that he hea  
 led a few sycke & handes laped upon  
 thē: And he maruayled at the; vnbe  
 lief. + \* And he wente aboute tea  
 chynge in & townes rounde aboute.  
 And he called the twelue, & begane  
 to sende thē two & two, and gaue thē  
 power ouer y vnclene spectres. And  
 he comaunded thē that they shulde  
 take nothyng with thē in the waye,  
 saue only a rodde, no scryppe, no tye  
 ade, nother money in y gysle: but  
 shulde be shod wpth sandals, & that  
 they shulde not be clothed wpth two  
 coates. And he sayd vnto thē: \* here is  
 so euer ye shall entre into an house,  
 there abyde vntill ye go out from  
 thence. And \* wha so euer wyl not re  
 ceauē you, nor heare you, goyng out  
 scd thence shake of the dust frō your  
 fete, for a wytesse vnto them. \* And  
 they goyng forth preached that they  
 shuld do penance, & cast out many de  
 uils, & attoputed many syck wyle,  
 and they were healed. \* And hpnge  
 herode herde of it: for his name was  
 made manifest. & he sayd: That Jhs  
 Baptiste is ryfen agayn frō y deade  
 and therfore are miracles wrought  
 in hym. Some sayd: It is Elias. But  
 some sayd: It is a prophet as one of y  
 prophets. The which whan herode  
 herde, he sayd: Jhs whome I behea  
 ded, the same is ryfen frō the dead. +  
 for the same herode sent for y brid  
 Jhs, & bounde him in prison because  
 of Herodias the wyfe of hys brother  
 Philippe, for he had marped her: for  
 Jhs sayd vnto herode: \* It is not law  
 full for y to haue thy brothers wyfe.  
 But Herodias laped warte for hym  
 and

Mark. 4.9  
 Luc. 11.6

Mark. 16.8  
 Luc. 9.8

Mark. 16.8  
 Luc. 9.8

Mark. 16.8

Mark. 16.8

Mark. 16.8  
 Luc. 9.8

Luc. 11.6  
 and. 11.6



and wolde slaye hym, but could nat.  
 Neuerthelesse Herode feared Ihon,  
 knowynge hym to be a iuste mā and  
 holy, and kepte hym, & els after he had  
 herd hym, he byd many thynges, and  
 he herde hym gladly. \* And whan a  
 convenient daye was come, Herode  
 made a hys byrth dayes supper vnto  
 hys prynces, and capaynes, and the  
 chefe of Galile. And whā the doughter  
 of Herodias was come in, & had  
 daunsed, and that it had pleased he-  
 rode and them also that sat at borde  
 wyth hym. The kynge sayde vnto þ  
 damsel: Are of me what thou wylt,  
 and I shall geue it the. And he swaue  
 vnto her: Whatsoeuer thou shalt  
 axe, I shall geue it þ, though it were  
 halfe my kynngdome. The whiche  
 whan she had gone forth, sayde vnto  
 hys mother: What shall I axe? She  
 sayde: The heade of Ihon baptiste.  
 And whan she was hapstely come in  
 vnto the kynge, she demaunded sa-  
 uenge: I wyl þ thou geue me straght  
 waye in a platter the heade of Ihon  
 baptiste. And the kynge was sozpy:  
 for the oth, and because of the that  
 sat at borde wyth hym, wolde he not  
 make her sozpy, but the hngeman  
 sene, he commaunded to hyngge Iho  
 baptistes heade in a platter, and  
 beheaded hym in the prson. And he  
 brought hys heade in a platter, and  
 gaue it vnto the damsell, and the  
 damsell gaue it vnto hys mother.  
 The whiche beynge herde, hys  
 disciples came and toke hys body,  
 and layde it in a graue. \* And the  
 Apostiles commynge together to  
 Iesus tolde hym all thynges that  
 they

et uolebat occidere eum, nec  
 poterat. Herodes autē metue-  
 bat Ioannem, sciens eum ius-  
 tum et sanctū & custodiebat  
 eum: et audito eo multa facie-  
 bat, & libenter eum audiebat.  
 Et cum dies oportunus accidisset,  
 Herodes natalis sui cenā  
 fecit principibus & tribunis  
 et primis Galilee. Cumq; in-  
 troisset filia ipsius Herodiadis,  
 & saltasset, et placuisset He-  
 rodi simulq; recumbentibus.  
 Rex ait puellae: Pete a me quod  
 uis, & dabo tibi. Et mirauit illi:  
 Quia quicquid petieris, dabo  
 tibi, licet dimidium regni  
 mei. Que cum exisset, dixit  
 matri suae: Quid petam? At  
 illa dixit: Caput Ioannis Bap-  
 tistae. Cumq; introisset statim  
 cum festinatione ad regem, pe-  
 tiuit dicens: Volo ut protinus  
 des mihi in disco caput Ioan-  
 nis Baptistae. Et contristatus est  
 rex: propter iurandū & prop-  
 ter simul discumbentes noluit  
 eam contristare, sed missō spi-  
 culatore praecepit afferri caput  
 eius in disco: & decollauit eum  
 in carcere. Et attulit caput eius  
 in disco, & dedit illud puellae,  
 et puella dedit matri suae. Quo  
 audito, discipuli sui uenerunt  
 et tulerunt corpus eius, & po-  
 suerunt illud in monumento.  
 Et cōuenientes apostoli ad Iē-  
 SVM, renunciauerūt ei omnia  
 quae



que egerant & docuerant. Et ait illis: Venite seorsum in desertum locum, & requiescite pusillum. Erant enim qui ueniebant & redibant multi, & nec spaciū manducandi habebant. Et ascendentes uina iam, abierunt in desertum locum seorsum. Et uiderunt eos abeuntes & cognouerant multi, et pedestres de omnibus ciuitatibus cucurrerant illuc, et preueniunt eos. Et exiens uidit turbam multam IESVS, et misertus est super eos: quia erant sicut oues non habentes pastorem, et cepit illos docere multum. Et cum iam hora multa fieret, accesserunt discipuli eius, dicētes: Desertus est locus hic, et iam hora præterit, dimitte illos, ut euntes in proximas uillas et uicos, emant sibi cibos quos manducēt. Et respondēs ait illis: Date illis manducare. Et dixerūt eis: Numtes emamus ducētis denariis panes? & dabitur illis manducare. Et dicit eis: Quot panes habetis? Itē & uidete. Et cū cognouisset, dicitur: Quinq; & duos pisces. Et præcepit illis ut accūbere facerēt oēs secundū contubernia, super uiride scænum. Et discubuerūt in partes, per centenōs & quinquagenos. Et acceptis quinq; panibus et duobus piscibus, intrāns in corāmbenedixit, & fregit panes, et dedit discipulis suis ut ponerēt ante eos, et duos pisces diuisit oibus. Et manduca-

they had done & taught. And he sayd vnto them: Come asyde in a deserte place, & rest a whyle. For: ther were many that came and went, and they had not space to eate. And goyng up into a shyppe, they wente asyde into a deserte place. And many sawe them goyng and knewe them, and ranne thither on foote from all cyties, and preuened them. \* And Jesus goyng out sawe a great multitude, and had ppye vpon them: for: they were as \* shepe withoute a shepheard, and he beganne to teach them many thynges. Nowe when it was late, his disciples came to hym, sayenge: This is a deserte place, & the houre is now gone, let them departe, that they goyng into the nerte villages and towncs, they maye bye them meates to eate. And he answerynge sayde vnto them: Geue ye them to eate. And they sayde vnto hym: Whyl we go and bye for: two hundred pens breades? and we shal geue them to eate. And he sayde vnto them: \* Howe many loaves of breade have ye? Go and se. And when they had knowen, they saye: fyue, and two fishes. And he commaunded them that they shulde cause the al to set downe by companies, vpon the grene gras. And they sat downe by particils, by hundredes and fyftyes. And fyue loaves taken and the fishes, lokyng vp into heauen, he blessed, and brake the loaves, and gaue vnto his disciples to set before them, and the two fishes parted he vnto all. And they all

Math. 9. 10

Eum. 4. 15

Math. 14. 15

E

Math. 14. 15

Mat. 14.  
Joh. 6. b

all byd eate & were satysfied. And they  
toke vp þ̄ traunges twolue baskets  
full of the broken peces, and of the  
fyshe. And they that byd eate were  
spure thousande men. And anon he  
caused hys disciples to go vp in a  
shyppe, that they shuld go before him  
ouer the arme of the see to Beth-  
saida, whyle he sent awaye the pro-  
ple. And whan he had sente them a-  
way, he wente into a mountayne to  
praye. + And whan it was late, the  
shyppe was myddes in the see, and  
he alote vpon the lande. And he se-  
yng theim labouryng in rowyng,  
(for the wynde was agaynst the,) &  
aboute the fourth watch of þ̄ night  
came he walkyng vpon the see, and  
wolde haue gone by the. But whan  
they sawe hym walkyng vpon þ̄ see,  
they thought it had ben a sprete, and  
cryed out: for they all saw hym, and  
were afrayed. And forthwith he  
spake wpyth them, and sayd vnto the:  
Be of good cheare, I am it, feare  
not. \* And he wente vp vnto them  
in the shyppe, and the wynde ceas-  
ed. And they were greatly astonny-  
ed wpyth in themselves: for they re-  
membred not of the aloues, because  
they harte was bynded. And whan  
they had shypped ouer, they came in  
the lande of Genesareth and came  
nearer þ̄ shore. And whan they were  
come out of þ̄ shyp, immediatly they  
knew hym, and runnyng thorowe  
out all th̄t region, they beganne on  
euery syde to byng in beddes them  
that were soke, were they herde  
hym to be. And where so euer he en-  
tered in townes, or villages, or cyties  
they

Mat. 14. b

Mat. 14. b

ducaverunt cunnes, et saturati  
sunt. Et sustulerunt reliquias frag-  
mentorum duodeci copulinos  
plenos, & de piscibus. Erant autē  
qui manducaverunt quinque mi-  
lia viroꝝ. Et statim coegit disci-  
pulos suos ascendere nauim,  
ut præcederēt eum trans fretū  
ad Bethsaidā, dū ipse dimitte-  
ret populū. Et cū dimisisset eos  
abiit in montē orare. Et cū sero  
esset, erat nauis in medio mari,  
et ipse solus in terra. Et vidēs  
eos laborātes in remigādo (er-  
rat enim uētus contrarius eis)  
et circa quartam uigiliā noctis  
uenit ad eos, ambulans supra  
mare, & uolebat præterire eos.  
At illi ut uiderunt eam ambu-  
lātē supra mare, putauerūt phā-  
tasma esse, & exclamauerunt.  
Omnes enim uiderunt eum, et  
conturbati sunt. Et statim locu-  
tus est cum eis, et dicit eis. Cō-  
fide, ego sum, nolite timere.  
Et ascendit ad illos in nauim,  
et cessauit uentus. Et plus ma-  
gis intra se stupebāt: non enim  
intellexerunt de panibus, erat  
enim cor eorum obæcatum.  
Et cum transfretassent, uene-  
runt in terram Genesareth, et  
applicuerant. Cumq; egressi  
essent de nauī, continuo cog-  
nouerunt eum, et percurrentes  
unuersam regionem illam,  
cæperunt in grabatis eos qui  
se male habebant circumfer-  
re, ubi audiebant eum esse.  
Et quocunq; introibat in ui-  
cos, uel in uillas aut ciuitates,

in plateis ponebant infirmos,  
et deprecabantur eum, ut uel  
simbriam uestimenti eius tange-  
rent: et quotquot tangebant eum,  
salui fiebant.

## CAPVT. VII

**E**T conueniunt ad eum  
Pharisæi, et quidam  
de Scribis uenientes  
ex Hierosolymis. Et  
cum uiderent quosdam ex disci-  
pulis eius communibus mani-  
bus, id est, non lotis manducare  
panes, uiruperauerunt. Pharisæi  
enim et omnes Iudæi, nisi cre-  
bro lauerint manus, non mandu-  
cant, tenentes traditiones senio-  
rum: et a foro, nisi baptizentur,  
non comedunt, et alia multa  
sunt, quæ tradita sunt illis serua-  
re, baptisimata calicum et urceo-  
rum et ætamentorum et lectorum.  
Et interrogabant eum pharisæi  
et scribæ: Quare discipulitui  
non ambulant iuxta traditionem  
seniorum, sed communibus ma-  
nibus manducant panem? At  
ille respondens, dixit eis: Bene  
prophetauit Isaias de uobis hy-  
pocritæ, sicut scriptum est.  
Populus hic labiis me honorat,  
cor autem eorum longe est a me:  
in uanum autem me colunt,  
docentes doctrinas et præcep-  
ta hominum. Relinquentes  
enim mandatum Dei, tenetis  
traditiones hominum, baptis-  
mata urceorum et calicum, et  
alia similia his facitis multa.  
Et dicebat illis: Bene iri-  
scunt uos secus præceptum Dei, ut  
traditio-

they layed the syche vpon the strettes  
and prayed hym, that they myght on-  
ly touch þe hēme of hys garment: and  
as many as touched him were made  
whol.

## The vii. Chapter. +

**A**nd ther come together vnto  
hym the Pharisees, and  
certayne of the Scribes  
comyng from Jerusalem.  
And whan they had sene some of his  
disciples eate breade with commune  
[that is, not washten handes,] they  
blaymed them. For the Pharisees &  
all the Jewes eate not wpythout they  
ofte waiche theyr handes, kepyng the  
traditions of the Elders: And whan  
they come fro the market, they eate  
not wpythout they wash themselves.  
And many other thynges ther be,  
which are geuen them to obserue, as  
the washyng of cuppes. and cruses,  
and brassen vessels, & the tables. And  
the Pharisees and Scribes axed hym:  
Why walke not thy disciples after þe  
traditions of the elders, but eate bre-  
ade wryth commune handes? But  
he answerynge, sayde vnto the: Wel  
hath Esaye prophesied of you hy-  
pocrites, as it is wyrtten: A Thyse peo-  
ple honoureth me with theyr lippes  
but theyr harte is farre fro me: And  
in vayne do they strue me, teachyng  
doctrines and commaundementes of  
men. For leauynge the commaunde-  
ment of God, ye kepe the traditions  
of men, as the washyng of cruses and  
cuppes, and many such lyke thynges  
do ye. And he sayde vnto them: If ye  
will haue ye made the commaunde-  
ment of God of none effect, that ye  
shulde

Chap. vii.

shoulde kepe youre tradiciō. **¶** For **¶** 3.  
 ses sayde: Honoure thy father and  
 thy mother. And: **¶** Who so curseth  
 father or mother, let hi dye by death.  
 But ye saie: A man shall saie vnto  
 father or mother: Corban, that is,  
 whatsoeuer gyfte that cometh frō  
 me, shall profite **¶**: and ye suffre hym  
 to do nomore vnto his father or mo-  
 ther, makynge the worde of God of  
 none effecte by youre tradicion, the  
 which ye haue ordyned. And many  
**¶** such lyke thynges do ye. **¶** And cal-  
 lyng the people to hym, he sayde vn-  
 to them: hearken vnto me ye al, and  
 vnderstande: Ther is nothyng with-  
 out a man that can defyle hym, en-  
 tryng into hym: they that go out of  
 a mā, those be they that defyle a mā.  
 Yf on man haue eares to heare, let  
 him heare. And whā he was entered  
 into the house, from the people, hys  
 disciples asked hym the parable. And  
 he sayde vnto thē: Are ye also so vn-  
 wys? Do not ye vnderstande that  
 all thyng that entyreng into a man frō  
 without, can not defyle hym: for it  
 entyreth not into hys harte, but goeth  
 into the belly, and is vordred into the  
 draught, purgynge all meates: But  
 he sayde: These thynges that go out  
 of a man, they defyle the man. For  
 from without out of the harte of men  
 come such euell thoughtes, adulter-  
 yes, fornications, manslaughteres,  
 thestes, couetousnes, wychednes-  
 ses, deccates, vnicelnes, a wyched  
 eye, blasphemie, pryde, foolyshe-  
 nesse. All these euels come forth frō with-  
 in, and defyle a man. **¶** And rypynge  
 from thence, he went in the borders

traditionem uestram semaretis  
 Moyses enim dixit: Honora pa-  
 trem tuum & matrem tuam: &  
 qui male dixerit patri uel matri,  
 morte moriatur. Vos autem di-  
 citis: Si dixerit homo patri uel  
 matri: Corban, quod est domum  
 quodcumq; ex me, tibi profuerit  
 & ultra nō dimittitis eum quicq;  
 facere patri suo, aut matri, rescin-  
 dentes uerbū dei per traditionē  
 uestrā quam tradidistis. Et familia  
 huiusmodi multa facitis. Et aduo-  
 cans iterum turbā, dicebat illis:  
 audite me omnes, & intelligites  
 Nihil est extra hominem introi-  
 ens in eum, quod possit eum co-  
 inquinare: sed quæ de homine  
 procedunt, illa sunt quæ coinqui-  
 nāt hominē. Si quis habet aures  
 audiēdi audiat. Et cū introisset in  
 domū a turba, interrogabāt eum  
 discipuli eius parabolā. Et ait il-  
 lis: Sic & uos imprudentes estis  
 Non intelligitis quia omne ex  
 extrinsecus introiens in homi-  
 nem, non potest eum inquinare:  
 quia non intrat in cor eius,  
 sed in uentrem uadu, & in seces-  
 sum exit, purgans omnes escas  
 Dicebat autem, quoniā quæ de  
 hoīe exeunt, illa coinquināt ho-  
 minem. Ab intus enim de corde  
 hoīm male cogitationes proce-  
 dūt, adulteria, fornicationes, ho-  
 micidia, furta, auaritia, nequi-  
 tia, dolus, impudicitia, oculi  
 malus, blasphemia, superbia, stul-  
 ticia. Omnia hæc mala ab intus  
 procedūt & inquinant hoīem.  
 Et inde surgens, abiit in fines

**Tyri & Sidonis:** Et ingressus domum neminem uoluit scire, & non potuit latere. Mulier enim statim audiuit de eo, cuius filia habebat spiritum immundum intrauit & procidit ad pedes eius, (Erat enim mulier gentilis Syrophœnissa genere,) & rogabat eum ut demonium eiceret de filia eius. Qui dixit illi: Sine prius saturari filios: nō est enim bonum sumere panem filiorum, & mittere canibus. At illa respondit, & dixit illi: Virgi domine, nam & catelli comedunt sub mensa de micis puerorum. Et ait illi: Propter hūc sermonem uade, exiit demonium a filia tua. Et cum abiisset domum, inuenit puellam iacentem supra lectum, & demonium exiisse. Et iterum exiens de finibus Tyri, uenit per Sidonem ad mare Galilææ, inter medios fines Decapoleos. Et adducunt ei surdum & mutum, & deprecabantur eum, ut imponat illi manum. Et apprehendens eum de turba secusum, misit digitos suos in auribus eius, & expuens, tetigit linguam eius, & suspiciens in cœlum, ingemuit & ait illi: Ephphata, quod est adaperire. Et statim apertæ sunt aures eius, & solutum est uinculum lingue eius, & loquebatur recte. Et præcepit illis ne cui dicerent, Quanto autem eis præcipiebatur, tanto magis plus prædicabant,

of Tyre and Sidon: and he bringe entered into a house, wolde noman knowe of it, but he could not be hyd. For a woman, whose daughter had an vnclane spyrte, anone as she herde of hym, she came in, and fell downe at hys fete. (For he was a Geneile, of the kynred of Syrophœnissa, and besought hym that he wolde caste out the deuill out of hys daughter. Which sayde vnto her: Let the chyldren first be satisfied: For it is not good to take the chyldres breade and to caste it vnto dogges. But she answered and sayde vnto hym: Yee Lord, for the whelpes also eate of the crommes that fall from the chyldrens table. And he sayde vnto her: For thys sayenge go thy waye, the deuill is gone out of thy daughter. And whan she came home, she fande the damsel lyenge vpon a bed, and the deuill gone out. + And goynge forth agayne out of the borders of Tyre, he came by Sidon to the see of Galileæ, and betwene the myddle endes of the ten ctyes. And thep bringe vnto hym one deaf and domme, and besought hym that he wolde laye hys hande vpon hym. And takynge hym asyde from the people, he put hys fyngers in hys eares, and spyttyng touched his tynge, and lo: hynge vp into heauen sayed, a sayd vnto hym: Ephphata is, be opened. And forthwith were hys eares opened, and the styng of his tynge was loosed, and he spake aright: and he commaunded them that they shuld tell it vnto noman. But the more he forbade them, somuch the more dyd they publish

Math. 9. 18  
Luc. 11. 14

Math. 9. 30  
and 9. 30

publysh it, and maruayled so much & more, sayng: \* the hath done al thynges well, and hath made & deaffe to heare, and the deume to speake. +

The viii. Chapter. +

**I**n those dayes \* when agayne ther was much people, nother had ony thing to eate, his disciples called together he sayd vnto the: I haue ppetit vps & people, for so they forbeare me now thes dayes: I haue noughte to eate: and ys I shall let them go fasting home to theyr houses, they shall saynte by the way: \* for some of them came from farr. And hys disciples answered hym: Whence shall ony mā satisfie these wyth bread here in the wyldernes? And he axed them: How many loaves haue ye? They sayde: Seuen. And he commaunded the people the spytowne byon the grounde. And takynge the seuen loaves gaue thanks, brake them and gaue them vnto hys disciples to set befoze them, and they set them befoze the people. And they had a few lytle spylles: those also he blessed, and commaunded them to be set afoze them. And they toke eate, and were satisfyed, and toke vp that was lefte of the broken meate seuen baskets. But of them that toke eate, ther were aboute foure thousande, & he let them go. + And strayghtwaye guyng vnto a shyppe wyth hys disciples, he came in the parties of Dalmanutha. \* And the Pharisees wente oute and begonne to dispute wyth hym, requyrynge of hym a token from heauen, to tempte hym.

cabant, & eo amplius admirabantur, dicentes: Bene omnia fecit, & surdos fecit audire, & mutos loqui.

CAPVT. VIII.

**I**n diebus illis iterum cum turba multa esset nec haberet quod manducarent, conuocatis discipulis, ait illis: Misereor super turbam, quia ecce iam tri-duo sustinent me, nec habent quod manducant: et si dimisero eos ieiunos in domum suam, deficient in uia. Quidam enim ex eis longe uenerunt. Et responderunt ei discipuli sui. Vnde illos quis poterit hic saturare panibus in solitudine? Et interrogauit eos: Quot panes habetis? Qui dixerunt: Septem. Et precepit turbæ discumbere super terram. Et accipiens septem panes gratias agens fregit, & dedit discipulis suis ut apponerent, et apposuerunt turbæ. Et habebant pisciculos paucos: et ipsos bene dixit, & iussit apponi. Et manducauerunt et saturati sunt, & susceperunt quod superauerat de fragmentis septem sportas. Erant autem qui manducauerant quasi quatuor milia, et dimisit eos. Et statim ascendens nauim cum discipulis suis, uenit in partes Dalmanutha. Et exierunt pharisei, et coeperunt conquire cum eo, querentes ab illo signum de celo, tentantes eum.

Gen. 1. 3  
Gen. 1. 9. c

Math. 15. 9

Exod. 19. 1  
Exod. 20. 2

Matth. 6. 1

Matth. 16. 1  
Job. 6. 2

And

Et

Et ingemiscēs p̄ritu ait: Quid generatio ista signum querit? Amen dico uobis, si dabitur generationi ista signum. Et dimittens eos, ascendit iterū nauim, et abiit trans fretum. Et obliu sunt panes sumere, et nisi unū panem non habebant secum in nauī. Et precipiebat eis, dicēs: Videte et caute a ieremio Pharisæorum, et a ieremio Herodis. Et cogitabant ad alterutrum, dicentes quia panes non habemus. Quo cognito, ait illis IESVS: Quid cogitatis quia panes non habemus? nondum cognoscitis nec intelligitis? adhuc cæcaturum habetis cor uestrum? oculos habentes non uidetis? et aures habentes nō auditis? nec recordamini quādo quinq; panes fregi in quinq; milia et quot copiosius fragmentorum plenos sustulistis? Dicunt ei: Duodecim. Quando et septē panes in quatuor milia, quot sportas fragmentorum tulistis? Et dicunt ei: Septem. Et dicebat eis. Quomodo nondum intelligitis? Et ueniunt Bethsaidam, et adducunt ei cæcū eum, et rogabant eum ut illum tangeret. Et apprehensa manu cæci, eduxit eum extra uicū, et expuens in oculos eius, impositis manibus suis, interrogauit eum si quid uideret. Et aspiciens ait: uideo homines uelut arbores ambulātes. Deinde iterū impositus fuit manus super oculos eius & cepit

And he syghynge in spete, sayde: What doth thys generacion seke a token? Amen I saye vnto you, they shall no token be geue vnto thys generacion. And he leaupnge them, goynge vp agayne in the shippe, went ouer the arme of the see. And they forgat to take breades, and they had but one case with them in þe shippe. And he commāded them, sayenge + Take hede and beware of the leuen of the Pharisies, and of the leuen of Herode. And they thought sayenge to ech other: We haue no breades. The whiche whan Iesus knewe, he sayd vnto thē: Why take ye thought because ye haue taken no breades? Do not ye yett knowe nor vnderstande? haue ye your harte yett blynded? haupnge eyes, se ye not? and haupnge eares, heare ye not? Remembere ye not nother? whā I brake foure loaves among foure thousande, and how many baskettes full of broken meate toke ye vp? They sayde vnto hym: Twelffe. And whan I seuen amonge foure thousande, how many baskettes of broken meates toke ye vp? And they sayd: Seuen. And he sayd vnto them: Howe do ye not yett vnderstande? + And they come to Bethsaida, and they bypunge vnto hym a blynde man, and prayed hym that he wolde touch hym. And the hāde of þe blynde takē, he led him out of the towne, & spitting on his eyes, hys handes beynge layde thereon he aied hym whether he sawe ought. And loyngge vp he sayd: I se men as trees walkyng. Afterward layde he hys hādes agayne vpo hys eyes, & he

Mat. n. 2  
Luc. 11. 6

Mark. 16. 8  
Luc. 11. 8

Mark. 8. 8  
Job 4. 8

Mark. 16. 8  
John. 1. 8

ly. i. began

to se, & was restored, so that he sawe  
all thynges clearly. And sent hym  
to his house, sayenge: Go in to thy  
house, and yf thou comest in þe town

**D** tell it vnto noman. + And Iesus

Mark. 16. b  
Luc. 9. c

and his disciples are gone into the  
townes of Cesaria Philippi. and by  
the way he aske his disciples, sayeng  
vnto them Whome do men saye me  
to be? Whych answered hym sayng  
Thou the baptiste: some, Elias: but  
some, as one of the prophetes. & he  
sayeth he vnto the: But whom saye  
ye that I am? Peter answerynge,

Mark. 16. b  
Luc. 9. c

sayd vnto hym: + Thou arte Christ.  
And he charged them that they shuld  
tell no man of hym. + And he began  
to teach them, that the sonne of ma-  
nusi suffice many thynges, and be re-  
proued of the elders and of þe hyghe  
prestes and scribes, & be put to death  
& to ryse again after thre dayes: & he  
spake the worde openly. And Peter  
takeynge hym, began to rebulke hym.  
Who beynge turned aboute, and lo-  
kyng vpon his disciples reproveth  
Peter sayenge: Go after me Satana,

**E**

Mark. 16. b  
Luc. 9. c

for thou saourest not þe thynges  
þe of God, but of men. + And  
the people beynge called together w  
his disciples, he sayd vnto them:

Luc. 17. b  
John. 12. c

Who so wyll followe me, let hym de-  
nye hymselfe, & take vpon hym crosse, &  
followe me. + For who so wyll saue  
his lyfe, shall lose it: but who so wyl  
lose his lyfe for my and the Gospels  
sake, he shall saue it. For what shall  
it auayle a man yf he wanne the  
whole worlde, and yet suffer harme

Mark. 16. b  
Luc. 17. b

of his soule. + What exchaunge  
shall a man geue for his soule. + For

uidere, & restitutus est, ita ut eti-  
a re uideret omnia. Et misit illi  
in domum suam, dicens: Vade  
in domum tuam, et si in uicinis  
introieris nemini dixeris. Et mo-  
gressus est IESVS et discipuli  
eius in castella Cesarie Philippi,  
et in uia interrogabat disci-  
pulos suos, dicentes eis: Quē me  
dicunt esse homines? Qui respo-  
derunt illi, dicentes: Ioannē bap-  
tistam, alii Eliā, alii uero quasi u-  
nū de prophetis. Tūc dicit illis:  
Vos uero quem me esso dicitis?  
Respondens Petrus, ait eis: Tu  
es Christus. Et comminatus est  
eis ne cui dicerēt de illo. Et co-  
pit docere eos, quoniam oportet  
filium hominis pati multa, &  
reprobata senioribus et a sum-  
mis sacerdotibus & scribis, & oc-  
cidi, et post tres dies resurgere.  
Et palam uerbum loquebatur.  
Et apprehēdens eū Petrus, co-  
pit increpare eū. Qui cōuersus  
et uidēs discipulos suos, cōmina-  
tus est Petro, dicens: Vade retro  
me Satana, qm̄ non sapiſ que  
dei sunt, sed que sunt hoim. Et  
cōuocata turba cū discipulis su-  
is, dixit eis: Si quis uult me ſequi  
deneget ſeipſum, et tollat crucē  
ſuā, et lequatur me. Qui enim uo-  
luerit animā ſuā ſalū facere, per-  
det eā: qui autē perdidit animā  
ſuā propter me & euāgelīū, ſalū  
faciet eā. Quid enim proderit hoī,  
ſi lucretur mundum totum, et de-  
trimentum animæ ſuæ faciat?  
Aut quid dabit homo commu-  
tationis pro animā ſua? Quē  
enim



CAPVT. IX.

Pol. 78.

enim me puerit, & uerborum meorum, in generatione ista ad uetera et peccatrice, et filius hominis confundet eum, cum uenerit in gloria patris sui cum angelis sanctis.

CAPVT. IX.

**E**T dicebat illis: Amen dico uobis quia sunt quidam de hic stantibus qui non gustabunt mortem, donec uideant regnum Dei ueniens in uirtute. Et post dies sex assumpsit IESVS Petrum et Iacobum et Ioanem, & ducit illos in montem excelsum seorsum solos, et transfiguratus est coram ipsis. Et uesimenta eius facta sunt splendida et candida nimis uelut nix, qualia fullo non potest super terram candida facere. Et apparuit illis Elias cum Mose et erant loquentes cum IESV. Et respondens Petrus, ait IESV: Rabbi, bonum est nos hic esse, et faciamus tria tabernacula, tibi unum, et Mose unum, et Elie unum. Non enim sciebat quid diceret: erant enim timore exterriti. Et facta est nubes obumbrans eos, et uenit uox de nube, dicens: Hic est filius meus charissimus, audite illum. Et statim circumspectis, neminem amplius uiderunt nisi IESVM tantum secum. Et descendit illis de monte, praecepit illis ne cuiquam, quod uiderent narrarent, nisi cum filius hominis a mortuis resurrexerit. Et uerbum continuerunt apud se, conquirentes quid esset:

he that is ashamed of me and my wordes in thys aduouterous & spoufull generacion, the sone of mā shall also be ashamed of hym, whā he shall come in the glory of hys fathet with the holy angels.

The .ix. Chapter.

**A**ND he sayd vnto the: Ake certy I say vnto pou: Ther be some of them þ stande here, whiche shall not se death, vntyll they se the kyngdome of God cumynge in power. And after syxe day: he toke Iesus Peter, James, & Jhn, and leadeþ the in an hygh mountayne aspre alone, & was transfigured before them. And hys clothes were made shynynge and becom whyte as the snowe, as no fuller vpon earth can make so whyte. And ther appeared vnto the Elias with Moses, and they were speakynge to Iesu. And Peter answerynge sayd vnto Iesus: Master, it is good for vs to be here, & let vs make thre tabernacles: one for the, one for Moses, and one for Elias. He knew not what he sayd: for they were amased for great feare. And ther cam a cloude ouershadowynge them, and a voyce out of the cloude, sayenge: This is my moost beloued sonne, & heare hym. And sodenly they loopyng about them, they sawe no man more, saue only Iesus with them. And them descendynge from the mounte, he commaunded them, that they shulde tell no man what they had seene, saue whan the sonne of man shalbe ryssen from the dead. And they kepte that sayenge by the seiers, arynge ech of

Mark. 16. 8  
Luc. 9. c

Mark. 17. 8  
Luc. 9. 30

Mark. 16. 8  
Matt. 17. 8  
Luc. 9. 30  
1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Mark. 17. 8  
Matt. 17. 8  
Luc. 9. 30

U. 11. other

what it were: whil he shalbe re-  
ga: ne frō þ dead. And they asid him  
sayng: Why thā do þ scribes & phari-  
ses say, that Elias must first come?  
He answeringe sayd vnto them: E-  
lias whan he shal come, shall firste  
restore al thynges: and as it is writ-  
ten of the sonne of man, that he may  
suffre much and maye be despyed.  
But I saye vnto you, that Elias al-  
so is come, and they haue done vn-  
to hym al þ they wolde, as it is wyte-  
ten of hym. And cōpyng to hys dis-  
ciples, he sate a great people about  
thē, & the scribes disputeinge w thē.  
And anone al þ people seeng Iesus,  
was astonnyed & amased. And cōm-  
pyng to hym they saluted hym. And  
he ased thē: What dispute ye among  
your selues. And one of the people  
answeringe sayd: Master, I haue  
brought my sonur hauinge a dōme  
sperte vnto the, the whiche whan so  
euer he taketh hym, he teareth hym,  
and smyth. and gnaweth wyth the  
teeth, and pyneth awaye. And I haue  
sayde vnto thy disciples that they  
shulde cast hym out, and they coulde  
not. And he answeringe thē sayd: O  
faythles generacyō. how lōge shall I  
be w you: how lōge shal I suffre you?  
Bring hini to me. And they brought  
hym. And whā he had sene h. anone  
þ sperte troubled hym, & beynge fal-  
le n vpon the grounde, he weltered  
somynge. And he ased hys father:  
How lōge is it sence thys hapned vnto  
h? He sayd: frō hys yowth. And of  
tymes he dyd cast hym in water &  
spere, þ he shuld desceape him: But yf  
þ cast, hauinge mercy vpon vs helpe  
vs. Iesus sayd vnto hym: Yf þ cast

quid esset? Cum a mortuis resur-  
rexerit. Et interrogabant eū, di-  
centes: Quid ergo dicunt pha-  
risæi et scribæ, quia Eliam oportet  
uenire primum? Qui respō-  
dens, ait illis. Elias cum uenerit,  
primo restituet omnia, et quo-  
modo scriptum est in filium ho-  
minis, ut multa patiatur et con-  
temnatur. Sed dico uobis, quia  
et Elias uenit, et fecerūt illi quæ  
cunq; uoluerunt, sicut scriptum  
est de eo. Et ueniens ad discipu-  
los suos, uidit turbam magnam  
circa eos, et scribas conquiritæ-  
cum illis. Et cōfestim omnis po-  
pulus uidens I E S V M stupefa-  
ctus est, & expauerunt, & accu-  
rentes salutabant eum. Et inter-  
rogauit eos: Quid inter uos cō-  
queritis? Et respondēs unus de  
turba, dixit: Magister attuli fili-  
um meū ad te habentem spiritū  
mutum: qui ubicūq; cum appre-  
henderit, allidit illum, et spu-  
mat et stridet dentibus, & are-  
cit: & dixi discipulis tuis ut eice-  
rent illum, et non potuerunt.  
Qui respondens eis, dixit: O ge-  
neratio incredula, quādiu apud  
uos ero? quādiu uos patiar? affer-  
te illū ad me. Et attulerūt eū. Et  
cū uidisset eū statim spūs cōturbauit  
illū, & elius in terrā uoluta-  
batur spumās. Et interrogauit pa-  
trē eius: Quātū tēporis ē, ex quo  
ei hoc accidit? At ille ait, ab in-  
fātia & frequēter cū in ignē et  
in aquā misit, ut eū perderet. Sed  
si quid potes, adiuua nos, miser-  
us nū. Iesus autē ait illi. Si potes

Matth. 17. 1

Matth. 17. 2  
Matth. 17. 3Matth. 17. 4  
Matth. 17. 5

dere omnia possibilia sunt credenti. Et continuo exclamās pater pauci cum lacrimis, aiebat: Credo Domine, adiuua incredulitatem meam. Et cum uidisset IESVS concurrentem turbam, comminatus est spiritui immundo, dicēs illi: Surde et mute spiritus, ego praecepto tibi, exi ab eo, et amplius ne introcas in eum. Ex exclamans, et multum discerpens eum, exiit ab eo, et factus est sicut mortuus, ita ut multi dicerent, quia mortuus est.

IESVS autem tenēs manum eius, cleuauit eum, et surrexit. Et cum introisset in domum, discipuli eius secreto interrogabāt eum: Quare nos non potuimus eicere eum? Et dixit illis: Hoc genus in nullo potest exire, nisi in oratione et ieiunio. Et inde profecti, praetergredebantur Galileam, nec uolebat quenquā scire. Docebat autem discipulos suos, et dicebat illis: quoniam filius hominis tradetur in manus hominum, et occident eum, et occisus tertia die resurget. At illi ignorabant uerbum, & timebant interrogare eum. Et uenerunt Capernaum. Quicū domi esset, interrogabat eos: Quid in uia tractabatis? At illi tacebāt. Siquidem in uia inter se disputa uerant, quis eorum maior esset. Et residens, uocauit duodecim; et ait illis. Si quis

uult

belee, \* all thynges are possible vnto the beleupnge. And the father of the chyldre continently cypenge out wyth teares, sayde: I o x m a I beleue. helpe myne vnbefese. And whan Iesus sawe the people runnyng together, he rebuked the foule sprete, sayenge vnto hym: Thou deafe and domme sprete, I commaunde the departe out of hym and entre homoze into hym. And he cypenge out, and traryng hym greatly, wente out of hym: and he became as dead, insomuch thre many dyd saye: he is dead. But Iesus holdyng hys hande, lyste hym vp, and he rose. \* And whan he was come in to the house, hys disciples axed hym secretly: Wherfore coulde not we cast hym out? And he sayde vnto them: That kynde can go out by nathynge, but by prayer and fastynge. + + \* And thei beynge gone from thence, they wente by Galile, nother wolde he haue any man to knowe it. And he taughte hys disciples, and sayde vnto them: The sonne of man shalbe deliuered into the handes of men, and they shall put hym to death, and he put to death shall ryse agayne the thre daye. But they understode not that woide, & were afraied to axe hym: \* And they came to Capernaum. The whych whan he was at home, he axed the: What dyd ye treate by the way? But they helde they: prate \* for they had disputed by þ waye amonge thyselfes, whych of the were þ greatest. And he spytynng downe called þ twelfe, & sayde vnto the. \* he þ

p. 11. wyl

Mat. 17. c

D  
Mat. 17. c  
Mat. 18. c  
Luc. 9. c  
mb. 18. c

Mat. 12. c

Mat. 12. c

Mat. 12. c

wyl be the fyrst, shalbe the last, and  
 the seruaunte of all. And takynge a  
 chylde, he set hym in the myddest of  
 them. Whome whan he had taken  
 in hys armes, he sayde vnto them :  
 \* Whosoever receaueth one of such  
 chyldren, in my name receaueth me :  
 And who so receaueth me, recea-  
 ueth not me, but him that sent me. &  
 Iohn answered hym, sayenge :  
 + After, we sawe one castynge out  
 Deuels in thy name, the whiche  
 doth not followe vs, and we forbad  
 hym. But Iesus sayde : Forbydde  
 hym not. \* For ther is noman that  
 worketh a myracle in my name, and  
 can soone speake euill of me. For  
 who so is not agaynste you, is wth  
 E you. \* And who so geueth you to  
 drink one cup of water, in my na-  
 me, because ye belonge vnto the lyf :  
 verely I saye vnto you, he shall not  
 lose hys rewarde. \* And who so offe-  
 neth one of these lytle ones, that be-  
 leue in me, it were rather better for  
 hym yf a myllstone were hanged a-  
 boue hys necke, and he cast in to þ  
 see. \* And yf thy hande offende the,  
 cut her of. Better is it vnto the to  
 go lame in to the lyfe, than haupnge  
 two handes to go in to hell, in vn-  
 quencheable fyre: where the y worme  
 dyeth not, and the y fyre is not quen-  
 ched. + And yf thy foote offende  
 the, cut hym of. Better is it for the  
 to entre in to lyfe euertlastynge cre-  
 pell, than haupng two fete to be cast  
 in the hell of vnquencheable fyre,  
 + where the y worme dyeth not, and  
 the y fyre is not quenched. But yf  
 thyne eye offende the, cast hym from  
 the

uult primus esse, erit omnium no-  
 uissimus, & omnium minister. Et ac-  
 cipiens puerum, statuit eum in  
 medio eorum. Quem cum complexus  
 esset, ait illis: Quisquis unum  
 ex huiusmodi pueris receperit,  
 in nomine meo, me recipit: et  
 quicumque me susceperit, non me  
 suscipit, sed eum qui misit me.  
 Respondit illi Iohannes, dicens:  
 Magister uidimus quendam in no-  
 mine tuo eicientem demonia,  
 qui non sequitur nos, et prohibui-  
 mus eum. IESVS autem ait:  
 Nolite prohibere eum, nemo est  
 qui faciat uirtutem in nomine  
 meo, & possit cito male loqui de  
 me: qui enim non est aduersum  
 uos pro uobis est. Quisquis enim  
 potum dederit uobis calicem a-  
 que in nomine meo, quia Chris-  
 ti estis, amen dico uobis, non per-  
 dit mercedem suam. Et quisquis  
 scandalizauerit unum ex his pusil-  
 lis credentibus in me, Bonum est  
 ei magis, si circumdaretur mola  
 asinaria collo eius, et in mare  
 mitteretur. Et si scandalizauerit  
 te manus tua, abscinde illam. Bo-  
 num est tibi debilem introire in  
 uitam, quam duas manus haben-  
 tem ire in gehennam in ignem  
 extinguibilem, ubi uermis eorum  
 non moritur, et ignis non extin-  
 guitur. Et si pes tuus te scandalli-  
 zat, aputa illum: bonum est tibi cla-  
 dum introire in uitam eternam, quam  
 duos pedes habentem mitti in gehennam  
 ignis inextingibilis, ubi uermis eo-  
 rum non moritur, & ignis non extin-  
 guitur. Quod si oculus tuus scan-  
 dalizat

Luc. 9. 9  
 Mat. 10. 3  
 Joh. 4. 2

Mat. 12. 8

Mat. 10. 4

Mat. 12. 8  
 Luc. 17. 4

Mat. 7. 8  
 Mat. 12. 4

Mat. 24. 9  
 Mat. 10. 1

dalizat

delibat te, et ecce eum. Bonum est tibi luscum introire in regnum Dei, q̄ duos oculos habentem mitti in gehennā ignis ubi ueteris eorum nō moritur, et ignis nō extinguitur. Omnis enim homo igne salietur, et omnis uictima sale salietur. Bonum est sale: quod si sal infusus fuerit, in quod illud cōdiesis? Habete in uobis sal, et pacem habete inter uos.

## CAPVT. X.

**E**T inde exurgēs, uenit in fines Iudee ultra Iordanem, & conueniunt iterum turba: ad eum, (et sicut cōsueuerat,) iterum docebat illos. Et accedētes pharisaei, interrogabant eum: Si licet uiro uxorem dimittere? tentantes eum. At ille respondens, dixit eis: Quid uobis praecepit Moses? Qui dixerunt: Moses permisit libellum repudii scribere et dimittere. Quibus respondēs IESVS ait: Ad duriciam cordis uestri scripsit uobis praeceptum illud. Ab initio autē creaturae, masculum et feminā fecit eos Deus. Propter hoc relinquet homo patrē suum et matrē, & adheret ei ad uxorem suā, et erunt duo in carne una. Itaq; iam non sunt duo, sed una caro. Quod ergo Deus coniunxit, homo nō separat. Et in domo iterum discipuli eius de eodem interrogauerūt eum. Et ait illis: Quicumque dimiserit uxorem suam, et aliā duxerit, adulterium committit super

the. Better it is for the to entre into the kyngdome of God haupnge one eye, the haupnge two eyes to be cast in the fyre of hell: wher the; wo; me byeth not, and the; fyre is not quenched. ffor euery man shalbe salted wyth fyre, and euery offerynge shalbe seasoned wyth salt. Salt is good: But yf salt shalbe vsauerye, where in shal pr season it: Haue salt in you, and haue prate among your selues.

## Chr. x. Chapter. +

**A**nd respynge from thence he came in þ borders of Iewry, beyonde Iordane. And the people come agayn vnto hym, & (as he was wont) he taught them agayn. And þ pharises cōming vnto hym, they axed him: yf it be law ful for a man to put away his wyfe, temptynge him. But he answerynge, said vnto the: What sayd Moses sayd pou? They sayd: Moses sufferd to wyte a byll of deuozement, & to put her away. Whom Iesus answerynge sayd: ffor the hardnesse of your hart sayd he to: yf pou that cōmaūdemēt. But at þ begynnynge of þ creature sayd God make the man & woman. & ffor thys cause shall a man leaue his father & mother, & shal cleue vnto his wyf, & they shalbe two in one fleſhe. Therefore are they now not two, but one fleſhe. That God therfor hath ioyned together, let not mā separate. And in the house his disciples axed hym agayne of the same. And he sayd vnto them: Who so putteth away his wyfe, and marryeth another, committeth adultery w. illi. about

Leuit. 1. b  
Mark. 7. b  
Luci. 14. b

Deut. 24. b  
Mat. 5. b  
Mark. 7. b

Gen. 2. b

Mark. 7. b  
and 19. b  
Luci. 16

aboute her: And of the wyffe forsaue  
 hyr husbände, and marreth another,  
 the comptreth aduouty. \* And they  
 brought vnto hym lytle chyldre, that  
 he shoulde touch them: but the disci-  
 ples reproveth the byngers. Whom  
 when Iesus saw, he was displeased,  
 and sayd vnto them: Let the chyldre  
 come vnto me, and forbyd the not:  
 for vnto suche lyke pertayneth the  
 kyngdome of God. Verily I say vn-  
 to you: Who so receaueth nat þ kyng-  
 dome of God as a chyld, he shal not  
 entre therein. And takynge the in his  
 armes, & layenge hye hydes vpo the,  
 he blessed them. + + \* And whā he  
 was gone forth into the way, one cō-  
 nyng wyth the knyfe bowed befoze  
 hym, prayed hym sayenge: Good ma-  
 ster, what shall I do that I maye op-  
 tayne the lyfe euertlastynge? But Je-  
 sus sayd vnto hym: Why doest thou  
 call me good? Ther is no mā good  
 saue only God. Thou knowest the  
 comādeimentes: \* Comptre no ad-  
 uouty, kyl not, steale not, beare no  
 false wptnesse, begyle not, honoure  
 thy father and mother. But he an-  
 swerynge sayd vnto hym: Master, all  
 these haue I obserued fro my yowth.  
 Iesus loked vpon hym. Wurd hym, &  
 sayd vnto hym: One thyng is wan-  
 tyng to the: Go, & sell that thou hast,  
 & geue to þ poore, & thou shalt haue  
 a treasure in heauen, & come follow  
 me. Who heynge dystormented in  
 that sayenge, turnede away sorp: for  
 he was haupnge great possessions.  
 \* And Iesus lokynge about sayd vnto  
 hye disciples: How hardly shall they  
 that haue mony entre into the kyng-  
 dome

super eam. Et si uxor dimiserit  
 uirum suum, et alii nupserit, mor-  
 chatur. Et offerebant illi paru-  
 los, ut tangeret illos. Discipuli  
 autem comminabantur offeren-  
 tibus. Quos cū uideret IESVS,  
 indigne tulit, et ait illis: Sinite  
 paruulos uenire ad me, et ne  
 prohibueritis eos: talium est cū  
 regnum Dei. Amen dico uobis:  
 Quisquis non receperit regnum  
 Dei uelut paruulus, nō intrabit  
 in illud. Et complexans eos, et  
 imponens manus super illos, be-  
 nedicebat eos. Et cum egressus  
 esset in uiam, procurrens quidā  
 genu flexo ante eum, rogabat e-  
 um dicens: Magister bone, quid  
 faciam ut uitam æternam perci-  
 piam? IESVS autem dixit eis:  
 Quid me dicis bonū? Nemo bo-  
 nus, nisi unus Deus. Præcepta no-  
 st: Ne adulteres, ne occidas, ne  
 fureris, ne falsū testimoniū dix-  
 eris, ne fraudem feceris. Hono-  
 ra patrem tuum et matrem. At  
 ille respondens ait illi: Magister  
 hæc omnia obseruaui a iuuen-  
 tute mea. IESVS autem intui-  
 tus eum, dilexit eum, & dixit eis:  
 Vnum tibi deest: uade quæcun-  
 que habes uende, et da paupe-  
 ribus, et habebis thesaurum  
 in cælo, et ueni, sequere me.  
 Qui contristatus in uerbo, abiit  
 mærens: erat enim habens mul-  
 tas possessiones. Et circumspici-  
 ens IESVS, ait discipulis suis:  
 Quam difficile qui pecunias  
 habent, introibunt in reg-  
 num

Math. 19. b  
 Luc. 18. b

Math. 19. c  
 Luc. 11. c

Matth. 23. c

Matth. 23. c

Actu 1. c  
 Luc. 14. b

Math. 23. c  
 Luc. 18. c

Deis Discipuli autem obstu-  
 pebant in uerbis eius. At IESVS  
 rursum respondens ait illis: Filio  
 li, q̄ difficile est cōfidentes in pe-  
 cuniis, in regnum dei introire.  
 Facilius est camelum per fora-  
 men acus transire, quam diuitem  
 intrare in regnum dei. Qui ma-  
 gis admirabantur, dicentes ad  
 semetipsos: Et quis potest sal-  
 uus fieri? It̄ intuens illos IESVS  
 ait: Apud homines impossibile  
 est, sed non apud deum: omnia  
 enim possibilia sunt apud deum.  
 Et post hæc cœpit ei Petrus di-  
 cere: Ecce nos dimisimus omnia  
 et secuti sumus te. Respondens  
 IESVS ait: Amen dico uobis,  
 nemo est qui reliquerit domum,  
 aut fratres, aut sorores, aut patrē  
 aut matrem, aut filios, aut agros  
 p̄pter me, & p̄pter euāgelū,  
 qui non accipiat centies tantū  
 Nūc in tēpore hoc, domos, et fra-  
 tres, & sorores, & matres, & agros  
 cūpersequutōibus, et ī futuro se-  
 culo uitam æternam. Multi au-  
 tem primi erunt nouissimi, & no-  
 uissimi primi. Erant autem in  
 uia ascendentes Hierosolymam  
 et p̄cedebat illos IESVS: et  
 stupebant, & sequentes timebāt.  
 Et assumens iterum duodecim,  
 cœpit illis dicere quæ essent ei  
 uentura. Quia ecce ascen-  
 dimus Hierosolymam, et fi-  
 lius hominis tradetur principi-  
 bus sacerdotum & scribis et se-  
 nioribus, et damnabunt eum  
 morte, & tradent eū gentibus, &

¶

dome of God: But þ̄ disciples were  
 astonnyed at hys wordes. And Iesus  
 answerynge agayne sayde vnto the:  
 Wy chylidren, how harde is it for þ̄  
 hauers of confidence in money to en-  
 tre into the kyngdome of God: It is  
 easyer for a camel to passe thorow þ̄  
 eye of a nettle, than the ryche to entre  
 into the kyngdome of heauen. They  
 magnified the more sayenge to the-  
 selues: And who can be saued? And  
 Iesus beholdynge them, sayde: Wyth  
 men it is impossible, but not w̄ God:  
 \* for: all thynges are possible w̄th  
 God. And after thys beganne Peter  
 to say vnto hym: \* Beholde we haue  
 for: saken all, & haue followed the. Je-  
 sus answerynge sayde: Verely I saye  
 vnto you, ther is nomā that shal for-  
 sake house or b̄th̄ren, or systers, or  
 father, or mother, or chylidren, or lan-  
 des for myne and the gospels sake,  
 that shal not receaue hund̄red ty-  
 mes as muche: Now at thys tyme,  
 houses, and b̄th̄ren, and systers, and  
 mothers, and landes with persecuti-  
 ons, and in the world to come, euerla-  
 styng lyfe. \* But many first, shalbe  
 the laste: and the laste, & first. \* And  
 they were by the waye goynge vp to  
 Jerusalem, and Iesus wente afore  
 them: and they were astonnyed, and  
 they followynge were afraied. And  
 takynge to hym agayne the twelue,  
 he began to tell them what thynges  
 shulde come vnto hym. for beholde,  
 we go vp to Jerusalem, and þ̄ sonne  
 of man shalbe deliuered vnto þ̄ hych  
 prestes & scribes & elders, & they shal  
 condēne hym to death, and they shal  
 deliuer hym vnto the Gentiles, & they  
 shall

Mat. 23. 13

Mat. 23. 13  
Luc. 14. 26

Luc. 14. 26  
D  
Mat. 23. 13  
Luc. 14. 26



shall moche hym, and they shal spytte  
vpon hym, and shall put hym to death,  
and the thyrde daye shall he ryste a-  
gayne. \* And James and Jhon the

chyliden of Zebede come to hym &  
saye: Master, we desyre that thou do  
vnto vs, whatsoeuer we shall aske.  
But he sayde vnto them: What wyl  
ye that I shal do vnto you? And they  
sayde: Graunte vs, that we maye sit  
in thy glorye, the one at thy ryght hand  
and the other at thy lefte hand. But  
Jesus sayde vnto them: Ye knowe not  
what ye aske: Can ye drynke of my  
cuppe that I drynke, or be baptysed with  
the baptisme that I shalbe baptysed with  
all? But they sayde vnto hym: We  
maye. Jesus sayde vnto them: The  
cup in deede I drynke, shal ye drynke  
and wth the baptisme that I am bap-  
tysed shal ye be baptysed: but to sit at  
my ryght hand or lefte, is not myne to  
geue vnto you, but vnto the whiche it is pre-

pared for. And the ten hearynge it,  
disdayned at James and Jhon. But  
Jesus callynge them, sayde vnto the:  
\* Ye knowe that they that be sene to  
rule amonge the Gentiles rayne as  
lordes ouer them, and theye prynces  
haue power of them. It shall not be  
so amonge you, but whoso wyl be  
great, shalbe your minister: and he  
that wyl be the pryncipal amonge you,  
shalbe the seruaunt of all. For the  
sonne of man came not to be mini-  
stered vnto, but to minister, \* and to  
geue his lyfe for the redemption of  
many. \* And they come to Hierico.

And whan he wente out of Hierico,  
and his disciples, and a grate mul-  
titude, Bartymus the blynde, the  
sonne

bludent ei, & consequent eum, &  
flagellabunt eum, & interficient  
eum, & tertia die resurget. Et ac-  
cedunt ad eum Iacobus & Ioan-  
nes filii Zebedei, dicentes: Ma-  
gister, volumus ut quodcumq;  
petierimus, facias nobis. At ille  
dixit eis: Quid vultis ut faciam  
uobis? Fit dixerunt: Da nobis, ut  
unus ad dexteram tuam, & alius  
ad sinistram tuam, sedeamus in  
gloria tua. IESVS autem ait  
eis: Nescitis quid petatis. Pote-  
stis bibere calicem, quem ego  
bibō, aut baptismo quo ego  
baptizor baptizari? At illi dixe-  
runt ei: Possumus. IESVS autē  
ait eis: Calicem quidem quem  
ego bibo, hibeatis: & baptismo  
quo ego baptizor baptizabimini:  
sedere autē ad dextram meā  
uel ad sinistram, non est meum  
dare vobis, sed quibus paratum  
est. Et audientes decem, indige-  
nati sunt de Iacobo et Ioanne.  
IESVS autē uocans eos ait illis:  
Scitis quia hi qui uidentur prin-  
cipari gentibus, dominantur eis:  
et principes eorum potestatem  
habent ipsorum. Non ita erit an-  
tem in uobis, sed quicumq;  
uoluerit fieri maior, erit uelut mini-  
ster: et quicumq;  
uoluerit in uo-  
bis primus esse, erit omni-  
um seruus. Nam filius hominis  
non uenit ut ministraretur ei, sed  
ut ministraret, et daret animam  
suam in redemptionem pro mul-  
tis. Et ueniunt Hierico, & profi-  
ciscente eo de Hierico, et disci-  
pulis eius, et plurima multitu-  
dine

Mark. 10. 13  
Mark. 10. 14  
Luc. 9. 9  
Mat. 11. 10

Job. 10. 10

Mark. 10. 13  
Luc. 11. 10



**Blis**, filius Timari Bartimaeus  
caecus, sedebat iuxta uiam men  
dicans. Qui cum audisset quia  
IESVS Nazarenus est, coepit  
clamare et dicere: IESV fili Da  
uid miserere mei. Et commina  
bantur ei multi, ut taceret. At il  
le multo magis clamabat: Fili  
Dauid miserere mei. Et stans IE  
SVS praecepit illum uocari. Et  
uocant caecum, dicentes ei: Ani  
maquior esto, surge uocat te.  
Qui projecto uestimento suo  
exiliens, uenit ad eum. Et respō  
dens IESVS dixit illi: Quid tibi  
uis faciam? Caecus autem dixit  
ei: Rabboni, ut uideā. IESVS autē  
ait illi: Vade, fides tua te saluū  
fecit. Et cōfestim uidit, & seque  
batur eum in uia.

## CAPVT. XI.

**E**T cū appropinquarent Hiero  
solyma & Bethanie ad mō  
tem Oliuatum mittit duos  
ex discipulis suis & ait illis: Ite in  
castellum quod contra uos est,  
et statim introeuntes illuc, inue  
nietis pullum ligatum, super quē  
nem: adhuc hominum sedit, sol  
uite illum et adducite. Et si quis  
uobis dixerit: Quid facitis? dici  
te, quia domino necessarius ē, et  
continuo illum dimittet huc.  
Et abeuntes inuenerunt pullum  
ligatum ante ianuam foris in bi  
tuo, et soluiunt eum. Et quidam  
de illic stantibus, dicebant il  
lis: Quid facitis soluentes  
pū

sonne of Cymens sat beggynge by þ  
waye. The whiche whan he herde  
that it was Iesus of Nazareth, he be  
ganne to crye and to saye: Jesu thou  
sonne of Dauid, haue mercy vpon me.  
And many repproued hym, that he  
shulde holde hym peace. But he cryed  
much moze: Thou sonne of Dauid,  
haue mercy vpon me. And Iesus sta  
dyng commaunded hym to be cal  
led. And thep call the blynde sayenge:  
We of a good theare, tpe, he calleth  
the. Who castynge awaye hym gar  
ment, came leapyng to hym. And Je  
sus answerynge sayde vnto hym:  
What wylt thou that I shall do vnto  
the. The blynde answered and sayde:  
Rabboni, that I maye se. But Je  
sus sayde vnto hym: So thy waye,  
thp saythe hath made the safe. And  
forthwith he sawe, and followed hym  
in the waye.

## The xi. Chapter.

**W**hen they came nye  
to Ierusalem and Bethany  
vnto mounte Oliuete, he  
sente two of his disciples,  
and sayeth vnto them: Go into the  
towne that lyeth ouer agaynsie you,  
and anon entreynge in there, ye shal  
fynde a foale tyed, vpon the whiche  
noman hath yet spered, lowse the same  
and bryng it hether. And yf any mā  
saye vnto you: What do ye? Say ye  
that the Lord hath nede of it, &  
anon he shall sende it hether. And  
goynge awoye they fande the foale  
tyed wpythout at the doze, at the par  
tyng of the way, and they dyd lowse  
it. And some of the that stode there,  
sayd vnto the: What do ye lowseynge  
the

Math. 21  
Luc. 19. 4

the foaler Which sayd vnto the as Je  
sus commaunded them, & they let the go.  
And they led þe foale to Iesus, & layed  
theyr clothes vpo it, & he sat vpo hym.

**John. 8.** \* Many spread theyr clothes in the  
waye, but other cut bzaunches from  
the trees, & throwed the in the waye.  
And they that wente before and that  
followed, cryed, sayenge : Hosanna.

**Math. 21. 9.** \* Blessed be he that cometh in the  
name of þe Lord: blessed be theyng  
come of our father Dauid that com-  
meth, Hosanna in the hyghte. And he

entered in to Ierusalem into the tem-  
ple, & whan he had looked aboute vpo  
all thynges, and that it was euentyd  
he wente forth in to Bethany w the  
twolue. And the nexte daye whan

**Mark. 11. 8.** they wente out from Bethany he  
was anhungred. And whan he sawe

**Luc. 19. 8.** a figge tree haupng leaues  
he came to se if he could perchaunce  
fynde ony thyng thereon. And whā  
he came to it, he fande nothyng but  
leaves: for it was no tyme of figge.  
And he answerynge sayde vnto it :

**Math. 21. 19.** Now let noman tate frute of thee  
euer And his disciples herde it. And  
they come to Ierusalem. And whan

**John. 8. 13.** he was come in the temple, he beganne  
to cast out the buyers and sellers in þe  
temple, & he ouerthrewe the tables  
of the mony chaungers, and the sea-  
tes of þe sellers of doves, and suffred  
not that ony man shuld cary a vessel  
to row the temple, and he taught say-  
enge vnto the: Is it not writte:

**Exod. 25. 17.** My house shalbe called a house of prayer  
vnto al nacions: But ye haue made  
it a den of murtherers. \* Them which  
as the hyght prestes and scribes had  
herde,

pulum? Qui dixerunt eis non  
preceperat illis IESVS, & di-  
miserunt eos. Et duxerunt pullū  
ad IESVM, et imponūt illi ve-  
stimenta sua, & sedit super eum.  
Multi autem vestimenta sua strā-  
uerunt in uia, alii autem frondes  
cedebant de arboribus & stē-  
nebant in uia. Et qui præibant &  
qui sequebantur clamabant dicē-  
tes. Hosanna: Benedictus qui uo-  
nit in nomine domini: benedic-  
tum quod uenit regnum patris  
nostri Dauid, hosanna in excel-  
sis. Et introiit Hierosolimam  
in templum & circumspēctis om-  
nibus, cum iam uespera esset ho-  
ra, exiit in Bethaniam cum duo-  
decim. Et alia die cum exirent a  
Bethania, esurit. Cumq; uidisset  
a longe ficum habentem folia,  
uenit, si quid forte inueniret in  
ea. Et cum uenisset ad eam, ni-  
hil inuenit præter folia: non enī  
erat tempus ficorum. Et respon-  
dens dixit ei: Iam non amplius  
in æternum ex te fructum quisq;  
manducet. Et audiebant discipu-  
li eius. Et uenerunt Hierosolimā.  
Et cum introisset in templū, co-  
pit euicere uendentes & emētes  
in templo, & mensas numulariorū,  
et cathedras uendentium colūbas  
euerit et non sinebat ut quisquā  
transferreret uas per templum: &  
docebat dicens eis: Nonne scrip-  
tum est: Quia domus mea, do-  
mus orationis uocabitur omni-  
bus gentibus? Vos autē fecistis eā  
speluncam latronum. Quo audie-  
to principes sacerdotū & scribæ  
qua-

querabant quomodo eum per-  
derent. Timebat enim eum quo-  
niam uniuersa turba admiraba-  
tur super doctrinam eius. Et cum  
uespera facta esset, egrediebatur  
de ciuitate. Et cum mane tra-  
siret, uiderunt ficum aridam a  
radicibus. Et recordatus Petrus,  
dixit ei: Rabbi ecce ficus cui ma-  
jeduxisti, aruit. Et respondens IESVS,  
ait illis: Habete fidem dei.  
Amen dico uobis, quia quicumque  
dixerit huic monti: Tolle, et  
mittere in mare, & non hesitauit  
in corde suo, sed crediderit,  
quia quodcumque dixerit, fiat, fiet ei.  
Propterea dico uobis: Omnia  
quacunq; orantes petitis, credite  
quia accipietis & euenient uo-  
bis. Et cum stabitis ad orandum,  
dimittite siquid habetis aduer-  
sus aliquem, ut & pater uester qui  
in caelis est, dimittat uobis pec-  
cata uestra. Quod si uos non di-  
miseritis, nec pater uester qui in  
caelis est dimittet uobis peccata  
uestra. Et ueniunt rursum ihero-  
solyman. Et cum ambularet in  
templo, accedunt ad eum sum-  
mi sacerdotes & scribae & senio-  
res, et dicunt ei: In qua potesta-  
te haec facis? et quis dedit tibi  
hanc potestatem, ut ista facias?  
IESVS autem respondens,  
ait illis: Interrogabo uos & e-  
go unum uerbum, et respondete  
mihi, & dicam uobis in qua potesta-  
te haec faciam: Baptismus Ioannis, de  
caelo

herde, they sought howe to destroye  
hym. For they feared hym because  
all the people wondered upon his doc-  
trine. And whā it was become euē he  
wente forth out of iherosolym. And whā  
they wente by on the morow, they  
sawe the figgetre withered: euē the  
root. And Peter remembryng,  
sayde vnto hym: Master, beholde the  
figgetre that thou bydest curse, is  
withered awaye. And Iesus answer-  
yng sayde vnto them: Hane ye sayth  
of God. + Verely I saye vnto you:  
that whoso euer sayeth vnto this moū-  
tayne: Auoyde, and cast thy selfe into  
the see, and shall not doute in hys harte,  
but shall beleue, that what so euer he  
sayeth that it shall come to passe, it  
shalbe done vnto hym. Therefore I  
saye vnto you: All that ye prayeinge  
do are, beleue that ye shall receaue  
them, and they shall befall vnto you.  
\* And whan ye shall stande to praye,  
forgiue yf ye haue ought agaynst any  
man, that your father also that is in  
heauen maye forgiue you your syn-  
nes. But yf ye forgiue not, your  
father that is in the heauens shall not  
forgiue you your synnes nother.  
\* And they come agayne to Ierusalem,  
and whan he byd walke in the tem-  
ple, the hygh priesies, and scribes and  
elders come to hym, and saye vnto  
hym: By what authorite dost thou  
these thynges? who gaue thy  
authorite, that thou do these thynges?  
But Iesus answeryng sayde: And  
I also wyl demaunde one worde of  
you, answer me, and I shall tell you  
by what power I do these thynges.  
The baptyme of Ihon, was it from  
heauen,

Mat. 21. 9

Mat. 27. 9  
Luc. 17. 6

Mat. 23. 23

Mat. 24. 9  
1. Cor. 14. 1Mat. 6. 1  
and. 1. 1. 1  
Luc. 17. 6Mat. 21. 1  
Luc. 21. 1

## MARCVS.

heauen, or of men answer me. But they thought by themselves, sayenge: Yf we saye from heauen, he shal saye vnto vs: Why byd ye not than beleue hym. Yf we saye of men, we feare the people: for euery man heide Iohn as yf he were in dede a prophet. And they answerpnge, sayde vnto Iesus: We can not tell. And Iesus answerpnge sayde: Nother do I tell you by what power I do these thynges. +

## The. xii. Chapter. +

**A**nd he beganne to speake vnto them by parables: A certayn man + planted a vyneparde, and made a hedge aboute it and dygged a vyne-  
Mark. 12. 1  
Luce. 10. 8  
 presse, and buyt a tower, and set it out vnto husbandemen, and went in to a straunge contrey. And whan the tyme was, he sente a seruaunt to the husbandemen, to receaue of the frute of the vyne. The whiche taken hym, bet hym and sent hym awaye empty. Agayne he sente vnto them another seruaunte, and him they wounded in the heade and increated hym shame-  
Mark. 12. 10  
 fullp. And agayne he sente vnto them another, and hym they slewe: a many other, beatpnge some of them, but slayenge the other. The hauptnge there-  
Mark. 12. 11  
 fore yet one moost deare sonne, hym sente he finally vnto them, sayenge: They wyl stand in awe of my sonne. But the husbandemen sayde amonge themselves: This is þe heire, + come let vs slaye hym, and the heretage shalbe oures. And takpnge hym they slewe hym, and cast hym forth of the vyneparde. What shal the lord of the

coelo erat, an ex hominibus? Res-  
 pondete mihi. At illi cogitabant  
 secum, dicentes: Si dixerimus e  
 oculo, dicet nobis: quare ergo nō  
 credidistis ei? Si dixerimus ex  
 hominibus, timemus populū: oēs  
 enim habebāt Ioannē quia uero  
 propheta esset. Et respondentes  
 dicūt IESVS: Nescimus. Et respō-  
 des IESVS, ait illis: Neq; ego di-  
 co uobis quā potestate hæc faciā

## CAPVT. XII.

**E**t cepit illis in parabo-  
 lis loqui. Vineam pasti  
 nauit homo, & circum-  
 dedit sepem, & fodit  
 lacum, & edificauit turrim, et lo-  
 cauit eam agricolis, & peregre  
 profectus est. Et misit ad agrico-  
 las, in tempore seruum, ut ab a-  
 gricolis acciperet de fructu ui-  
 neta. Qui apprehensum eum ca-  
 ciderunt, et dimiserunt uacuum.  
 Et iterum misit ad illos alium ser-  
 uum, & illum in capite uulnera-  
 uerunt, & contumelus affecerūt.  
 Et rursum alium misit, & illum  
 occiderunt: & plures alios, quos-  
 dam cadentes, alios uero occi-  
 dentes. Adhuc ergo unum ha-  
 bens filium charissimum, et il-  
 lū misit ad eos nouissimū dicens:  
 Quia reuerbuntur filium meum  
 Coloni autem dixerunt ad inui-  
 cem: Hic est heres, uenite, occi-  
 damus eum, & nostra erit here-  
 ditas. Et apprehendentes eum  
 occiderunt, & eiecerunt extra ui-  
 neā. Quid ergo faciet Dominus

vineam? Veniet & pendet colonos  
et dabit vineam aliis. Nec scrip-  
turam hanc legistis. Lapidē quē  
reprobauerunt edificantes, luc-  
factus est in caput anguli. A do-  
mino factum est istud, & est mira-  
bile in oculis nostris. Et quere-  
bant eum tenere, & timuerunt  
turbam, cognouerunt enim quo-  
nam ad eos parabolam hanc dix-  
erit. Et relicto eo, abierūt. Et mit-  
tunt ad eum quosdam ex phari-  
seis & Herodianis, ut eum cape-  
rent in uerbo. Qui uenientes, di-  
cunt ei: Magister, scimus quia ue-  
rax es, & non curas quemquam:  
nec enim uides in faciem homi-  
num, sed in ueritate uiam dei do-  
ces. Licet dare tributum Cæsari,  
an non dabimus? Qui sciens uer-  
sariam illorum, ait illis: Quid me  
tentatis? Afferte mihi denarium  
ut uideam. At illi obtulerunt ei.  
Et ait illis: Cuius est imago hæc  
et inscriptio? Dicunt ei: Cæsaris.  
Respondens autem IESVS dixit  
illis: Reddite igitur quæ sunt  
Cæsaris, Cæsari: & quæ sunt Dei  
Deo. Et mirabantur super eo.  
Et uenerunt ad eum Saducæi,  
qui dicunt resurrectionem non  
esse, et interrogabāt eum dicen-  
tes: Magister, Moyses nobis scrip-  
sit, ut si cuius frater mortuus fuerit  
& dimiserit uxorem, & filios non  
geliuerit, accipiat frater eius

uxor

of the vineyard therefore dothe shal  
come and bestrope the husbandmen  
and shall geue thys vyne vnto other  
haue ye not red the scripture: \* The  
stone the whiche the buidlers re-  
fused, thys same is become the head  
stone in the corner. Thys is done of  
the LORDE, and it is maruylous  
in oure eyes? \* And they sought to  
laye holde vpon hym, and feared the  
people: for they perceaued that he  
had spoken the parable by them. And  
hym beyng leste they wente thepre  
waye. \* And they stode vnto him some  
of the Pharisees and Herodes officers  
to take hym in a word. Which com-  
pyng. sayde vnto hym: Master, we  
knowe that thou arte true, and carest  
for noman: for thou beholdest not  
outwarde apperaunce of men, but  
teachest the waye of God in truth.  
Is it lawfull to geue tribute vnto the  
Emperoure, or shall we not geue it.  
Who knowynge thepre wylnesse,  
sayde vnto them: What do ye tempte  
me? Wyng me a peny that I maye  
se it. And they brought it hym. And he  
sayde vnto them: Whose ymage and  
superscription is thys? They sape vn-  
to hym: The Emperours. But Je-  
sus answerynge them, sayde: \* Geue  
therefore vnto the Emperoure þ thyn-  
ges that are the Emperours, & that  
are Gods. vnto God. And they ma-  
uayled of hym. \* And the Saducæes  
whiche sape ther is no resurrection  
came to hym, and asked hym, sayenge:  
Master, \* Moses hath wyrtten vn-  
to vs, that yf ony mans brother be  
dead, and leaue a wyfe, and leaue no  
chylde, thys brother shall take thys  
wyfe,

Ioh. 1. 7. 4

Math. 11. 9  
Luc. 10. 9B  
Luc. 11. 8Math. 22. 9  
Rom. 11. 9Math. 22. 9  
Luc. 10. 9  
Ioh. 11. 9

Deut. 15. 9

wyfe, and trayst by fede vnto hys wo-  
ther. Now were ther feuen birthen,  
and the spyte toke a wyfe, and dyed,  
not leauynge fede. And the seconde  
toke her and dyed, and thys leste no  
fede nother, and the thyrde lye wyfe.  
And they seuz had her in lyke maner,  
and leste no fede. Last of all dyed the  
woman also. In the resurrection ther  
fore, whan they shall ryse, whose wyfe  
shall she be of these? For feuen had  
her to wyfe. And Iesus answerynge  
sayde vnto them: Do not ye erre the  
fore, not knowynge the scriptures, nor  
the power of God. For whan they  
shall ryse from the dead, they shal no-  
ther mary, nor be maryed, but they  
are as the angels of God in the hea-  
uens. But of the dead, that they do  
ryse, haue ye not red in the booke of  
Moses, howe God in the bushe spake  
vnto hym, sayenge: I am the God  
of Abraham, and the God of Isaac, &  
the God of Jacob: he is no God of þe  
dead, but of the lyuynge. Therefore do  
ye greatly erre. And ther came vnto  
hym one of the scribes, that had herde  
them disputynge, and he seynge that  
he had answered them well, he aske  
whiche were the chiefe commaunde-  
mentes of al. But Iesus answered him,  
that the chiefe commaundemente of  
all is: Heare Isteill the Lord &  
thy God, is our God, and thou shalt  
loue the Lord thy God wyth all  
thy harte, and wyth all thy soule, and  
wyth all thy mynde, and wyth all thy  
power: that is þe chiefe cōmādemēt  
But the secōd is lyke vnto it: Thou  
shalt loue thy neryghbour as thyselfe.  
Ther is none other commaundemēt  
grā

uxorem ipsius, & reliquit semen  
fratri suo. Septem ergo fratres  
erant, & primus accepit uxorem,  
& mortuus est non relicto semi-  
ne. Et secundus accepit eam, et  
mortuus est, et nec iste reliquit se-  
men. Et tertius similiter. Et acce-  
perunt eā similiter septē, et nō reli-  
querunt semē. Nouissima oīum de-  
functa est & mulier. In resurrecti-  
one ergo cū resurrexerint, cuius  
de his erit uxor: septē eīm habue-  
rūt eā uxore. Et respōdēs IESVS  
ait illis: Nonne ideo erratis, non  
scientes scripturas neq; ueritatem  
dei? Cum enim a mortuis resur-  
texerint, neq; nubent neq; nubē-  
tur, sed sūt sicut angeli dei in  
cælis. De mortuis autem quod  
relurgant, non legistis in libro  
Mosi, super rubum quomodo  
dixit illi deus, inquiens: Ego  
sum deus Abraham, & deus Isa-  
ac, & deus Iacob? Non est deus  
mortuorum, sed uiuorum. Vos er-  
go multum erratis. Et accessit u-  
nus de scribis qui audierat illos  
conquirentes, uidens quoniam  
bene illis responderit, interroga-  
uit eum quod esset primum om-  
nium mandatum. IESVS autem  
respōdit ei, quia primū oīum mā-  
datum est: Audi Israel, Dñs deus  
tuus, deus unus est, et diliges  
dñm deū tuū ex toto corde tuo,  
et ex tota anima tua, et ex tota  
mente tua, & ex tota uirtute tua  
Hoc est primum mandatum. Se-  
cundum autem simile est illi: Di-  
liges proximum tuū tanq̃ teip-  
sum. Maius horū aliud mandātū,  
non

Mat. 1. 1.  
Act. 7. 2.

Mat. 22. 37

Deut. 6. 5  
Mat. 23. 3

Leuit. 19. 18  
Mat. 23. 3

non est. Et ait illi scriba: Bene magister in ueritate dixisti, quia unus est Deus, et non est alius præter eum, et ut diligatur ex toto corde, et ex toto intellectu, et ex tota anima, et ex tota fortitudine et diligere proximum tanquam seipsum, maius est omnibus holocaustis, et sacrificiis. IESVS autem uidens quod sapienter respondisset, dixit illi: Non es longe a regno dei.

Et nemo iam audebat eum interrogare. Et respondens IESVS, dicebat docēs in templo: Quomodo dicant scribæ Christum filium esse Dauid? ipse enim Dauid dicit in spiritu sancto: Dixit Dominus Domino meo, sedē a dextris meis. Et nec ponam inimicos tuos scabellum pedum tuorum. Ipse et, o Dauid dicit eū Dominum, et unde est filius eius? Et multa turba eum libenter audiuit. Et dicebat eis in doctrina sua: Cauete a scribis, qui uolunt in stolis ambulare, et iactare in foro, et in primis ecclesiis sedere in synagogis, et priores discubitus in cœnis, qui deuorant domos uiduarum sub obtentu prolixa orationis: hi accipient prolixius iudicium. Et sedens IESVS contra gazophilacium aspiciebat quomodo turba iactaret res in gazophilaciū; et multi diuites iactabant multa. Cum uenisset autem uidua una pauper, misit duo minuta, quod est quadrans. Et con-

greater than these. And the Scribe sayd vnto hym: Mayster, for a truth thou hast sayd wells: for ther is one God, and ther is none other besyde hym: & he be loued wth þ whole harte, wth the whole vnderstandinge, and wth þ whole soule, and wth the whole strength: & to loue hys neighbour as hymselfe, is more than all the burnt offeringes and sacrifices. But Iesus saynge that he had answered wysely, sayd vnto him Thou arte not farre from the kyngdome of God. And noman durste now aske hym any mo. And Iesus answerynge sayde teachynge in the temple: how saye the scribes Christ to be the sonne of Dauid: for Dauid hymselfe sayeth in the holy goost

• The Lorde sayde vnto my Lorde: sate thou at my ryghte hande, tyll I haue set thine enemyes a foote for thy feet. Dauid hymselfe callith hym Lorde, and whence is he than hys sonne? And much people herde hym gladly. And he sayde vnto them in hys teachynge: Beware of the Scribes, that loue to go in longe garments, and to be saluted in the market, and to sate in the fyrst seates in þ synagoges, and the fyrst rowmes at meales. whiche deuoure widowes houses vnder þ pretence of longe prayer: they shall receaue þ greater iudgement. + And Iesus settynge ouer against þ Temple behelde how the people caste mony in to the Gods chest: a many tyme in cast much. But whā a poore widowe was com, she put in two mites: þ is, a farthyng. And he cal-

Mark. 12. 1  
Luc. 10. 2

Psalm. 110. 1

Mark. 11. 2  
Luc. 10. 2

Luc. 11. 2  
+ Reg. 11. 2

J. l. lxxij

his disciples together sayd vnto the:  
 Mercie I saye vnto you, that thys  
 poore widowe hath put more in to  
 the Gods cheste, than they all. For  
 they al haue put in of that, that was  
 abundaunt vnto them: but she of hir  
 pouerte, hath put in all that she had,  
 [euen] all hyr spunge. +

The xiii. Chapter.

**AN**d whan he wente oute  
 of the temple, one of hyr  
 disciples sayd vnto hym:  
 Master, loke what sto-  
 nes and what buyldynges: And Je-  
 sus answerynge sayd vnto hym:  
 Dost thou se all these greate buyl-  
 dynges? Ther shall not one stone be  
 lefte vpon another that shall not be  
 destroyed. And whan he sat vpon  
 mount Oliuete ouer agaynst the te-  
 ple, Peter and James & Iohn & An-  
 drew aske hym seuerally: Tell vs,  
 whan shall these be done? and what  
 shalbe the token whan all these shall  
 begyn to be fulfilled? And Jesus an-  
 swerynge began to saye vnto them:  
 beware that nomā miscary pou. For  
 many shall come in my name, say-  
 ynge: I am he, & shall miscary many.  
 But whan ye shal heare of warres  
 & rumores of warres, be not afrayed  
 for these thynges must be done, but  
 the ende is not yet. + For one naci-  
 on shal ryse vp agaynst another na-  
 tion, & kyngdome vpon kyngdome, &  
 ther shalbe earthquakes here & there  
 & hunger. These be the begynnynge  
 of sorowes. + Loke ye to your selues.  
 For they shall betraye you in coun-  
 cels & in synagoges, ye shalbe beatē,  
 & ye shall stande before debites and  
 kynges for my sake in wytnesse vnto

uocans discipulos suos, ait illis:  
 Amen dico vobis, quoniam uidua  
 hæc pauper plus omnibus misit,  
 qui miserunt in gazophilacium.  
 Omnes enim ex eo quod abun-  
 dat illis, miserunt, hæc uero de  
 penuria sua omnia quæ habuit  
 misit: tum uictimam suam.

CAPVT XIII.

**Q**uam egredere-  
 tur de templo, ait illi unus ex  
 discipulis suis: Magi-  
 ster aspice quales lapides  
 des. & quales structura: Et respo-  
 dens IESVS ait illis: vides has oēs  
 magnas & edificationes? Nō relin-  
 quetur lapis super lapidem qui  
 non destruat. Et cum sederet  
 in monte Oliuarum contra tem-  
 plum, interrogabant eum sepa-  
 ratim Petrus & Iacobus & Ioan-  
 nes & Andreas: Dic nobis quā-  
 do hæc fient? & quod signū erit  
 quando hæc omnia incipient cō-  
 summari? Et respondens Iesus  
 cepit dicere illis: Videte ne  
 quis uos seducat, multi enim ue-  
 nient in nomine meo, dicentes:  
 quia ego sum, & multos seducēt.  
 Cum audieritis autem bella, et  
 opiniones bellorum, ne timueri-  
 tis, oportet enim hæc fieri, sed  
 nondum finis. Exurget enī gens  
 contra gentem, & regnum super  
 regnum, & erūt terrymotus: pes-  
 loca, & iames. Initium dolorum  
 hæc. Videte autem uosmetip-  
 sos. Tradent enim uos in concil-  
 iis & in synagogis, uapulabitis,  
 & ante præfides et reges stabitis  
 propter me, in testimonium

Mat. 24. 2  
 Luc. 11. 8.

Mat. 24. 2

Mat. 24. 2



**Ma.** Et in omnes gentes primū oportet predicari Euangelium. Et cum duxerint uos tradentes nolite præcogitare quid loquāmini, sed quod datum uobis fuerit in illa hora, id loquāmini: nō enim uos estis loquentes sed spiritus sanctus. Tradet autem frater fratrem in mortem, et pater filium, et conſurgent filii in parentes, et morte afficient eos. Et eritis odio omnibus propter nomen meum. Qui autem iuſti fuerit in finem hic ſaluus erit. Cum autem uideritis abominationem deſolationis, (ſcilicet ubi non debet, qui legit intelligat) tunc qui in ludæis ſunt fugiant in montes: et qui ſuper tectum, ne deſcendat in domum, nec introeat ut tollat quid de domo ſua: ſed qui in agro erit non reuertatur retro tollere uestimentū ſuū. Vae autem prægnantibus et nutriendis in illis diebus. Orate uero ut hyeme non ſiant. Erunt enim dies illi tribulationes tales, quales non fuerunt ab initio creaturæ quam condidit. Deus uſque nunc, neque ſient. Et niſi breuiſſet Dominus dies, nō fuisset ſalua omnis caro: ſed propter electos quos elegit, breuiſcit dies. Et tunc ſi quis uobis dixerit: Ecce hic eſt Chriſtus, ecce illic, ne credideritis. Exurgent enim pseudoChriſti et pseudo prophete, et dabunt ſigna et portenta ad ſeducendos, ſi heri poteſt, etiam electos. Vos ergo

them. And amonge all nacions muſte firſt the Goſpell be preached. And whā they ſhal trade you deſpuering you, theynke not ye afore what ye ſhal ſpeake, but whatſoeuer ſhalbe geuen you in þ houre, ſpeake that: for ye be not ſpeakinge, but the holy goost. The brother ſhall deſpue þ brother vnto death, & the father the ſone, and the chyliden ſhall aryſe together agaynſt the elders, & ſhal put them to death. And ye ſhalbe hated of all men for my name ſake. But who ſo ſhal endure vntill the ende, the ſame ſhal be ſafe. • Whan ye ſhall ſe the abomination of deſolaciō, ſtādyng where it ought not: whoſo readeeth, let hym vnderſtande, & than let thē that be in Jewry ſtaye vpon the hilles: & who ſo is vpon the thache, let hym not come downe in þ houiſe, nor entre, that he may take ought out of hys houiſe: & whoſo ſhalbe in þ ſelde, let hym not turne back to ſeech his garmēt: But tye vnto them þ are wchylde & geue ſuche in thoſe dayes. Neuertheleſſe praye that they do not beſal in wynter. for thoſe dayes ſhalbe ſuche tribulacion, as were not ſrom the begynnyng of the creature that God dyd ſhape, vntill now, nor ſhalbe. And wout the Lord wchad ſhortened the dayes, al fleſh had not ben ſaued but for þ choſen ſake þ he hath elect, hath he ſhortened the dayes. • And if any man ſhal thys ſay vnto you: Lo, here is Chriſte: ſo, he is there, beleue it not: for ther ſhal aryſe falſe Chriſtes and falſe prophetes, & they ſhall do: he ſignes & wonders, to miſtarye if it can be the choſen alſo. Take

3.11. ther.

Mat. 23. 1  
Luc. 11. 9  
Mat. 23. 1

Mat. 23. 1  
Luc. 11. 9

Mat. 23. 1  
Luc. 11. 9

Mark. 14. c  
Luc. 21. c  
Joel. 2. b

therfore hebe: behold I haue tolde  
you al thynges befor. \* But in those  
dayes, after the same tribulation, &  
four shalbe darkened, & the Moone  
shal not geue hir light, & the starrs  
of heauen shalbe fallynge downe, &  
the powers that be in heauen shalbe  
moued. \* And than shall they se the  
sone of mā cōpyng in the cloudes  
wyth great power and glory. And  
than shall he sende forth hys angels,  
and he shall gather hys chosen from  
the foure wyndes, from the hyghest  
of the earth, vnto the hyghest of hea-  
uen. \* Earne a similitude of þ fygge

Mark. 14. c  
Luc. 21. b

tree: Whan hys braunche is now tē-  
der, & the leaues be spronge, ye shall  
knowe that sommer is at hande: &  
Euen so ye, whā ye se these be done,  
be sure that it is nye, [euen] in the  
dozes: Alerely I sape vnto you, that  
thys generacion shall not passe, tyll  
all these thynges do befall. Heauen  
and earth shal passe, but my wo-  
des shal not passe. \* But of that day  
or houre, knoweth noman, nother þ  
angels in heauen, nor the sonne, saue  
the father. \* Take hede, watch &  
praye, for ye knowe not whan it be  
tyme. Lyke as a man that wente  
in to a syrninge contrey, he leste  
hys house, & gaue vnto hys seruants  
authorite of euery worke: and  
vnto the porter he commaunded to  
watche. Watch ye therfore (for  
ye knowe not whan the lord of  
the house wyll come, at euen, or  
or at mydnyght, or at the cock-  
crowynge, or in the moynynge, lest  
whan he shall come, he fynde you  
slepyng. But what I say vnto you,  
I say

Act. 1. a

Mark. 14. b  
Mat. 24. a  
Luc. 11. b  
Mat. 19. a

ergo uidetetece p̄dicti vobis  
omnia. Sed in illis diebus post  
tribulationem illam, sol conte-  
nebrabitur, et luna non dabit  
splendorem suum, et stellæ coe-  
li erunt decedentes, et uirtutes  
quæ in cœlis sunt mouebuntur:  
Et tunc uidebunt filium homi-  
nis uenientem in nubibus cum  
uirtute multa et gloria. Et tunc  
mittet angelos suos, et congre-  
gabit electos suos a quatuor uē-  
tis, a summo terra, liq: ad sum-  
mum cœli. A sicu autem discite  
parabolam: Cum iam ramus co-  
mestuer fuerit, et nata fuerint  
folia, cognoscetis quia in proxi-  
mo sit æstas sic et uos, cum uide-  
ritis hæc fieri, scitote q̄ in proxi-  
mo sit in ostiis. Amen dico uos  
bis, quoniam non transibit ge-  
neratio hæc, donec omnia ista  
fiant. Cœlum et terra transibūt,  
uerba autem mea non transibūt  
De die autem illo uel hora ne-  
moscit, neque angeli in cœlo,  
neque filius, nisi pater. Videte,  
uigilate et orate, nescitis enim  
quando tempus sit. Sicut homo  
qui peregre profectus reliquit  
domum suam, et dedit seruis suis  
potestatem cuiusq; operis: et  
ianitori præcepit ut uigilet. Vi-  
gilate ergo (nescitis enim quā-  
do dominus domus ueniat, sēto  
an media nocte, an gallicantu,  
an mane, ; ne cum uenerit re-  
pente, inueniat uos dormi-  
entes. Quod autem uobis dico,  
omnibus

omnibus dico: Vigilate.

## CAPVT. XIII.

**R**ar autem Pascha et azyma post biduum, & querebant summi sacerdotes et scribae quomodo eum dolo tenerent & occiderent. Dicebant autem: Non in die festo, ne forte tumultus fieret in populo. Et cum esset Bethaniz in domo Simonis leprosi, et recumberet, uenit mulier habens alabastrum unguenti Nardi pulchre preciosi: et traiecit alabastrum, et unxit super caput eius. Erant autem quidam indigne ferentes intra semetipsos, et dicentes: Ad quid perditio ista unguenti, facta est? Poterat enim unguentum istud uenundari plusquam trecentis denariis, et dari pauperibus. Et fremebant in eis. IESVS autem dixit: Sinite eam quid illi molesti estis? Bonam operis operata est in me. Semper enim pauperes habetis uobiscum et cum uoueritis potestis illis benefacere, me autem semper non habetis. Quod habuit haec, fecit: praeuenit ungere corpus meum in sepulturam. Amen dico uobis, ubicumque praedicatum fuerit Euangelium istud in uniuerso mundo, et quod fecit haec narrabitur in memoriam eius. Et Iudas Iscariotes unus de duodecim abiit ad summos sacerdotes, ut proderet cum illis. Qui audi

I saye it unto all: Watch.

## The xiii. Chapter. +

**A**fter two dayes it was Easter and þ dayes of swete bread, and þ hygh prestes & þ scribes soughte how they myghte by deceit laye hold on hym and slaye hym. But they sayd: Not on the holy daye, lest it shoulde happen a rumoure in the people. And when he was at Bethany, in the house of Symon the leper, and sat at the table, ther came a woman hauinge an alabastrer bore with pure and precious Nardus opynment: and the alabastrer bore beinge broke, she poured it vpon his head. And ther were some dyspaynyng at it withyn themselves and sayenge: Where to is this wast of the opynment made? For this opynment myghte haue ben solde for more than thre hundred pennes, and geuen to the poore. And they grudged at her. But Iesus sayd: Let her be in rest, why are ye troublous vnto her? She hath wrought a good worke vpon me. Ye haue alwayes the poore with you, and when so euer ye wyl, ye maye do good vnto them, but me shall ye not haue alwayes. What she coulde, that hath she done: she is come before to anointe my body to the buriall. Verely I saye vnto you, where so euer this Gospell shall be preached in the whole world, shall also be tolde for a remembraunce of her that she hath done. And Judas Iscariot one of the twelue, wente to the hygh prestes that he myghte betray hym vnto them. The which

Math. 26. 6  
Luc. 11. 2  
Joh. 11. 2

Math. 26. 6  
Luc. 7. 3  
Joh. 11. 2

Math. 26. 6  
Luc. 11. 2  
Joh. 11. 2

J. iii. gra

hearynge it, were glad, & promysed  
 to geue hym mony. And he soughte  
 how he myght conveniently betray  
 hym. And upon þe fyrst day off wele  
 brade, what tyme they offred the  
 Easter lambe, the disciples say vnto  
 hym: Wher wilt thou þe we go and  
 prepare for the to eat þe Easterlamb?  
 And he sedeth two of his disciples, &  
 sayeth vnto them: Go in to the cy-  
 tie, and ther shall mete you a man  
 bearynge a pytcher of water, follow  
 hym: and where so euer he shall go  
 in, say vnto the master of the house:  
 The mayster sayeth: where is my  
 place of refreшыng. where I n ap-  
 peate the Easterlamb wpth my dis-  
 ciples: and he shal shew you a great  
 parloure paved, and there prepare  
 for vs. And hys disciples went, and  
 cam in to the cytie, and fande as he  
 sayd vnto them, and they made rea-  
 dy by the Easterlamb. And þe cuenyng  
 beynge come, he cam wpth þe twelue.  
 And as the þe were sytynge at the ta-  
 ble and eatynge, Iesus sayd: Verely  
 I saye vnto you, þe one of you that ea-  
 teth wpth me shall betraye me. But  
 they began to be sozpy, and to saye vn-  
 to hym one after another: Am I it?  
 And he sayd vnto them: One of the  
 twelue, that dryppeth hys hande with  
 me in the platter. And the sonne of  
 man truly goeth forth as it is wyte-  
 ten of hym: but wo vnto that mā, by  
 whome the sonne of man shal be be-  
 trayed: It had ben better for that mā,  
 yf he had not ben bozne. And they  
 eatynge, Iesus toke the bread, & bles-  
 synge it brake it, & gaue it them, and  
 sayd vnto them: Take, this is my

audientes gaudii sunt, & promi-  
 serunt ei pecuniam se daturus  
 Et querebat quō illum opportu-  
 ne traderet. Et primo die azimo-  
 rum, quādo pascha immolabāt,  
 dicūt ei discipuli: quo uis eamus  
 & paremus tibi ut māduces pas-  
 cha? Et mittit duos ex discipulis  
 suis & dicit eis: Ite in ciuitatem,  
 & occurret uobis homo lagenā  
 aque baiulans, sequimini eum;  
 & quocunq; introierit, dicite do-  
 mino domus, quia magister di-  
 cit: ubi refectio mea, ubi pascha  
 cum discipulis meis manducemus  
 & ipse uobis demonstrabit coe-  
 naculum grande stratum, & illuc  
 parate nobis. Et abierunt disci-  
 puli eius, & uenerunt in ciuitatē  
 & inuenerunt sicut dixerat illis,  
 & paruenerunt pascha. Vespere  
 autem facto, uenit cum duodeci-  
 cim. Et discumbētib; eis & mā-  
 ducantibus, ait IESVS: Amen  
 dico uobis quia unus ex uobis  
 tradet me qui māducat mecum.  
 At illi cōperant contristari, &  
 dicere ei singularim: Nunquid  
 ego? Qui ait illis: Unus ex duob;  
 decim, qui intingit mecum ma-  
 num in catino. Et filius quidē ho-  
 minis uadit sicut scriptum est de  
 eo: Vx autē homini illi per quē  
 filius hominis tradetur: bonum  
 erit ei, si natus non esset homo  
 ille. Et manducantibus illis, ac-  
 cepit IESVS panem, & benedi-  
 icens fregit & dedit eis, &  
 ait illis Sumite, hoc est corpus

men. Et accepto calice, gratias agens, dedit eis et biberunt ex illo omnes, et ait illis: Hic est sanguis meus noui testamenti, qui pro multis effundetur. Amen dico uobis quia iam non bibam de genimine uitis usque in diem illum cum illud bibam nouum in regno dei. Et hymno dicto, extiterunt in montem Oliuaram. Et ait eis IESVS: Omnes scandalizabimini in me in nocte ista. Quia scriptum est: Percuriam pastorem, et dispergentur oues. Sed postquam resurrexero, precedam uos in Galileam. Petrus autem ait illi: Et si omnes scandalizari fuerint, sed non ego. Et ait illi IESVS. Amen dico tibi, quia tu hodie in nocte hac, priusquam gallus uocem bis dederit, ter me es negaturus. At ille amplius loquebatur: Et si oportuerit me simul commori tibi non te negabo. Similiter autem et omnes dicebant. Et ueniunt in pradium cui nomen Gethsemani, et ait discipulis suis. Sedete hic donec orem. Et assumpsit Petrum et Iacobum et Ioannem secum, et cepit pauere et tridere. Et ait illis: Tristis est anima mea usque ad mortem, sustinete hic et uigilate. Et cum processisset paululum procidit super terram, et orabat, ut si fieri posset transiret ab eo hora, et dixit Abba, pater, omnia tibiabilia sunt, transfer calicem hunc a me: sed non quod ego uolo, sed quod

body. And the cuppe beyng taken, geuyng theses, he gaue it vnto thes and they all dyd drynke of it. and he sayd vnto them: This is my bloude of the new testamēt, the wherch shall be shed for many. Verely I say vnto you, & now I shal not drynke of & scrut of the wyne, vntyl that daye whan I shal drynke it new in the kyngdom of God. And the grace said, they wēt forth vnto mounte Oliuete. \* And Iesus sayd vnto them: All ye shalbe offended at me in thys nyght. for it is wytten: \* I shal smyte the shepe herd, and the shepe shalbe scattred a brode. But after I shal cōse agayne, \* I shal go before you in to Galile. Peter sayd vnto hym: Though they shall all be offended, yet shall not I [be so.] And Iesus sayd vnto hym: Verely I saye vnto the, that to daye in thys nyghte, before the cocke haue crowed twyse, thou shalter denye me thysse. But he sayde mayeouer: Though I must dye wth the, I wyl not denye the. & pater noster also dyd they all saye. \* And they come in to the felde called Gethsemani, and he sayeth vnto hys disciples: Syt ye here tyl I praye. And he taketh with hym Peter and Iames and Iohn, & he began to be abashed & anguyshed. And he sayd vnto them: \* My soule is heauy vnto & death. tary ye here and watch. And whan he had gone a lytle farther, he fell vpon the earth and prayed, that yf it myght be done, the houre shulde passe from hym, & he sayd: Abba, father, althynge is possible vnto the, take awaye thys cuppe from me: but not what I wyl. I. xiii. but

John 14. 6

John 15. 6

John 16. 6

John 16. 6  
John 17. 6

John 18. 6

**E** but what thou. And he came & sought  
them sleeping, and said vnto Peter:  
Simon sleepest thou? Couldst thou  
not watch one houre. Watch ye and  
praye, that ye entre not in temptaci-  
on. The sperte trulp is ready but the  
flesh is weak. And he going agayn  
prayed sayenge the same worde. And  
he beinge returned, he founde them  
sleeping agayne (for they eyes were  
heuy) and they knewe not what they  
shuld answer hym. And he came the  
thyrde tyme and sayd vnto them:  
Sleepe on now and take your rest.

It is ynoughe, the houre is come:  
Beholde the sonne of man shalbe be-  
trayed in the handes of synners.

Ryse up, let vs go, beholde, he that  
shall betraye me is at hande. And  
as he was yet speakynge, Judas Is-  
cariote one of the twelue came, and  
with hym a greete multitude with  
sweardes and staves from the hygh  
presters and scribes and elders. But  
his traytoure had geuen them a to-  
ken, sayenge: Whome so euer I shal  
kysse, that is he, laye holde on hym,  
and leade hym awaye. And when  
he was come, he sought warr com-  
pyng to hym he sayde: Greeting,  
and kyssed hym. And they layd han-  
des on Iesus and held hym. But  
one of them that stode there about,  
drawynge out a swearde, stroke the  
seruaunt of the hygh preste, and cut  
off hym an eare.

And Iesus an-  
swered & sayd vnto the: Ye are come  
forth as it were to a myncherer with  
sweardes and staves to take me. I  
was dayly with you teachyng in the  
temple, & ye helde me not. But, this

quod tu. Et uenit, et inuenit eos  
os dormientes, et ait Petro: Si-  
mon, dormis? non potuisti una  
hora uigilare? Vigilate et orate  
ut non intretis in tentationem.  
Spiritus quidem promptus est,  
caro uero infirma. Et iterum abi-  
ens orauit eundem sermonem  
dicens: Et reuersus, denuo inue-  
nit eos dormientes: erant enim  
oculi eorum grauati: et ignora-  
bant quid responderent ei. Et  
uenit tertio, et ait illis: Dormite  
iam & requiescite. Sufficit, uenit  
hora, ecce filius hominis trade-  
tur in manus peccatorum. Surgi-  
te, eamus, ecce qui me tradet  
prope est. Et adhuc eo loquen-  
te, uenit Iudas Iscariotes unus  
de duodecim, et cum eo tur-  
ba multa cum gladiis et lignis,  
a summis sacerdotibus & scribis  
et senioribus. Dederat autem tra-  
ditor eius signum eis, dicens:  
Quemcumque oscularus fuero, ipse  
est, tenete eum, et ducite cau-  
te. Et cum uenisset, statim acce-  
dens ad eum, ait: Rabbi et oscu-  
latus est eum. At illi manus inie-  
cerunt in IESVM, et tenuerunt eum.  
Unus autem quidam de circun-  
stantibus, educens gladium, per-  
cussit seruum summi sacerdotis,  
et amputauit illi auriculam.  
Et respondens IESVS ait illis:  
Tanquam aut latronem existis  
cum gladiis et lignis compre-  
hendere me. Quotidie es-  
camus apud uos in templo do-  
cens, et non me tenuistis. Sed

Mark. 16. 3

Mark. 16. 3

Luce. 11. 3

Joh. 18. 3

Mark. 16. 3

Luce. 11. 3

ut impleantur scripture. Tūc discipuli eius relinquētes eum, omnes fugerunt. Adolescens autem quidam sequebatur eum, amicus syndone super nudo, & tenuerunt eum. At ille relicta syndone nudus profugit ab eis. Et tradiderūt IESVM ad summum sacerdotem, & cōuenerunt omnes sacerdotes & scribæ & seniores. Petrus autē a longe secutus est eum, usq; intro in atrium summi sacerdotis: & sedebat cum ministris ad ignem & calefactiebatur. Summi uero sacerdotes & omne concilium, querebant aduersus IESVM testimonium, ut eū morti traderent, nec inueniebant: Multi autem testimonium falsum dicebant aduersus eum, et conuenientia testimonia non erant. Et quidam surgentes, falsum testimonium ferebant aduersus eum, dicentes: Quoniam nos audimus eum dicentem: Ego dissoluam templū hoc manu factum, & post triduum aliud non manu factum aedificabo. Et non erat conueniens testimonium illorū. Et exurgens summus sacerdos interrogauit IESVM, dicens: Non respondes quicquid ad ea quæ tibi obiciuntur ab his? Ille autē tacebat, & nihil respondit. Rursum summus sacerdos interrogabat eū, et dixit ei: Tu es Christus filius dei benedictus? IESVS autē dixit illi: Ego sum, & uidebitis filiū hominis sedere a dextris uirtutis, & uenientem cum nubibus cœli. Summus autē sacerdos scin

is done [that] the scriptures may be fulfilled. Then dyd all hys disciples flye leauynge hym. And a yonge mā followed hym, clothed wyth a whyte linnen vpon the bare shynne, and they helde hym. But he the whyte linnen leste, fled naked from them. And they deliuered Iesus vnto the hygh p̄fete, and all the p̄fetes, and scribes, and elders were comt together. But Peter dyd follow hym a farte of, vntyll wpythin in the palace of the hygh p̄fete: and he sat wpyth the seruauntes by the fyre, and dyd warme hymselfe. But the hygh p̄fetes and all the counsell sought wpythnesse agaynst Iesu, thāt they myght byynge hym to death, and found not. Many gaue false wpynesse agaynst hym, and the wpyntesses were not agreynge. And some ryfynge vp gaue false wpyntesse agaynst hym, sayenge: We haue herd hym sayenge: I shall breake downe thys temple made wpyth hantes, and after thre dayes shall I buylde another not made wpyth handes. And they wpyntesse was not agreynge. And the hygh p̄fete ryfynge vp in the myddes arred Iesus sayenge: Answerest thou nothynge to those thynges, tobyth sayd agaynst the of these? But he helde hys p̄fete, and answered nothynge. The hygh p̄fete arred hym agayne, and sayde vnto hym: Arte thou Chryste, the sonne of blyssed God? But Iesus sayde vnto him: I ame it, and ye shall se the sonne of man sytynge at the ryght hande of power, and cōpyng wpyth the cloudes of heauen. And the hygh p̄fete

Mat. 26. 6  
Mark. 14. 6  
Mark. 16. 7  
Luc. 22. 3  
Job. 18. 6  
Mark. 14. 7  
Job. 1. 1  
Mark. 16. 7  
Luc. 22. 3  
Job. 6. 6  
Mark. 16. 7  
Luc. 22. 3  
Job. 1. 1

rentynge hys clothes, sayde: What  
do we requyre ony more wytnesse?  
Ye haue herde the blasphemy. What  
thynke ye? All hich all condemed hym  
[sayenge] hym to be gilty of death.  
And some beganne to spytte vpon hym  
and to couer his face, and to buffet  
hym, and to saye vnto hym: Osophe-  
cy: and the seruauntes bette hym  
with spyes. And whan Peter was  
beneth in the palace, one of the may-  
des of the hygh preste came, & whan  
she sawe Peter warminge hym, lo-  
kynge vpon hym she sayde: Warest  
thou also with Iesu of Nazareth? But  
he denyed it, sayenge: I know hym  
not, nother wote I what thou sayest.  
And he went forth in the forecourte,  
and the cox crowe. And agayn whā  
the mayde sawe hym, she beganne  
to saye vnto them that stode there a-  
boute: This is one of them. And he  
denyed it agayne. And after a lytle  
whyle, they that stode by sayde vnto  
Peter: Culpe thou arte one of them  
for thou arte a Galilean. But he be-  
ganne to curse and to sweare: I know  
not the man that ye sprake of. And  
forthwith dyd the cox crowe agayne.  
And Peter remembred the worde that  
Iesus sayde vnto hym: Before the  
coxe haue crowed twyse, thou shalt  
denye me thysse. And he beganne to  
wepe.

## The. xv. Chapter.

**A**nd soone in the mornynge  
the hygh prestes holdynge  
a counsell with the elders, &  
scribes and p̄ whole counsell,  
brynynge Iesus led & deliuered hym  
vnto Pilate. And Pilate asayed him:  
Arte

scindens uestimenta tua, ait: Quid  
adhuc desyderamus testest? Au-  
distis blasphemiam. Quid uobis  
uidetur? Qui omnes condemnau-  
erunt eum esse reum mortis.  
Et ceperunt quidam conspuere  
eum, & uelare faciem eius, & co-  
laphis eum cedere: & dicere  
ei: Prophetiza: & ministri alapis  
eum cedebant. Et cum esset  
Petrus in atrio deorsum, uenit  
una ex ancillis summi sacerdotis  
& cum uidisset Petrum calefa-  
cientem se, aspiciens illum, ait:  
Et tu cum IESU Nazareno eras?  
At ille negauit, dicens: Neq; scio  
neq; noui quid dicas. Et exiit for-  
as ante atrium, & gallus cantauit.  
Rursum autem cum uidisset  
ancilla, cepit dicere circumsta-  
ntibus: Quia hic ex illis est. At ille  
iterum negauit. Et post pusillum  
rursum qui astabant dicebant Pe-  
tro: Vere ex illis es, nam & Galil-  
leus es. Ille autem cepit anathematizare & iurare: Quia nescio hominem istum quem dicitis.  
Et statim gallus iterum cantauit.  
Et recordatus est Petrus uerbi quod dixerat ei IESVS: Priusquam gallus cantet bis, tertio me negabis. Et cepit flere.

## CAPVT. XV.

**E**T confestim mane consiliū  
faciētes summi sacerdotes  
cum senioribus & scribis &  
uniuerso cōcilio, uincientes IESVS  
duxerunt & tradiderūt Pi-  
lato. Et interrogauit eū Pilatus:  
Tu

9. Reg. 11. b  
Ier. 16. b  
1. Cor. 16. 11  
Luce 11. b  
Ioh. 18. b

Mat. 26. 74  
Ier. 17. 17  
Luce 21. 17  
Ioh. 18. 17

Mat. 27. 17



Tu es rex Iudeorum? At ille respondens, ait illi: Tu dicis. Et accusabant eum summi sacerdotes in multis. Pilatus autem rursum interrogauit eum, dicens: Non respondes quicquam? Vide in quantis te accusant. IESVS autem amplius nihil respondit, sicut ut miraretur Pilatus. Per diem autem festum solebat dimittere illis unum exuinctis, quemcumque petissent. Erat autem qui dicebatur Barrabas, qui cum seditionis erat uinctus, qui in seditione fecerat homicidium. Et cum ascendisset turba, cepit rogare, sicut semper faciebat illis. Pilatus autem respondit eis, & dixit: Vultis dimittam vobis regem Iudeorum? Sciebat enim quod per inuidiam tradidissent eum summi sacerdotes. Pontifices autem concitauerunt turbam, ut magis Barrabam dimitteret eis. Pilatus autem iterum respondens, ait illis: Quid ergo vultis faciam regi Iudeorum? At illi iterum clamauerunt: Crucifige eum. Pilatus uero dicebat illis: Quid enim mali fecit? At illi magis clamabant: Crucifige eum. Pilatus autem uolens populo satisfacere, dimisit illis Barrabam: & tradidit IESVM flagellis caesum, ut crucifigeretur. Milites autem duxerunt eum in atrium pratorii, & conuocant totam cohortem, & induunt eum purpura, & imponunt ei plectentes spineam coronam. Et ceperunt salutare eum: Ave rex Iudeorum,

Arte thou the kynge of the Jewes: But he answerynge, sayd vnto hym: Thou sayest it. And the hygh prestes accused hym of many thynges. And Pilate asked hym agayne, sayenge: Answerest thou nothyng: Beholde of how many thynges they accuse þe. But Iesus gaue no more answer, in so muche that Pilate maruailed.

\* Nowe was he wente at þe frast day *Mark 15. 1* to let loose vnto them one of the prisoners whome they dyd desire. There was one prisoner with the sedicious, which was called Barrabas, & which had committed manslaughter in the vtoure. And when the people was come vp, they beganne to praye hym [to do] as he alwaye dyd vnto them. But Pilate answered them, & sayd: Wyl ye that I shal let loose vnto you the kynge of þe Jewes: for he knew, that the hygh prestes had despised hym of enuy. \* But the hygh prestes *Mark 15. 2* had moued the people [to saye], þe shoulde rather let Barrabas loose vnto the. \* Pilate answerynge agayne *Mark 15. 3* sayde vnto them: What wyl ye that I shall do vnto the kynge of the Jewes. But they cryed agayne: Crucifixe hym. But Pilate sayde vnto them: What euell hath he done? But they cryed more: Crucifixe hym. Pilate wyllynge to satisfye þe people, let loose vnto the Barrabas, & despised Iesus bynge scourged to be crucified. \* And the souldiers led him in *Mark 15. 4* the comune hall, & dyd cal the whole company, and clothed hym with a purple, and platynge a crowne of thornes set it vpon his heade, and beganne to salute hym: Hail kynge of the Jewes,

**Jewes.** And smote hym on the head  
with a rebe, and spytte upon hym, &  
**Job. 19. d.** knelynge worshypped hym. \* And af-  
ter they had mocked hym, they strep-  
ped hym out of the pueple, and put  
on hys owne clothes, and ledde hym  
out that they myghte crucifye hym:

**L.** \* And they compelled one Simon of  
**Math. 17. d.** Cyrene that passed by, comynge fro  
**Luc. 11. c.** the cite, the father of Alexander &  
Rufus, that he shuld beare his crosse.  
And they ledde hym to the place Gol-  
gotha, which interpreted is, a place  
of shulles, & they gaue hym to drynke  
wyne mixt with myrrhe, and he  
dide it not. \* And crucifye hym  
they parted hys garments, castyng  
lotte vpon the, what euerp one shuld  
take. It was the thyrde houre and they  
crucified hym. And the title of hys  
cause was writte: kynge of the Jewes.  
And they crucifyd with hym two mur-  
derers: the one at his ryght hande, &  
the other at the left hande. And the  
scripture is fulfilled, which sayeth:

**Act. 1. b.** \* And he was counted with the cruel-  
**Mark. 14. f.** lous. \* And they that went by blas-  
**Mat. 27. c.** phemed hym, waggyng thier heades  
**Luc. 23. b.** and sayyng: fyvone the that destruy-  
est the temple of God, and buyldeste  
it agayne in thre dayes: haue thy self  
comynge downe from the crosse.  
Like wyse the hygh prestes wryth the  
scribes mockyng sayde to ech oth-  
er: he hath saued other hymselfe can he  
not saue. Wherfore the kynge of Israel,  
let hym nowe come downe from the  
crosse, that we maye se and beleue.

**D.** They that were crucified with hym  
**Mark. 16. c.** reupled hym also. \* And whan the  
**Luc. 23. b.** syete houre was come, there was dark-  
nesse

eorum. Et percutiebant caput  
eius arundine, & conspuerant  
eum, & ponentes genua, adora-  
bant eum. Et postquam illuserunt ei,  
exuerunt illum purpura, & indu-  
erunt eum uestimentis suis, & e-  
ducunt illum ut crucifigerent eo-  
um. Et angariauerunt pratereo-  
nitern quempiam Simonem Cy-  
renaeum uenientem de uilla, pa-  
trem Alexandri & Rufi, ut tolle-  
ret crucem eius. Et perducunt il-  
lum in Golgotha locum: quod est  
interpretari caluarie locus. Et  
dabant ei bibere myrrhatum ui-  
num, & non accepit. Et crucifige-  
tes eum, diuiserunt uestimenta  
eius: mittentes sortem super eis  
quis quid tolleret. Erat autem  
hora tertia, & crucifixerunt eum.  
Et erat titulus causae eius inscrip-  
tus: Rex iudeorum. Et cum eo cru-  
cifigunt duos latrones: unum a  
dextris, & alium a sinistris eius.  
Et impleta est scriptura, quae di-  
cit: Et cum iniquis reputatus est.  
Et pratercuntes blasphemabant  
eum, mouentes capita sua, & di-  
centes: Vanus qui destruis templum  
dei, & in tribus diebus reedifi-  
cas? Num tu fac te ipsum de-  
scendere de cruce. Similiter &  
alii inter sacerdotes illudentes,  
ad alterutrum cum scribis dice-  
bant: Alios saluos fecit, seipsum  
non potest saluum facere. Chris-  
tus rex israel, descendat nunc  
de cruce, ut uideamus & creda-  
mus. Et qui cum eo crucifixi erant  
conuiciabantur ei. Et facta ho-  
ra sexta, tenebrae factae sunt  
per-

per totā terrā usq; in horā nonā  
 Ethorā nonā exclamauit IESVS  
 uoce magna, dicens: Eloi, Eloi,  
 lamma a sabathani, quod est in-  
 terpretatum, Deus meus, deus  
 meus, ut quid dereliquisti me? Et  
 quidam de circūstantibus audien-  
 tes, dicebant: Ecce Eliam uocat.  
 Currens autē unus, & implēs spon-  
 giā aceto, circūponensq; calamo  
 potum dabat ei dicens: Sinite, Vi-  
 damus si uenit Elias addeponen-  
 dum eum. IESVS autē emissā  
 uoce magna, expirauit. Et uelū  
 templi scissum est in duo, a sum-  
 mousq; deorsum. Videns autē  
 Centurio qui ex aduerso stabat,  
 quia sic clamans expirasset, ait:  
 Vere, hic homo filius dei erat.  
 Erant autē & mulieres de lon-  
 ge aspicientes, inter quas erat  
 Maria Magdalene, et Maria Ia-  
 cobi minoris & Ioseph mater, &  
 Salome. Et cum esset in Galilæa,  
 sequēbantur eum, & ministrabāt  
 ei, & aliæ multæ quæ simul cum  
 eo ascenderant Hierosolimam.  
 Et cum iam sero esset factum,  
 (quia erat parasceue, quod est  
 ante sabbatum) uenit Ioseph ab  
 Arimathea nobilis decurio, qui  
 & ipse erat expectans regnum  
 dei, et audacter introiit ad Pila-  
 tum, et petiit corpus IESV. Pi-  
 latus autē mirabatur, si iam o-  
 buisset. Et accessito Centurione,  
 interrogauit eū, si iam mortuus  
 esset: Et cū cognouisset a cēturio-  
 ne, donauit corpus IESV Ioseph

nesse ouer the whole earth. And in þ  
 nyneeth hour byd Iesus crye out with  
 a loudr voyce, sayenge: \* Eloi, eloi, lā  
 ma a sabathani: the which interpre-  
 ted is, My God, My God, why hast  
 thou forsaken me: And some of them  
 that stode there aboute hearynge it,  
 sayd: Beholde he calleth Elias. \* But  
 one cunnynge and spillynge a sponge  
 with vynerge, and puttynge it aboute  
 a reder, gaue hym to drynke, sayenge:  
 Let ye hym alone, let vs se whether  
 Elias wyl come to take him downe.  
 But Iesus cryenge loudre, gaue vp  
 the goost. And the vaple of the temple  
 was rente in two, from aboute tpe be-  
 neth. \* But þ Centurio, which stode  
 ouer agaynst hym, as he was seynge  
 that Iesus had gyven vp the goost  
 cryenge so, he sayde: Truly this mā  
 was þ sonne of God. \* And ther were  
 also women asatte of, beholdynge, a  
 mynge whome was Mary the Mag-  
 dalene, and Mary of James þ lesser  
 and the mother of Ioseph & Salome.  
 And whā he was in Galile, thep fol-  
 lowed hym, and ministered vnto him:  
 and many other, which came also vp  
 to Ierusalem with him. \* When it was  
 now become eue: because it was the  
 daye of preparynge, which is before þ  
 sabbat, ther came one Ioseph of Ari-  
 mathea, a noble senatoure, which al-  
 so was lokynge for the kyngdome of  
 God, & boldely went in vnto Pilate,  
 and axed þ body of Iesu. But Pilate  
 maruailed, that he was dead alrea-  
 dy, & Centurio beynge called, he axed  
 hym, yf he were deade already. And  
 whā he had knowlege of the Centurio  
 he gaue vnto Ioseph the body of Iesu.  
 But

But Ioseph boughte a linnen cloth,  
and takynge hym betwene, wounde  
hym therin, and layd hym in a graue  
that was hewen out of the rocke,  
and he rolled a stone to the mouth of  
the sepulchre. \* Mary Magdalene  
and Mary Ioseph behelde where he  
shuld be layde. †

Chr. xvi. Chapter. +

**M**ark. 16. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

\* Who sayeth unto them: We not as-  
fayed, ye sehe Iesus of Nazareth þ  
was crucified, he is risen, he is not  
here: Beholde þ place where they had  
layed hym. But go ye, tell his disci-  
ples: & Peter, þ he shall go before you  
into Galile: \* there shall ye se hym  
as he sayde vnto you. † But they  
goyng forth, fled awaye from the  
grave: for a tremblinge and feare  
was come vpon them, and they sayde  
nothyng to any man, for they were  
afraid. † \* But Iesus rysinge early  
on the first daye of the sabbat, & he  
appeared firste vnto Mary Magda-  
lene, out of the which he had caste  
seuen

Ioseph autem mercatus est syn-  
done, & deponens eum inuoluit  
syndone, & posuit eum in mom-  
mento, quod erat excisum de pe-  
tra, & aduoluit lapidem ad ostiū  
monumenti. Maria Magdalene  
& Maria Ioseph aspicebant ubi  
poneretur.

CAPVT. XVI.

**T** cum transisset sabbatum, Maria Magdale-  
ne, & Maria Iacobi, &  
Salome emerunt aro-  
mata, ut uenientes ungerent IESUM.  
Et ualde mane una sabbato-  
rum, ueniunt ad incrementum  
orto iam sole, et dicebant ad in-  
uicem: Quis reuoluet nobis lapi-  
dem ab ostio monumenti? Et res-  
picientes, uiderunt reuolutum  
lapidem: Erat quippe magnus  
ualde. Et introeunte: monu-  
mentum, uiderunt iuuenem se-  
dentē in dextris, coopertū stola  
candida, et obstupuerunt. Qui di-  
xit illis: Nolite expavescere, IESUM  
queritis. Nazarenum cruci-  
fixum, surrexit, non est hic: ecce  
locus ubi posuerunt eum. Sed ite,  
dicite discipulis eius & Petro, q  
precedet uos in Galilæam sibi  
eum uidebitis, sicut dixit uobis.  
At illæ exeuntes, fugerunt de mo-  
numento: Inuaserat enim eas  
tremor & paup, & nemini quicq  
dixerunt, timebant enim. Sur-  
gens autem IESUS mane pri-  
ma sabbati, apparuit primo Ma-  
rie Magdalene, de qua eiecerat  
septē

septem demonia. Illa uadens, nunciatus his qui cum eo fuerat, lugentibus & fletibus. Et illi audientes quia uiuere, & uisus esset ab ea, non crediderunt. Post hæc autem, duobus ex his ambulanti- bus ostensus est in alia effigie euntibus in uillam: & illi euntes nunciauerunt cæteris, nec illis crediderunt. Nouissime autem recumbentibus illis undecim, apparuit, & exprobrauit incredulitatem eorum, & duritiam cordis, quia his qui uiderant eum resurrexisse, non crediderunt. Et dixit eis: Euntes in mundum uniuersum, prædicate euangelium omni creaturæ. Qui crediderit & baptizatus fuerit, saluus erit: qui uero non crediderit, condemnabitur. Signa autem eos qui crediderint, hæc sequentur: In nomine meo demonia eicient, linguis loquentur nouis, serpentes tolent: Et si mortiferum quid biberint, nõ eis nocebit: Super agros manus imponent, & bene habebunt. Et dominus quidem IESVS postquam locutus est eis, assumptus est in cælum, & sedet a dextris dei. Illi autem profecti, prædicauerunt ubique, domino cooperante, et sermone confirmante sequentibus signis.

¶ Finis euangelii secundum Marcum.

✠ (\*) ✠

seven deuils. She goynge, told it vnto them mournynge and weppynge that had be with hym. And they hearynge that he lyued & was sene of her, wold not beleue it. \* But after thys was he shewed in an other figure vnto two of these goynge vpon the feld: & they goynge tolde it to the other, nother wold they beleue them. + + \* But at the laste he appeared to the cleue, sittynge at the table, and wold shew them theyr unbeliefe, and þ hardnesse of harte, because they beleued not them, that had sene that he was rysed. And he sayd vnto them: \* Ye goynge in all the world, preach the gospel vnto euery creatur. Whoso shal beleue and shal be baptysed, shalbe saued: but whoso shal not beleue, shalbe damned. But vnto them that shal beleue shal these tokens followe: \* In my name shal they caste out deuils, & they shal speake wth newe tunges, & they shal dyspue awaye serpentes: And yf they drynke ony deadly thyng, it shal not hurt the: \* They shal laye [theyr] handes vpon the sycke, and they shalbe well. \* And the 208. Jesus, after that he had spoken vnto the, he is taken vp into heauen, and sitteth at the ryght hand of God. But they goynge theyr waye preached euery where, & þ 208. wold workynge wth the, and confirmynge the worde wth tokens followynge. +

¶ The ende of the gospel after Marke.

✠ (\*) ✠

# The holy

Gospell of IESV CHRISTE  
after Luke.

The Prologe.

**A**s much as many have endeuoured to set in order the wordes of þe actes, that are come to passe among vs, like as they deliuered them vnto vs, that spst saw the thepseles, & were ministers of þe word: I thought it good also (after that I had gotten the knowelrge of all from the begynnyng) to wyte them diligently vnto the in order (good Theophile,) that thou mayest knowe the truth of those wordes, wherof thou arte enfourmed.

The fyrste Chapter.

**W**hen was in the dayes of Herode kyng of þe Jewes a preste, by name Zachary, of the course of Abia, and his wyfe of the donghters of Aaron, and by name Elizabeth. They were both righteous before God, and walkyng wpthoute blame in all the commaundementes and iustificacions of the lawe. And they had no chyldre, because that Elizabeth was baren, and they both well gone forth in theyr dayes. And it came to passe, when Zachary executed the presthode before God, in þe order of his course, (after þe custome of the presthode,) \* by lo: he wente forth

# SANC-

TVM IESV CHRISTI  
Euangelium secundū Lucā

PRAEFATIO.

**Q**uoniam quidem multi conati sunt ordinare narrationē quae in nobis completae sunt rerum, sicut tradiderunt nobis qui ab initio ipsi uiderunt & ministri fuerunt sermonis: uisum est & mihi assequuto omnia a principio, diligenter ex ordine tibi scribere optime Theophile, ut cognoscas eorum uerborum, de quibus eruditus es ueritatem.

CAPVT PRIMVM.

**E**rat in diebus Herodis regis Iudee sacerdos quidā nomen Zacharias de uice Abia, & uxor eius de filiabus Aaron, et nomen illius Elizabeth. Erant autem iusti ambo ante deum, & incedentes in omnibus mandatis et iustificationibus domini sine querela: & non erat illis filius, eo quod esset Elizabeth sterilis, & ambo processissent in diebus suis. Factū est autē cū sacerdotio fungeretur Zacharias, in ordine uicis suae ante deū (secundū consuetudinē sacerdotii, sorte exiit ut

L. 1. 1. 1. 1.

L. 1. 1. 1. 1.

ut incensum poneret, ingressus  
 in templum domini: & omnis  
 multitudo populi erat orans for-  
 tis hora incensi. Apparuit autē  
 illi angelus domini, stans a dex-  
 tris altaris incensi. Et Zachari-  
 as turbatus est videns, & timor  
 irrui super eum. Ait autem ad  
 illū angelus: Ne timeas Zacha-  
 ria, quoniam exaudita est depre-  
 catio tua, & vxor tua Elizabeth  
 pariet tibi filium, & vocabis no-  
 men eius Ioannem, & erit gau-  
 dium tibi & exultatio: & multi  
 in natiuitate eius gaudebunt: erit enim magnas coram Domi-  
 no. Vinum & siceram nō bibet,  
 & spiritu scto replebitur adhuc  
 ex vtero matris sue. Et multos  
 filiorū Israel cōuertet ad Domi-  
 num Deum ipsorum, & ipse præ-  
 eedet ante illum in spiritu & vir-  
 tute Elię, vt conuertat corda pa-  
 trum in filios, & incredulos ad  
 prudentiam iustorū, parare Do-  
 mino plebem perfectam. Et dixit  
 Zacharias ad angelum: Vnde hoc  
 sciam? ego enim sum senex,  
 & vxor mea processit in diebus  
 suis. Et respondens angelus,  
 dixit ei: Ego sum Gabriel,  
 qui sto ante Deum, & missus  
 sum loqui ad te, & hæc tibi euā-  
 gelizare. Ecce eris tacēs & nō  
 poteris loqui vsq; in diē quo hæc  
 hāt, pro eo qd nō credidisti ver-  
 bis meis, quę implebūtur in tem-  
 pore suo. Et erat plebs expectās  
 Zacha-

forth to sape in the incense, entryng  
 in the temple of the LORD: and all  
 the multitude of þ people was pray-  
 enge wythout at the houre of incense  
 And the angell of the LORD ap-  
 peared vnto hym, standynge at the  
 ryght hande of the altare of incense.  
 And Zachary seynge hym, was aba-  
 shed, and a feare came vpon hym.  
 But the angel sayd vnto hym: feare  
 not Zachary, for thy prayer is herd,  
 and thy wyfe Elisabeth shall beynge  
 forth vnto the a sone, and thou shalt  
 call hys name Ihon, and thou shalt  
 haue ioye and gladnesse: and many  
 shall haue ioye at hys natiuite: for  
 he shall be grrat before the LORD.  
 Wyne and stronge drynke shall he  
 not drynke, and he shall be spiled with  
 the holy goost, yet in hys mothers  
 wombe. And he shal turne many of the  
 chyldren of Israel vnto the LORD &  
 they? God, & he shal go before him in  
 the sprete & power of Elias, that he  
 may turne the hartes of the fathers  
 vnto the chyldre, & the vnbelyuynge  
 to the wysedome of þ ryghteous, to  
 make ready a perfecte people vnto  
 the LORD. And Zachary sayd vnto  
 þ angel: Wherby shall I know this?  
 For I am olde, & my wyfe is well  
 gone forth in hyr dayes. And þ an-  
 gel answerynge sayd vnto hym: I am  
 Gabriel, & stande before God, & am  
 sent to speake vnto þ, & to shew these  
 gladtynges vnto the. And beholde  
 þ shalt be dōme & not able to speake,  
 vntyll these thynges shall come to  
 passe, because þ dydesti not beleue  
 my wordes & shalbe fulfilled at thete  
 tyme. And þ people was waiting for  
 h. i. Zacha-

Mat. 23. 35  
 Luc. 1. 17  
 Luc. 1. 18

Luc. 1. 17  
 Luc. 1. 18  
 Luc. 1. 19

Luc. 1. 20



Zachary, and maruapled that he sayd  
 ryd in the temple. But he beyng  
 gone out could not speake vnto the,  
 and they perceaued that he had sent  
 a vision: and he was beckenyng vnto  
 them, and he abode domme. And  
 it is chaunced as the dayes of his of  
 fice were synyshe, he is departed in  
 to hys house. And after those dayes  
 Elizabeth hys wyfe hys conceaued,  
 and hys herselfe spue monethes, say  
 enge: *Thys wyfe hath the LORDE*  
*done vnto me in þ dayes in þ which*  
*he hath looked to take awaye my re-*  
*buke amonge men. +* And in the  
 fyrst moneth is þ angel Gabriel sent  
 fro God in þ cytie of Galile, whose  
 name is Nazareth, vnto the virgine  
 spoused vnto a mā, whose name was  
 Ioseph, of the house of David: & the  
 name of the virgine [was] Mary.  
 And the angell beyng gone in vnto  
 her, sayd: Haille full of grace, þ LOR  
 DE is wth the, blessed arte thou a  
 monge women. The which whā she  
 had herde, she was troubled at hys  
 worde, and thought, what maner of  
 salutation thys shuld be. And the an  
 gel sayd vnto her: Feare not Mary,  
 for thou hast founde grace by God.  
 + Beholde, thou shalt conceaue in  
 thy wombe, and shalt bepyngge forth  
 a sonne, + and thou shalt call hys na  
 me IESVS: he shalbe great, & shall  
 be called the sonne of the moost hy  
 ghest, and the LORDE god shal geue  
 hym the seate of David hys father.  
 + And he shall raygne for euer in the  
 house of Jacob, + and ther shalbe no  
 ende of hys raygne. And Mary sayd  
 vnto the angel: How shall thys be, se  
 ynge

Zachariam, & mirabatur quod  
 tardaret ipse in templo. Egres  
 sus autem non poterat loqui ad  
 illos, & cognouerunt quod visio  
 nem vidisset in templo. Et ipse  
 erat innuens illis, & permanisit  
 mutus. Et factum est, vt impleti  
 sunt dies officii eius, abiit in do  
 mum suam. Post hos autem dies  
 cōcepit Elizabeth vxor eius, &  
 occultabat se mensibus quinque  
 dicens: Quia sic fecit mihi domi  
 nus in diebus quibus respexit au  
 ferre opprobriū meum inter ho  
 mines. In mēse autem sexto, mis  
 sus est angelus Gabriel a Deo  
 in ciuitatem Galilææ, cui nomē  
 Nazareth, ad uirginem desponsa  
 tam viro, cui nomen erat Ioseph,  
 de domo David: & nomen  
 virginis Maria. Et ingressus an  
 gelus ad eam, dixit: Ave gratia  
 plena dominus tecum, benedicta  
 tu in mulieribus. Quæ cū audis  
 set, turbata est in sermone eius,  
 & cogitabat qualis esset illa  
 salutatio. Et ait angelus ei: No  
 timeas Maria, inuenisti enim  
 gratiam apud deum: Ecce concipies  
 in vtero, & paries filium, &  
 vocabis nomen eius Iesum: hic  
 erit magnus, & filius altissimi  
 vocabitur: & dabit illi domi  
 nus deus sedem David patris eius,  
 & regnabit in domo Iacob in  
 æternum, & regni eius nō erit  
 finis. Dixit autem Maria ad an  
 gelum: Quomodo fiet istud quo  
 etiam

Math. 1. 1

Math. 7. 1

Math. 1. 6  
Luc. 1. 6

Math. 9. 1  
Rom. 7. 1  
Hebr. 4. 1  
Job. 1. 1



nam vtrum non cognosco? Et  
 respondens angelus dixit ei: Spi-  
 ritus sanctus superueniet in te,  
 & virtus altissimi obumbrabit ti-  
 bi. Ideoq; & quod nasceretur ex  
 te sanctum, vocabitur filius Dei.  
 Et ecce Elizabeth cognata tua,  
 & ipsa concepit filium in senec-  
 tute sua: & hic mensis sextus est  
 illi quæ vocatur sterilis, quia nõ  
 erat impossibile apud deum om-  
 ne verbum. Dixit autem Mariæ:  
 Ecce ancilla domini, fiat mihi se-  
 cundum verbum tuum. Et disces-  
 sit ab illa angelus. Exurgens au-  
 tem Maria in diebus illis, abiit  
 in montana cum festinatione in  
 ciuitatem Iudæ: & intrauit in do-  
 mum Zachariæ, & salutauit Eli-  
 zabeth. Et factum est vt audi-  
 uit salutationem Mariæ Eli-  
 zabeth, exultauit infans in vte-  
 ro eius, & repleta est spiritu san-  
 cto Elizabeth, & exclamauit vo-  
 ce magna, & dixit: Benedicta tu  
 inter mulieres, & benedictus fru-  
 ctus ventris tui. Et vnde hoc mi-  
 hi, vt veniat mater domini mei  
 ad me? Ecce enim vt facta est  
 vox salutationis tuæ in auribus  
 meis, exultauit in gaudio infans  
 in utero meo: & beata quæ cre-  
 didisti, quoniam perfecerunt ea  
 quæ dicta sunt tibi a Domino. Et  
 ait Maria: Magnificat anima  
 mea dominum. Et exultauit spi-  
 ritus meus, in Deo salutari meo.  
 Quia respexit humilitatem an-  
 cille suæ, ecce enim ex hoc bea-  
 ram me dicent omnes genera-  
 tiones. Quia fecit mihi magna  
 qui

pinge I knowe no man? And þ angrill  
 answeryng sayd vnto her: The holy  
 goost shall come frõ aboue in the, &  
 þ power of the moost highest shal o-  
 uershadowe the. And therfore þ is-  
 lp that shalbe borne of the, shalbe cal-  
 led the sonne of God. And beholde,  
 Elizabeth thy cosin, & she also hath  
 conceaued a sonne in hir olde age, &  
 this is the syrte moneth of her & is  
 called barren, & for euery thyng shal  
 not be impossible to God. But Mary  
 sayd: Behold, here am I, þ hand-  
 maiden of LORDE, be it vnto me,  
 as þ hast sayd. And the angel depar-  
 ted frõ her. + + + And Mary  
 syng in those dayes, went into the  
 mountaynes wth haste into the cy-  
 tie of Jewry, & entered in þ house of  
 Zachary, & saluted Elizabeth. And  
 it befel as Elizabeth herde the salu-  
 tacion of Mary, & chylde lepte in hir  
 wombe, & she was fylled with the holy  
 goost. & she cryed w loud voyce and  
 sayd: Blessed art þ amöge women,  
 and blessed is the frute of thy wombe.  
 And whence cometh that vnto me,  
 that the mother of my LORDE shuld  
 come vnto me? for beholde, as the  
 voyce of thy salutation happened in  
 myne eares, the babe lepte for ioye  
 in my wombe: and happy arte thou  
 that hast beleued, for þ thynges shal  
 be fulfilled, whych were tolde from  
 the LORDE. And Mary sayd: My  
 soule magnifyeth the LORDE. And  
 my spyrte reioyceth in God my saue-  
 our. + for he hath beholde þ lowe  
 degre of his hande mayden, beholde  
 from hence forth shal all generacions  
 cal me blessed. for he that is myghty  
 hath

Mat. 9. 1  
 Luc. 1. 1

chap. 1

hath done great thynges vnto me, & holy is his name. And his mercie [en dureth] from progeny to progeny, vpon them that feare hym. He hath wrought strength in hys arme, he hath scattered the proude in the imagination of theyr harte. \* He hath set downe the myghty from þe seate, and hath exalted them of lowe degree. He hath spyled the hungry wth good thynges, and left the rich empty. He hath taken vp Israri hys seruante, beyng remembred of hys mercie. Euen as he hath sayde vnto our fathers Abraham, and hys sibe for euer. And Mary remayned with her about thre monethes, and returned agayne in to hys house. + And Elizabeths tyme to brynge forth is fulfilled, & she brought forth a sunne. And hys neghbours and kynsfolkes herde that God byd magnifye hys mercie wth her, and they reioyced wth her. And it fortuneth vpon the eighth day, they came to circuncise the chyld, and they called hym by þe name of hys father Zachary. And hys mother answeringe, sayd: Not so, but he shalbe called Jhon. And they sayd vnto her: Ther is noman in thy kynred that is called by that name. And they made signes vnto hys father howe he wolde haue hym called. And he arange for wytyng tables, wrote sayenge: Jhon is hys name. And they byd all matuaple. But hys mouth was forthwith opened and hys tounge, and he spake, blessinge God. And ther happened a feare vpon all

qui potens est, & sanctum nomen eius. Et misericordia eius a progenie in progeniem, timētibz eum. Fecit potētiam in brachio suo, dispersit superbos mēte cordis sui. Deposuit potentes de sede, & exaltauit humiles. Esurientes impleuit bonis, & diuites dimisit inanes. Suscepit Israel puerum suum, recordatus misericordie suae. Sicut locutus est ad patres nostros, Abraham & semini eius in secula. Māsit autem Maria cum illa quasi mensibus tribus, & reuersa est in domum suam. Elizabeth autem impletum est tempus pariendi, & peperit filium. Et audierunt vicini & cognati eius, quia magnificauit dominus misericordiam suam cum illa, & congratulabantur ei. Et factum est, in die octauo venerunt circuncidere puerum, & vocabant eum nomine patris sui Zachariam. Et respondens mater eius, dixit: Nequaquam, sed vocabitur Ioannes. Et dixerunt ad illam: Quia nemo est in congregatione tua qui vocetur hoc nomine. Inueiebant autem patri eius quem vellet vocari eum. Et postulans pugillarem, scripsit dicens: Ioannes est nomen eius. Et mirati sunt uniuersi. Apertum est autem illico os eius, & lingua eius, et loquebatur benedicens deum. Et factus est timor super omnes

1. Reg. 1. 10  
2. Cor. 10. 1

Gen. 22. 1

C

Gen. 17. 1  
Luce. 11. 1

omnes uicinos eorum, & super omnia montana iudee diuulgabantur omnia uerba haec, & posuerunt omnes qui audierant in corde suo, dicentes: Quis putas pater iste erit? Item manus domini erat cum illo. Et Zacharias pater eius repletus est spiritu sancto, & prophetauit, dicens: Benedictus dominus deus Israel, quia uisitauit & fecit redemptionem plebi suae. Et erexit cornu salutis nobis, in domo David pueri sui. Sicut locutus est per os sanctorum qui a seculo sunt prophetarum eius: Salutem ex inimicis nostris, et de manu omnium qui oderunt nos. Ad faciendam misericordiam cum patribus nostris, et memorari testamenti sui sancti. Iusiurandum quod iurauit ad Abraham patrem nostrum daturum se nobis. Ut sine timore de manu inimicorum nostrorum liberati seruamus illi. In sanctitate et iustitia cordis ipsius omnibus diebus nostris. Et tu puer propheta altissimi uocaberis: praesibis enim ante faciem domini parare uias eius. Ad dandam scientiam salutis plebi eius, in remissionem peccatorum eorum. Per uiscera misericordiae Dei nostri, in quibus uisitauit nos oriens ex alto. Illuminare his qui in tenebris et in umbra mortis sedent, ad dirigendos pedes nostros in uiam pacis. Puer autem crescebat, et confortabatur spiritu, et erat in desertis usque in diem ostensionis suae ad Israel.

## CAPVT. II.

Factum

all they neyghbours, and vpon all the hill contreyes of Iewrey were all these wordes noyed. And all they that herde [them] layed them vp in theyr harte, sayenge: What trowe ye wyl this chyld be? For þe hande of the LORD was wth hym. And Zachary þys father was fylled with the holy goost, & prophesied, sayenge: Blessed be þe LORD God of Israel, for he hath uisited & made a redemption of þys people. + And hath set vp vnto vs • an horne of saluatiō in þe house of Dauid þys seruante. As he hath spoken by þe mouth of þys prophetes, wherch were sence the world began: [namely] The saluacion fro our enemyes, & from the hande of all them þe hated vs. To do mercy wth our fathers, & to thynke vpon þys holy • conuenaunte. The othe that he dyd sweate vnto our father Abraham for to geue vs. • That we deliuered out of the hāde of our enemyes, may serue hym wythout feare, in holynesse & ryghteousnesse before hym, all our dayes. And thou chyld shalt be called a prophete of the moost high: for þe shalt go before the face of the LORD, to prepare þys waye. to geue þe knowlege of saluatiō vnto his people. for þe remissiō of theyr synnes. To shew þe tender mercy of our God, in þe wherch þe dape sprynge fro on hygh hath uisited vs. To lyghten the þe spt in darkenesse, & in þe shadow of death, to gyde our fete in þe waye of peace. + And þe chyld grew and was strenghted in sperte, & was in þe wylderneesse tyl þe tyme of his seruyng to Israel. ¶ The ii. Chap. +

An.

**A**d it befell in thofe dayes  
that ther wente out a cō-  
maundement from Augu-  
stus the Emperoure that  
the whole worlde ſhoulde be taxed.  
Thys taxynge was fyrſt made vnder  
Cyrius the debite of Syria.  
And they wente all to be taxed, eue-  
ry one in hys cytie. And Joſeph alſo  
wente vp from Galile out of the cy-  
tie Nazareth into Jewry to the citie  
of Dauid, whych is called Bethleſ  
becauſe that he was of the houſe and  
lynage of Dauid, that he myghte be  
taxed wpth Mary hys ſpouſed wyfe  
beyng wpth chylde. And it fortun-  
ed whyle they were there, that the  
dayes that ſhe ſhoulde brynge forth  
were fulfilled: And ſhe brought forth  
hys fyrſt begotten ſonne, & ſhe wra-  
ped hym in clothes, and layd hym in  
a maunger: for ther was no rowme  
for them in the inne. And ther were  
ſhepherdes in ſame region watch-  
ynge and keepynge the nyghtwatches  
ouer theyr ſtocke. And behold, the  
angell of the LORD ſtoode by them,  
and ſhynyngeſſe of God byd ſhyned  
rōunde aboute them, and they were  
abashed for great feare. And the an-  
gell ſayd: feare not. Behold, I  
brynge you glad tydyngeſ of greate  
tope, the whych ſhalbe vnto all peo-  
ple: for vnto you is thys daye borne  
a ſauoure, in the cytie of Dauid,  
whych is Chyſte the LORD. And  
thys ſhalbe a tokt vnto you: Ye ſhall  
fynde the babe wounde in clothes,  
& layed in a maunger. And ſodenly  
was wpth the angell a multitude of  
the heauenly hoſt, praſynge God  
and

**F**actum eſt autē in die-  
bus illis, extitit edictum  
a Caſare Auguſto, ut  
deſcriberetur uniuersus  
orbis. Hæc deſcriptio prima  
facta eſt a præſide Syriæ Cyri-  
no. Et ibant omnes ut profiterē-  
tur, ſinguli in ſuam ciuitatem.  
Aſcendit autem et Joſeph a Ga-  
lilea de ciuitate Nazareth in Iu-  
dæam ciuitatem Dauid, quæ uo-  
catur Bethleem, eo quod eſſet  
de domo et familia Dauid,  
ut profiteretur cum Maria deſo-  
ponſata ſibi uxore prægnante.  
Factum eſt autē cum eſſet ibi,  
impleri ſunt dies ut pareret. Et  
peperit filium ſuum primogeni-  
tum, et pannis eum inuoluit, et  
reclinauit eum in præſepio: quia  
non erat ei locus in diuerſorio.  
Et paſtores erant in regione ea-  
dem uigilantes et cuſtodientes  
uigilias noctis ſuper gregem ſu-  
um. Et ecce angelus Domini ſte-  
rit iuxta illos, et claritas dei cir-  
condulſit illos, et timuerunt ti-  
more magno. Et dixit angelus  
Nolite timere. Ecce, euangelio  
uoſ uobis gaudium magnū, quod  
erit omni populo: quia natus eſt  
uobis hodie Saluator, qui eſt  
Chriſtus Dominus, in ciuitate  
Dauid. Et hoc uobis ſignum: In-  
uenietis infantem pannis inuo-  
lutum, et poſitum in præſe-  
pio. Et ſubito facta eſt cum  
angelo multitudo militiæ coe-  
leſtis, laudantium Deum, et  
dicen-

L. Luc. 1.  
24. 25. 26.

Matth. 2.

L. Luc. 1. 6

dicentibus Gloria in altissimis  
Deo, et in terra pax hominibus  
bonæ uoluntatis. Et factum est,  
ut discesserunt ab eis angeli in  
cælum, pastores loquebantur  
ad inuicem: Transcimus usque ad  
Bethleem, et uideamus hoc uer-  
bum quod factum est, quod fe-  
cit Dominus, et ostendit nobis.  
Et uenerunt festinantes, et inue-  
nerunt Mariam et Ioseph et in-  
fantem positum in praeseptio.  
Videntes autem cognouerunt  
de uerbo, quod dictum erat illis  
de puero hoc. Et omnes qui au-  
dierant, mirati sūt et de his que  
dicta erant a pastoribus ad ip-  
sos. Maria autem conseruabat  
omnia uerba hæc, conferens in  
corde suo. Et reuersi sunt pasto-  
res glorificantes et laudantes  
Deum in omnibus que audierāt  
et uiderant sicut dictum est ad il-  
los. Et postquā consummati sūt  
dies octo, ut circumcideretur  
puer, uocatum est nomen eius  
IESVS, quod uocatum est ab an-  
gelo priusquam in utero concipi-  
peretur. Et postquam impleti  
sunt dies purificationis eorum se-  
cundum legem Moysi, tulerunt il-  
lum in Hierusalem, ut sisterent  
eum Domino, sicut scriptum est  
in lege Domini: Quia omne mas-  
culinum adaperiens uuluum, scī-  
dum Domino uocabitur: et ut  
darent hostiā secundū quod di-  
ctum est in lege Domini, par-  
turū aut duos pullos colūbarū.  
Et ecce homo erat in Hierusa-  
lēm cui nomen Simeon, & homo iste  
iustus

and sayenge: Glorifye vnto God in  
the moost hygheft, & in earth peace  
vnto men of a good wyll. + And it  
fortuned, as the angels wente from  
them into heauen, + the shepherdes  
spake to eche other: Let vs go ouer  
vnto Bethleem, & let vus se þe thyng  
that is happened, the whych þe LOWE  
we hath done, and hath shewed it vnto  
vs. And they cam wpyll haist, and  
they founde Mary and Ioseph, and  
the chyldre layed in the maunger.  
And they seynge, remembred þe thyng  
that was tolde them of thys chyldre.  
And all they that herde it, mar-  
uiled of the thynges that were tolde  
them of the shepherdes. But Mary  
kepte all these sayenges, pondering  
them in hyr harte. And the shepher-  
des returned glorifyenge and pray-  
spunge God in all that they had herde  
and sene, as it was tolde them. +  
+ And whan eyght dayes were  
come that the chyldre shulde be circū-  
cised, bys name was called Iesus,  
+ the whych was called of the angel,  
before he was cōceaued in þe wombe. +  
+ And whan the dayes of theyr pu-  
rifyenge were fulfilled, + after þe lawe  
of Moses, they brought hym in to  
Jerusalem, that they myght presente  
hym vnto the LOWE, as it is wryt-  
ten in the lawe of the LOWE: that  
+ Every man chyldre þe spyst is bozne,  
shalbe called halowed vnto þe LOWE:  
+ that they myght geue the offe-  
rynge, as it is wrytten in the lawe  
of the LOWE. a pare of turtel do-  
ues, or two par je pyrgons. And be-  
holde, ther was a man in Jerusalem,  
whose name was Simeon, & hym  
A. III. man

Gen. 22. 9

Leu. 12

D

Leu. 12. 9

Ex. 13. 2

Exod. 13. 2  
Num. 15. 10

man was righteous and fearynge  
 [God], longynge for the consolacion  
 of Israel. & the holy goost was wpyth  
 in hym. And he had receaued an an-  
 swere of þe holy goost. þe he schulde not  
 se death, wpythout he had spyzie sene  
 the Anoynted of the LOWE. And  
 he came in the temple by the spyzes.  
 And whan hys elders brought in the  
 chyldre Iesus, that they shulde do for  
 hym after the custome of the lawe,  
 he toke hym also in hys armes, & bles-  
 sed God, & sayd: LOWE now lettest  
 thou thy seruante departe in peace,  
 accordynge to thy worde: for myne  
 eyen haue sene thy sauynge healtþ,  
 the which þu hast prepared befoze the  
 face of all people. & A lpygh: for the  
 lpyghenynge of þe heithen, & a prayse  
 of thy people Israel. ++ And hys fa-  
 ther & mother were maruaylnge at  
 the thynges that were sayd of hym.  
 And Simeon blessed them, and sayd  
 vnto Mary hys mother: Beholde,  
 thys' chyldre is set to the fall and ry-  
 syngne agayne of many in Israel, & to  
 a sygne, whych shal be spoile agaynst.  
 And the sweerde shal pe arse thow  
 thynne owne soule, that the thoug-  
 tes of many hartes may be opened.  
 ¶ And ther was a prophetesse, Anna þe  
 daughter of Ithanuel of the tribu of  
 Aser: the same was well aged, & had  
 lpyued seue peare fro þis virginite to  
 hyr husbande. And þe same was we-  
 dowe vntyl fourefoure & foure peare  
 the whych departed not fro the tem-  
 ple, setyngge God nyght & day with  
 fastinges & prayers. And þe same cam  
 forth the same houre, praisyd þe LOWE  
 & and spake of hym vnto all them  
 that

inquit & timorans, expectans con-  
 solationem Israel, & spiritus san-  
 ctus erat in eo. Et responsum ac-  
 ceperat a spiritu sancto, non ui-  
 surum se mortem, nisi prius uide-  
 ret Christum domini. Et uenit  
 in spiritu in templum. Et cum  
 inducerent puerum Iesum parē-  
 tes eius, ut facerent secundum  
 consuetudinem legis pro eo, et  
 ipse accepit eum in ulnas suas,  
 & benedixit deum, & dixit: Nūc  
 dimittis seruum tuū domine, se-  
 cundum uerbum tuum in pacem.  
 Quia uiderūt oculi mei i salutare  
 tuum, quod parasti ante faciem  
 omnium populorum. Lumen ad  
 reuelationem gentium, & glo-  
 riam plebis tuę Israel. Ete-  
 rant pater eius & mater eius mi-  
 rantes super his que diceban-  
 tur de illo. Et benedixit illis Si-  
 meon, & dixit ad Mariā matrē  
 eius: Ecce positus est hic in ruinam,  
 & in resurrectionē multorū  
 in Israel, & in signū cui contradi-  
 cetur: Et tuam ipsius animā per-  
 transibit gladius ut reuelentur ex  
 multis cordibus cogitationes.  
 Et erat Anna prophetissa, filia  
 Phanael de tribu Aser: hæc pro-  
 cesserat in diebus multis, & uixe-  
 rat cum uiro suo annis septem &  
 uirginitate sua. Et hæc uidua us-  
 que ad annos octoginea qua-  
 tuor quæ non discedebat de tem-  
 plo, ieiuniis & obsecrationibus  
 seruens nocte ac die. Et hæc ip-  
 sa hora supueniens, cōfitebatur  
 dño, & loq̄batur de illo omnibus  
 qui

qui expectabant redemptionem  
Israel. Et ut perfecterunt oia secu-  
dum legem domini, reuerſi ſunt  
in Galilæam ciuitatem ſuam Na-  
zareth. Puer autem creſcebat &  
confortabatur ſpiritu, plenus ſa-  
pientia, & gratia dei erat in illo.  
Et ibant parentes eius per om-  
nes annos in Hieruſalẽ in die ſo-  
lemnĩ Paſchæ. Et cum factus  
eſſet añorum duodecim, aſcendẽ-  
tibus illis Hieroſolymam ſecu-  
dum cõſuetudinem diei feſti, con-  
ſumatisq; diebus cum redirent,  
remanſit puer I. E. S. V. S. in Hieru-  
ſalem, & non cognouerunt pa-  
rentes eius, exiſtimãtes autem  
illum eſſe in comitatu, uenerunt  
iter diei, & requirebant eum inter  
cognatos & notos. Et non inue-  
nientes, reſgreſſi ſunt in Hieruſa-  
lem, requirẽtes eum. Et factũ  
eſt poſterdum inuenerunt illum  
in tẽplo ſedẽntem in medio do-  
ctorum, audientem illos, & inter-  
rogantem eos. Stupebant autem  
omnes qui cum audiebant ſuper  
prudentia & reſponſis eius. Et ui-  
dentes admirati ſunt. Et dixit ma-  
ter eius ad illum: Fili, quid feciſti  
nobis ſic? Ecce pater tuus & ego  
dolentes quarebamus te. Et ait  
ad illos: Quid eſt quod me quæ-  
batis? nẽ ſciebatis quia in his quæ  
patris mei ſunt oportet me eſſe?  
Et ipſi non intellẽxerunt uerbum  
quod locutus eſt ad eos. Et  
deſcendit cum eis et uenit  
Nazareth, & erat ſubditus il-  
lis. Et mater eius conſeruabat  
omnia uerba hæc in corde  
ſuo.

that wayted for the redẽption of Iſra-  
el. And whan they had perſourmed al  
thynges accordyng to the lawe of  
Lowe, they lypd retorne agayn to  
Galile, into the cytyle Nazareth.  
And the chyldre grewe, and wared  
ſtronger in ſpyrite, full of wyſdom, and  
the grace of God was wpyth hym. +  
And hys elders went euery yere to  
Jeruſalem, at the feaſte daye of Pa-  
ſche. + And whã he was twolue yere  
olde they wente up to Jeruſalẽ. + af-  
ter the coſtume of the feaſte, & whan  
the dayes were ſynphed, as they re-  
turned agayne, þe chyldre Jeſus remay-  
ned at Jeruſalẽ, and hys elders knew  
it not. But they thynkyng hym to be  
in the cõpany, came back one dayes  
iournye, and ſought hym amonge the  
hynſolkes and acquayntaices. And  
not ſynbyng hym, they went agayn  
to Jeruſalẽ, ſekyng hym. And it fo:tu-  
ned, that after thre dayes they ſande  
hym in the temple, ſytpyng in þe myd-  
deſt of the doctores, hearpyng them,  
and appoſpyng the. \* And all they that  
heyr hym were aſtõnyd at his wyſ-  
dome and anſwers. And they ſepng  
þe hym, maruayld. And hys mother  
ſayd vnto hym: Wyſ ſonne, why haſte  
thou done ſo vnto vs? Behold, thy fa-  
ther and I ſorowpyng ſought the. And  
he ſayd vnto them: \* What is it that  
ye ſought me? Knewe ye not that I  
muſt be in thoſe [thynges] that be  
my fathers? \* And they vnderſtoode  
not þe ſapenge that he ſpake vnto the.  
And he wente downe wpyth them  
and came to Nazareth, and was obe-  
dient vnto them. \* And hys mo-  
ther kepte all theſe ſapenges in hys  
harte.

Matth. 11. 1  
Luce. 19. 4  
Luce. 19. 4

S

Matth. 7. 2  
Matth. 11. 1  
Luce. 19. 4

Joh. 1. 9

Luce. 4. 2  
Matth. 12. 1

Matth. 17. 1



Reg. 1. 1. 1. **harte.** \* And Iesus increased in wylde  
dome, and age, and grace wylde God  
and men. 1.

The. III. Chapter. +

**I**n the fyfteenth yere of the  
Emperre of Tiberius the  
Emperoure, Pontius Pilate  
late beyng lewtenaunte

Luce 19. 1. **in Jewry,** \* and Herode one of the  
four princes in Galilee, and Philip  
his brother one of the four prin  
ces in Iudaea, and the region Tra  
chonitis, and Lysanias one of the  
four princes in Abilene, vnder An  
nas and Caiaphas the chiefe of the pre  
stes, dyd the worde of the LORD  
happen vpon Iohn the sonne of Za  
chary in the wyldernesse. \* And he  
came in all the coastes of Iordane,  
preachynge the baptisme of penance  
for the remission of synnes, as it is  
wrytten in the booke of the sayenges of

Mark. 1. 1.  
Matth. 1. 1.  
Joh. 1. 1.

Matth. 4. 1. **Esaye the prophete,** (sayeng:) \* The  
hope of a cypre in the deserte: Pre  
pare the waye of the LORD, make  
his pathes strayghte. Every valley  
shalbe fylled, and every mountayne  
and hyl shalbe brought lowe: and  
croked shalbe made strayght: and the  
rough shalbe turned into smooth wa  
yes: and all flesh shall see the saluage  
health of God. \* Therefore sayde he  
vnto the people that wente out to be  
baptysed of hym: Ye generation of vi  
pers, who shewen you to flye from the  
word to come? Wo: he therefore frute  
worthy of penance, and begynne  
not to saye: \* We haue Abraham to  
our father. For I saye vnto you, that  
God is able of these stones to raise  
vnto children vnto Abraham. For euen

Mark. 1. 1.

suo. Et IESVS proficiebat sapen  
tia & etate & gratia apud deum &  
homines.

CAPVT. III.



Nno autem quinquode  
cimo imperii Tyberii  
Cesaris, procurante Pon  
tio Pilato Iudæam, Te

trarcha autem Galilee Herode,  
Philippo autem fratre eius Te  
trarcha Iauræ & Trachonitidis  
regionis, & Lysania Abilene Te  
trarcha, sub principibus sacerdo  
tum Anna & Caiapha factum est  
uerbum Domini super Ioannem  
Zacharie filium in deserto. Et  
uenit in omnem regionem Ior  
dani prædicans baptismum po  
nitentie in remissionem peccato  
rum, sicut scriptum est in libro se  
monum Isaie prophete. Vox cla  
manis in deserto: Parate uiam  
domini, rectas facite semitas e  
ius. Omnis uallis implebitur, &  
omnis mons & collis humilia  
bitur: & erunt praua in directa, &  
aspera in uias planas: & uidebit  
omnis caro salutare dei. Dicebat  
ergo ad turbas quæ exibant ut  
baptizarentur ab ipso: Genimina  
uiperarum, quis ostendit uobis su  
gere a uentura ira? Facite ergo  
fructus dignos poenitentiae, & ne  
ceperitis dicere: patrem habemus  
Abraham. Dico enim uobis quia  
potens est deus de lapidibus  
illis suscitare filios Abraham. Iam  
enim



enim securis ad radicem arboris  
posita est. Omnis ergo arbor nō  
faciens fructum bonum excide-  
tur, & in ignem mittetur. Et inter  
rogabant eum turbæ dicentes :  
Quid ergo faciemus? Respōdens  
autē dicebat illis. Qui habet duas  
tunicas det nō habenti: & qui ha-  
bet escas similiter faciat. Venerūt  
autē & publicani ut baptizarentur  
& dixerunt ad illum: Magister,  
quid faciemus? At ille dixit ad  
eos: Nihil amplius quam quod  
constitutum est uobis, faciat. In-  
terrogabant autem eum & mili-  
tes, dicentes: Quid faciemus et  
nos? Et ait illis: Neminem concu-  
tiatis, neq; calumniam faciatis,  
et contenti estote stipendijs ue-  
stris. Existimante autem populo  
et cogitantibus omnibus in cordi-  
bus suis de Ioanne, ne forte ipse  
esset Christus, respōdit Ioānes di-  
cens omnibus: Ego quidē aqua  
baptizo uos, uenit autē fortior me  
post me, cuius nō sum dignus sol-  
uere corrigiam calciamentorum  
eius, ipse uos baptizabit in spū  
sancto & igne, cuius uentilabū  
in manu eius, & purgabit aream  
suā, & congregabit triticū in hor-  
reū suū, paleas autē comburet igni  
inextinguibili. Multa quidē & alia  
exhortans euangelizabat po-  
pulo. Herodes autē Tetrarcha cū  
corripere tur ab illo de Herodias  
de uxore fratris sui, & de omni-  
bus malis quæ fecit: Herodes: ad-  
iecit & hoc super oīa, inclusit Io-  
annē in carcerē. Factū est autē cū  
baptizaretur oīs populus, & Ie-

SV

now is the axe layde to the roots of  
the tre. \* Every tre therfore not byn-  
gynge forth good frute, shalbe hewen  
downe, and cast in the fyre. And the  
people asked hym sayenge: \* What  
shall we do than: he answerynge sayd  
vnto them: he that hath two coates,  
let hym geue vnto hym that hath  
none: and he that hath meate, let hym  
do lyke wyse. The publicans came al-  
so, that they myght be baptysed. and  
they sayde vnto hym: Master, what  
shall we do? And he sayde vnto them:  
Do noma:re than is appoynted pou.  
And the souldiours asked hym also,  
sayenge: And what shall we do? And  
he sayde vnto them: Do violence un-  
to noman, nor do wronge, and be con-  
tent wryth your wages. The people  
sumyspyng and thynkyng euerie  
one in theyr hartes of Ihon whether  
happely he were Christ, dyd Ihon an-  
swere sayenge vnto them all: \* I  
verely baptysse pou wryth water, but  
after me shall one come stronger thā  
I, whose shue lachet I ame not wor-  
thy to louse, \* he shall baptysse pou  
wryth the holy goost and fyre: whose  
fanne is in hys hande, and he shall  
pouge hys floure, and he shall ga-  
ther the wheate into hys barn, but  
the chafe shall he burne wryth vnquē-  
cheable fyre. And many other thyng-  
es & thosynge preached he vnto the  
people. \* But herode one of yfour  
princes, whā he was rebuked of hym  
of herodias hys brothers wyfe, and  
of all the euils that herode dyd, he  
added thys also aboue all, and shue  
Ihon in prison. \* And it fortunēd as  
all the people was baptysed, and Je-

Mark. 1. 8  
and 7. 8

Mat. 23

Mark. 1. 8  
Mat. 3. 11  
Ioh. 1. 8Mark. 16. 8  
and 1  
Mat. 3. 11

Mat. 14. 8

Mark. 1. 8  
Mat. 3. 11  
Ioh. 1. 8

Ius

**Reg. 1. 1. 2** **harte.** \* And Iesus increased in wyse  
dome, and age, and grace wpyth God  
and men. 1.

**The. III. Chapter. +**

**A** the fyfteenth yere of þ  
Emperre of Libertus the  
Emperoure, Pontius Pi  
late beyng lewtenaunte

**Luce. 1. 1. 2** in Jewry, \* and Herode one of the  
four princes in Galile, and Phi  
lippe hys brother one of the four prin  
ces in Ituria, and the region Tra  
chonitis, and Lysanias one of the  
four princes in Abilene, vnder An  
nas and Caiphas the chefe of the pre  
stes, bpd the worde of the **LORDE**  
happen vpon Ihon the sonne of Za  
chary in the wyldernesse. \* And he

**Mark. 1. 2**  
**Mark. 1. 3**  
**Joh. 1. 6**

came in all the coastes of Iordane,  
preachynge the baptyme of penance  
for the remission of synnes, as it is  
wytten in þ boke of the sayenges of  
**Esaye the prophete**, [sayeng:] • The  
voyce of a cryer in the deserte: Pre  
pare the waye of the **LORDE**, make  
hys pathes straghte. Every valley  
shalbe fylled, and every mountayne  
and hyl shalbe brought lowe: and þ  
croked shalbe made straght. and the  
rough shalbe turned into smooth wa  
yes: and all flesh shall se the sayynge  
health of God. \* Therfore sayde he

**16**  
**Mark. 1. 2** vnto the people that wente out to be  
baptysed of hym: Ye generation of vi  
pers, who shewed you to flye from þ  
wrath to come? No: he therefore saide  
worthy of penaunce, and begynne  
not to saye: We haue Abraham to  
our father. For I saye vnto you, that  
God is able of these stones to rayse  
vp chyldren vnto Abraham. For euen

suo. Et IESVS proficiebat sapen  
tia & etate & gratia apud deū &  
homines.

**CAPVT. III.**

**N**no autem quintoda  
cimo imperii Tyberii  
Cesaris, procurante Pon  
tio Pilato Iudeam, Te

trarcha autem Galilee Herode,  
Philippo autem fratre eius Te  
trarcha Iurget & Trachonitidis  
regionis, & Lysania Abilene Te  
trarcha, sub principibus sacerdo  
tum Anna & Caipha factum est  
uerbum Domini super Iohannem  
Zacharie filium in deserto. Et  
venit in omnem regionem Ior  
dani predicans baptismum po  
nitie in remissionem peccato  
rum, sicut scriptum est in libro se  
monum Isaie prophete. Vox cla  
mantis in deserto: Parate viam  
domini, rectas facite semitas e  
ius. Omnis uallis implebitur, &  
omnis mons & collis humilia  
bitur: & erunt praua in directa, &  
aspera in uias planas: & uidebit  
omnis caro salutare dei. Dicebat  
ergo ad turbas que exibant ut  
baptizarentur ab ipso: Genimina  
uiperarum, quis ostendit uobis fu  
gere auctura ira? Facite ergo  
fructus dignos poenitentiae, & ne  
coeperitis dicere: patrem habemus  
Abraham. Dico enim uobis quia  
potens est deus de lapidibus  
istis suscitare filios Abraham. Iam  
enim

enim securis ad radicem arboris  
posita est. Omnis ergo arbor nō  
faciens fructum bonum excide-  
tur, & in ignem mittetur. Et inter  
rogabant eum turbæ dicentes :  
Quid ergo faciemus? Respondens  
aut dicebat illis. Qui habet duas  
tunicas det nō habenti: & qui ha-  
bet escas similiter faciat. Venerūt  
aut & publicani ut baptizarentur  
& dixerunt ad illum: Magister,  
quid faciemus? At ille dixit ad  
eos: Nihil amplius quam quod  
constitutum est uobis, faciat. In-  
terrogabant autem eum & mili-  
tes, dicentes: Quid faciemus et  
nos? Et ait illis. Neminem concu-  
tiatis, neq; calumniam faciat, et  
contenti estote stipendiis ue-  
stris. Existimante autem populo  
et cogitantibus omnibus in cordi-  
bus suis de Ioanne, ne forte ipse  
esset Christus, respondit Ioānes di-  
cens omnibus: Ego quidē aqua  
baptizo uos, uenit aut fortior me  
post me, cuius nō sum dignus sol-  
uere corrigiam calciamentorum  
eius, ipse uos baptizabit in spū  
sancto & igne, cuius uentilabrū  
in manu eius, & purgabit aream  
suā, & congregabit triticū in hor-  
reū suū, paleas aut comburet igni  
inextinguibili. Multa quidē & alia  
exhortans euangelizabat po-  
pulo. Herodes aut Tetrarcha cū  
corriperetur ab illo de Iherodia  
de uxore fratris sui, & de omni-  
bus malis quæ fecit Herodes: ad-  
iecit & hoc super oia, inclusit Io-  
annē in carcerē. Factū est aut cū  
baptizarentur ois populus, & IE-

SV

now is the axe layde to the roote of  
the tre. \* Every tre therfore not byyn  
gyng forth good frute, shalbe hewen  
downe, and cast in the fyre. And the  
people ared hym sapenge: \* What  
shall we do than: he answerng sayd  
vnto them: he that hath two coates,  
let hym geue vnto hym that hath  
none: and he that hath meate, let hym  
do lyke wyse. The publicans came al-  
so, that they myght be baptysed, and  
they sayde vnto hym: What? what  
shall we do? And he sayde vnto them:  
Do noma: e than is appoynted you.  
And the souldyours ared hym also,  
sapenge: And what shall we dor? And  
he sayde vnto them: Do violence vnto  
no man, nor do w: onge, and be con-  
tent wyth your wages. The people  
surmyspuge and thynkynge euery  
one in theyr hartes of Ihon whether  
happely he were Christ, dyd Ihon an-  
swere sapenge vnto them all: \* I  
verely baptysse you wyth water, but  
after me shall one come stronger than  
I, whose shue lachet I am not wor-  
thy to louse, \* he shall baptysse you  
wyth the holy goost and fyre: whose  
fanne is in his hande, and he shall  
pouge his flour, and he shall ga-  
ther the wheate into his barn, but  
the chafe shall he burne wyth vnquē-  
cheable fyre. And many other thyn-  
ges exhortynge preached he vnto the  
people. \* But Herode one of foure  
princes, whā he was rebuked of hym  
of Iherodias his brothers wyse, and  
of all the curis that Herode dyd, he  
added thys also aboue all, and shut  
Ihon in prison. \* And it fortuned as  
all the people was baptysed, and Je-

[us]

Math. 3. b  
Mark. 1. a  
John. 1. b

Math. 3. b  
Mark. 1. a  
John. 1. b

Math. 24. a

Math. 3. b  
Mark. 1. a  
John. 1. b

ius beyng baptysed and prayenge, þ  
heauen was opened, and the holy  
goost came downe in a bodyly shape  
lyke a doue vpon hym, and a voyce  
happened from heauen: Thou arte  
my beloued sonne, in the haue I ha-  
lypte. And Iesus hymselfe was begyn-  
nyng nearehande thyrty yere olde

• þ sonne as it was supposed of Ioseph,

Whych was the sonne of Heli,

Whych was the sonne of Mathat,

Whych was the sonne of Leui,

Whych was the sonne of Melchi,

Whych was the sonne of Ianne,

Whych was the sonne of Ioseph,

Whych was the sonne of Mathathias,

Whych was the sonne of Amos,

Whych was the sonne of Naum,

Whych was the sonne of Hesi,

Whych was the sonne of Nagge,

Whych was the sonne of Maath,

Whych was þ sonne of Mathathias,

Whych was the sonne of Semei,

Whych was the sonne of Ioseph,

Whych was the sonne of Iuda,

Whych was the sonne of Ioanna,

Whych was the sonne of Rhesa,

Whych was the sonne of Zorobabel,

Whych was the sonne of Salathiel,

Whych was the sonne of Serti,

Whych was the sonne of Melchi,

Whych was the sonne of Addi,

Whych was the sonne of Cosam,

Whych was the sonne of Helmadam,

Whych was the sonne of Her,

• Whych was the sonne of Ieso,

Whych was the sonne of Heliezer,

Whych was the sonne of Ioram,

Whych was the sonne of Mattha,

Whych was the sonne of Leui,

Whych was the sonne of Symeon,

Whych

SV baptizato, & orante aper-  
est cœlum, & descendit spiritus  
sanctus corporali specie sicut co-  
lumba in ipsum, & uox de cœlo  
facta est: Tu es filius meus dilec-  
tus, in te complacuit mihi. Et ipse  
IESV Serat incipiens quasi an-  
norum triginta, ut putabatur fi-  
lius Ioseph,

Qui fuit Heli,

Qui fuit Mathat,

Qui fuit Leui,

Qui fuit Melchi,

Qui fuit Ianne,

Qui fuit Ioseph,

Qui fuit Mathathias,

Qui fuit Amos,

Qui fuit Naum,

Qui fuit Hesi,

Qui fuit Nagge,

Qui fuit Maath,

Qui fuit Mathathias,

Qui fuit Semei,

Qui fuit Ioseph,

Qui fuit Iuda,

Qui fuit Ioanna,

Qui fuit Rhesa,

Qui fuit Zorobabel,

Qui fuit Salathiel,

Qui fuit Neri,

Qui fuit Melchi,

Qui fuit Addi,

Qui fuit Cosam,

Qui fuit Helmadam,

Qui fuit Her,

Qui fuit Ieso,

Qui fuit Heliezer,

Qui fuit Ioram,

Qui fuit Mattha,

Qui fuit Leui,

Qui fuit Symeon,

Qui

Math. 21. 8  
Marc. 1. 6. 8  
Luc. 4. 1. 2  
Ios. 1. 1. 2

Qui fuit Iuda,  
 Qui fuit Ioseph,  
 Qui fuit Ionam.  
 Qui fuit Eliachim,  
 Qui fuit Melcha,  
 Qui fuit Menna,  
 Qui fuit Mattatha,  
 Qui fuit Nathan,  
 Qui fuit Dauid,  
 Qui fuit Iesse,  
 Qui fuit Obed,  
 Qui fuit Booz,  
 Qui fuit Salmon,  
 Qui fuit Naasson,  
 Qui fuit Aminadab,  
 Qui fuit Aram,  
 Qui fuit Efrom,  
 Qui fuit Phares,  
 Qui fuit Iude,  
 Qui fuit Iacob,  
 Qui fuit Isaac,  
 Qui fuit Abraham,  
 Qui fuit Thare,  
 Qui fuit Nachor,  
 Qui fuit Saruch,  
 Qui fuit Ragau,  
 Qui fuit Phalech,  
 Qui fuit Heber,  
 Qui fuit Sale,  
 Qui fuit Chaiman,  
 Qui fuit Arphaxat,  
 Qui fuit Sem,  
 Qui fuit Noe,  
 Qui fuit Lamech,  
 Qui fuit Mathufala,  
 Qui fuit Enoch,  
 Qui fuit Iareth,  
 Qui fuit Malalehel,  
 Qui fuit Cainan,  
 Qui fuit Enos,  
 Qui fuit Seth,

Whych was the sonne of Iuda,  
 Whych was the sonne of Ioseph,  
 Whych was the sonne of Ionam,  
 Whych was the sonne of Eliachim,  
 Whych was the sonne of Melcha,  
 Whych was the sonne of Menna,  
 Whych was the sonne of Mattatha,  
 Whych was the sonne of Nathan,  
 Whych was the sonne of Dauid,  
 Whych was the sonne of Iesse,  
 Whych was the sonne of Obed,  
 Whych was the sonne of Boos,  
 Whych was the sonne of Salmon,  
 Whych was the sonne of Naasson,  
 Whych was the sonne of Aminadab,  
 Whych was the sonne of Aram,  
 Whych was the sonne of Efrom,  
 Whych was the sonne of Phares,  
 Whych was the sonne of Iuda,  
 Whych was the sonne of Iacob,  
 Whych was the sonne of Isaac,  
 Whych was the sonne of Abraham,  
 Whych was the sonne of Thare,  
 Whych was the sonne of Nachor,  
 Whych was the sonne of Saruch,  
 Whych was the sonne of Ragau,  
 Whych was the sonne of Phalech,  
 Whych was the sonne of Heber,  
 Whych was the sonne of Sale,  
 Whych was the sonne of Chaiman,  
 Whych was the sonne of Arphaxat,  
 Whych was the sonne of Sem,  
 Whych was the sonne of Noe,  
 Whych was the sonne of Lamech,  
 Whych was the sonne of Mathufala,  
 Whych was the sonne of Enoch,  
 Whych was the sonne of Iareth,  
 Whych was the sonne of Malalehel,  
 Whych was the sonne of Cainan,  
 Whych was the sonne of Enos,  
 Whych was the sonne of Seth,

Qui

Whych

Whych was the sonne of Adam,  
Whych was the sonne of God.

The. iiii. Chapter.

Qui fuit Adam,  
Qui fuit Dei.

CAPVT. III.

**I**ESUS full of the holy goost  
hpd come agayne fro Jor-  
dane, and was dryuen in  
sperte in the deserte forty  
dayes, and was tempted of the deuyl.  
And he hpd eate nothyng in those  
dayes, and whan they were synished,  
he hungred afterwarde. And þe deuyl  
sayde vnto hym: Yf thou be the sonne  
of God, commande thys stone that  
it be breade. And Iesus answered  
to hym: It is wyrtten: \* Man lyueth  
not by bread only, but by every word  
of God. And the teuill brought hym  
on a hygh mountayne, and shewed  
hym all þyngdomes of the earthes  
compassse, in the twynklynge of an  
eye, and sayde vnto hym: I wyl geue  
the all thys power, and the glory thre  
of: for they be geuen vnto me, and I  
geue the vnto whome I wyl. Yf thou  
therfore fallynge downe wylt wor-  
shyppe before me, they shal al be thyn.  
And Iesus answerynge, sayde vnto  
hym: It is wyrtten: \* Thou shalt wor-  
shyp thy LORDE God, and hym only  
shalt thou serue. And he brought hym  
to Jerusalem, and set hym vpon the  
pinnacle of the temple, and sayde vn-  
to hym: Yf thou art the sonne of God  
cast thyselfe downe. For it is wyrtte:  
\* He hath geuen hys angels charge  
of the, that they kepe þe, and that they  
shall beare the vp in [theys] handes,  
lest happely thou dash thy foote a-  
gainst a stone. And Iesus answerynge  
sayde vnto hym: It is sayde: \* Thou  
shalt not tempte thy LORDE God.

And

**I**ESVS autem plenus  
spiritu sancto, reuersus  
est a Iordane, & a-  
gebatur in spiritu in de-  
serto diebus quadraginta, & ten-  
tabatur a diabolo. Et nihil man-  
dauit in diebus illis, & consum-  
maris illis postea esurire. Dixit  
autē illi diabolus: Si filius Deles  
dic lapidi huic, ut panis fiat. Et  
respondit ad illū IESVS: Scriptū  
est: Quia nō in pane solo uiuit  
homo, sed in omni uerbo dei. Et  
duxit illum diabolus in montem  
excelsū, & ostendit illi omnia  
regna orbis terrarū in momento  
temporis, & ait illi: Tibi dabo  
potestatem hanc uniuersam & glo-  
riam illorum, quia mihi tradita  
sunt, & cui uolo do illa. Tu ergo  
prociens si adoraueris coram  
me, erunt tua omnia. Et respon-  
dens IESVS, dixit illi: Scriptum  
est: Dominum Deum tuum ado-  
rabis, & illi soli serues. Et duxit  
illū in Hierusalem, & statuit eum su-  
per pinnam templi, & dixit illi:  
Si filius deles, mitte te hic deorsū.  
Scriptum est enim: Quod angelis  
suis mandauit de te, ut cōseruent  
te, & quia in manibus tollent tes  
ne forte offendas ad lapidem  
pedem tuum. Et respondens  
IESVS, ait illi: Dictum est: non  
tentabis Dominum Deum tuum.  
Et

Matth. 4. 1  
Matth. 11. 1

Matth. 14. 1  
Matth. 17. 1

Matth. 1. 1

Matth. 6. 1  
Matth. 10. 1

Matth. 19. 1

Matth. 23. 1

Et consummata omni tentatioe,  
 diabolus recessit ab illo, usque ad  
 tempus Et regressus est IESVS  
 in uirtute spiritus in Galileam, &  
 fama exiit per uniuersam regio-  
 nem de illo. Et ipse docebat in  
 synagogis eorum, & magnifica-  
 batur ab omnibus. Et uenit Na-  
 zareth, ubi erat nutritus, & intra-  
 uit secundum consuetudinem suā  
 die sabbati in synagogam, & sur-  
 rexit legere. Et traditus est illi li-  
 ber Isaię prophete. Et ut reuol-  
 uit librum, inuenit locum, ubi  
 scriptum erat: Spiritus Domini  
 super me, propter quod unxit  
 me, euangelizare pauperibus mi-  
 sit me, sanare contritos corde,  
 predicare captiuis remissionem,  
 & cæcis uisum, dimittere contra-  
 ctos in remissionem, predicare  
 annum domini acceptum, & dis-  
 emtributionis. Et cum plicu-  
 isset librum, reddidit ministro, et  
 sedit: et omnium in synagoga o-  
 culi erant intendentes in eum.  
 Cœpit autē dicere ad illos: Quia  
 hodie impleta est hæc scriptura  
 in auribus uestris. Et omnes te-  
 stimonium illi dabant, & mirabā-  
 tur in uerbis gratiæ, quę proce-  
 debant de ore ipsius, & dicebāt:  
 Nonne hic est filius Ioseph? Et  
 ait illis: Vtiq; dicetis mihi hanc  
 similitudinem: Medice, cura te ip-  
 sum: quanta audimus facta in  
 Capernaum, fac & hic in patria  
 tua. Ait autem: Amen dico uobis  
 quia nemo propheta acceptus  
 est in patria sua. In ueritate dico  
 uobis

And all the temptation beyngc finish-  
 ed, the deuyl departed from hym for  
 a tyme. + And Iesus went forth in  
 to Galile by the power of the sprete,  
 and the fame of hym wente throuwe  
 out al the same region. And he taught  
 in there synagoges, and was magni-  
 fied of every man. + And he came to  
 Nazareth where he was no: pybed, &  
 he entred into the synagoge vpon the  
 sabbat as hys maner was, and he rose  
 to read. And the boke of the prophet  
 Esaye was taken him. And as he had  
 turned ouer the boke, he fande the  
 place, where it was wyrtten: + The  
 sprete of the LORD is vpon me,  
 wherfore he hath anoynted me, to pre-  
 ach glad tpdynge vnto þ poore: hath  
 he sente me, to heale the broken harted,  
 to prech deliuerance to the pre-  
 soners, and sþght vnto the blynde, to  
 set at liberte them that are abused, to  
 prech the acceptable ycar of þ LORD  
 &c, and the dape of rewarde. And  
 whan he had closed the the boke, he  
 toke it agayne vnto the ministre and  
 set hym downe: and the eyes of all  
 the that were in the synagoge, were  
 fastened vpon hym. And he beganne  
 to saie vnto the. Thys dape is thys  
 scrpyture fulfilled in poure eares.  
 + And euery man gaue hym wpt-  
 nesse, and wondered at the wordes  
 of grace whiche proceded out of hys  
 mouth, + and sayde: + Is not this the  
 sonne of Ioseph? And he sayde vnto  
 them: Ye shall in dede saie thys pro-  
 uerbe vnto me: Physician, heale the-  
 selfe. As greate thynges as we here  
 herde to be done in Capernaum do  
 also here in thy contry. Wrttly I say  
 vnto

Math. 4. b  
 Marc. 1. 9

Math. 11. 9  
 Marc. 6. 6

L. 1. 1. b

Cap. 1. b

Math. 11. 9  
 Marc. 6. 6

Job. 6. 9

Matth. 11. 8  
 Marc. 6. 8  
 Joh. 4. 8  
 Act. 13. 17  
 Jaco. 5. 6

Verely I say vnto you, that no prophete is accepte in hys contry. I saye vnto you for a truth: & Ther were many widowes in Iſrael in þe dayes of Elias, whan the heauen was shut the yere and syxe monethes, and whan ther was a great deth vpon al the earth: and to none of them was Elias sente, saue vnto a widow a widow in Sarepta of the Sidonians. And ther were many lepers in Iſrael in the tyme of Iſaieus the prophete and none of them was censed, saue

**D** Naaman the Syrian. And al they in þe synagoge, hearing it, were filled with wrath. And they rose and thrust hym out of the cytie, and led him vnto the toppre of the hill, whereon theyr cytie was buylt, that they myght cast hym down headynges. But he passynge, wente thowme the myddeste of them. + + And he came downe to Capernaum, a cytie of Galile, and taught there on the sabbates, & they were astonnyed at hys doctrine:

Matth. 4. 8  
 Marc. 1. 8  
 Joh. 2. 8

Matth. 7. 6  
 Luc. 1. 8  
 Act. 1. 6

for his preaching was with power. And in þe synagoge ther was a man hauynge a foule deuyl, and he cryed out wylde soude vopce, sayenge: Let me alone, what vnto vs and to the Iesu of Nazareth: Art thou come to detroupe vs? I knowe that thou arte the hely one of God. And Iesus rebuked hym, sayenge: holde thy peace, & go forth of hym. And whan the deuyl had thowen hym in the myddes, he wente out of hym, and hurt him not. And ther came a feare ouer thyl, & they spake to ech other sayeng: What thyng is this? for by authoryte and power vob he commaunce the foule spirites

vobis: Quia nemo propheta acceptus est in patria sua. In ueritate dico vobis: Multę viduę erant in diebus Elie in Iſrael, quando clauſum est cęlũ annis tribus & mensibus sex, cum facta eſſet ſames magna in omni terra: & ad nullam illarum miſus eſt Elias, niſi in Sarepta Sidonis ad mulierem viduam. Et multi leproſi erant in Iſrael ſub Eliſco propheta, & nemo eorum mundatus eſt, niſi Naaman Syrus.

Et repleti ſunt omnes in ſynagoga iſta, hæc audientes. Et ſurrexerunt, & eiecerunt illum extra ciuitatem, & duxerunt illum uſq; ad ſupercilium montis, ſuper quem ciuitas illorum erat ædificata: vt precipitarent eum. Ipſe autem tranſiens, per medium illorum ibat. Et deſcendit in Capernaum ciuitatem Galilee, ibique docebat illos ſabbatis, & ſtupēbant in doctrina eius, quia in poteſtate erat ſermo ipſius. Et in ſynagoga erat homo habens demonium immundum, & exclamauit uoce magna, dicēſ: Sine, quid nobis & tibi Ieſu Nazarene? Veniſti perdere nos? Scio te quia ſis ſanctus Dei. Et increpauit illum Ieſus, dicēſ: Obmuteſce, & exi ab eo. Et cū proieciſſet illum demonium in medium, exiit ab illo, niſi uelut illum nocuit. Et factus eſt pauor in omnibus, & colloquebantur ad inuicem, dicentes: Quod eſt hoc uerbum? quia in poteſtate & uirtute imperat immūdis ſpirites



spiritibus, & exeunt. Et dimig-  
batur fama de illo in omnem lo-  
cum regionis. Surgens autem  
IESVS de synagoga introiit  
in domum Simonis. Socrus au-  
tem Simonis tenebatur magnis  
febris, & rogauerunt illum  
pro ea. Et stans super illam im-  
petauit febris, & dimisit illam. Et  
continuo surgens ministrabat il-  
lis. Cum autem sol occidisset, ô-  
nes qui habebant infirmos va-  
riis languoribus, ducebant illos  
ad eum. At illo singulis manus  
imponens, curabat eos. Exi-  
bant autem ðemonia a multis  
clamantia & dicentia: Quia tu  
es filius Dei. Et increpans non  
sinebat ea loqui: quia sciebant  
ipsum esse Christum. Facta au-  
tem die egressus ibat in desertum  
locum: & turbæ requirebant eum,  
& ueneruntque ad ipsum, & de-  
sinebant illum, ne discederet ab  
eis. Quibus ille ait: Quia & aliis  
ciuitatibus oportet me euange-  
lizare regnum Dei, quia ideo  
missus sum. Et erat prædicans in  
synagogis Galilee.

## CAPVT. V.

**E** Actum est aut, cū tur-  
bæ irruerēt in eum, ut au-  
dirent uerbum Dei, &  
ipse stabat secus sta-  
gnum Genesareth. Et uidit duas  
naues stantes secus stagnum;  
piscatores autem descenderant,  
& lauabant retia. Ascendens aut  
in qu-

spretes, and they departe. And the  
fame of hym was noysed thorow e-  
uery place of the region. + + And  
Jesus trespunge out of the synagoge,  
he entered into the house of Simon.  
But Simons mother in lawe was  
taken wth great feuers, and they  
besought hym for her. And standynge  
ouer her, he commaunded the feuer,  
and it leste her. And the trespunge  
forthwpe mynyred vnto hym.

\* And whan the Sonne was gone  
downe, all they that had speke of di-  
uerse diseases, they brought them to  
hym. And he layeng [hys] handes vp  
pon eury one of the, he healed the

\* And the deuils wente out of ma-  
ny cypenge and sapenge: Thou arte  
the sonne of God. And he rebukynge  
them, suffered them not to speake:  
for they knewe hym to be Christie.

Whan it was become daye, he be-  
yng gone forth, went into a deserte  
place: and the people soughte hym,  
and came vnto hym, and helde hym  
lest he shulde go from them. Vnto  
whome he sayde: I myste preache  
the Gospell of the kyngdome vnto  
other cyties also: + for thereto am  
I sente. And he was preachynge in  
the synagoges of Galile.

## The .v. Chapter. +

**E** - came to passe whan þ  
people pressed vpon him,  
that they myght heare the  
woorde of God, and he  
stode by the lake of Genesareth.

And he sawe two shippes standynge  
by the lake: and the fyshers were  
gone downe and byd was [they]  
nettes. And he goynge vp into one

L. L. of

of the shippes, the whych was Simon, he prayed hym to thrust a lytle from the lande. And sytynge he taughte the people out of the lytle shippe. And as he leste speakynge, he sayd vnto Simon: Launch out into the depe, and let stypppe your nettes to make a draught. And Simon answerynge sayd vnto hym: Master, we labourynge al þe nyght haue caught nathynge, but vpon thy worde wylle we loose the nette.

And whan they had done that, they enclosed a great multitude of fshes. Theyr net bpd broke, & they made spynes to theyr fellows that were in þ other shippe & they shuld come & helpe them. And they came & fylled both the lytle shippes, insomuch that they sank nearehande. The whych whan Simon Peter saw, he fell downe at Iesus knyess, sayenge: Forso me LORD, for I am a synfull man. For he was astonnyed, and all they that were wth hym, at the draughte of the fshes that they toke: yf theyrse also were. James & Iohn, the chyldren of Zebede, which were Simons fellowes. And Iesus sayde vnto Simon: Ffear not, from hence forth shalt thou be catchynge of men. And the shippes beinge broughte to lande, & all theynges beinge lest, they followed him. And it fortunede as he was in one of the cyties, and beholde a man full of leprosy, and he seynge Iesus, and fallynge downe vpon hys face besought hym, sayenge: LORD, if thou wylle, thou canst cleanse me.

And he stretchynge out hys hande, touched

in vnam nauim, que erat Simonis, rogauit eum a terra reducere pusillum. Et sedens docebat de nauicula turbas. Ut cessauit autem loqui, dixit ad Simonem: Duc in altum, & laxate retis uestra in capturam. Et respondens Simon, dixit illi: Preceptor, per totam noctem laborantes nihil cepimus, in uerbo autem tuo laxabo rete. Et cum hoc fecissent, concluderunt piscium multitudinem copiosam. Rumpebatur autem rete eorum, & annuerunt sociis qui erant in alia naui, ut uenirent & adiuuarent eos. Et uenerunt, & impleuerunt ambas nauiculas, ita ut pene mergerentur. Quod cum uideret Simon Petrus, procidit ad genua IESU, dicens: Exi a me Domine, quia homo peccator sum. Stupor enim circumdederat eum, & omnes qui cum illo erant in captura piscium quam ceperant. Similiter autem Iacobum & Iohannem filios Zebedei qui erant socii Simonis. Et ait ad Simonem IESUS: Noli timere, ex hoc iam homines eris capiens. Et subductis ad terram nauibus, relictis omnibus secuti sunt eum. Et factum est cum esset in una ciuitatum, & ecce uir plenus lepra, & uidens IESUM, & proci dens in faciem suam, rogauit eum, dicens: Domine, si uis potes mundare. Et extendens manum,

tetigit

Matth. 4. 1

Matth. 8. 8  
Matth. 9. 10

## CAPVT. V.

tetigit eum, dicens: Volo, man-  
 dare. Et confestim lepra dis-  
 cessit ab illo. Et ipse præcepit  
 illi, ut nemini diceret: sed uade  
 ostende te sacerdoti, & offer  
 pro emundatione tua, sicut præ-  
 cepit Moses, in testimonium  
 illis. Perambulabat aut magis ser-  
 mo de illo, & conueniebant tur-  
 bæ multæ ut audirent, & curare-  
 tur ab infirmitatibus suis. Ipse  
 autem secedebat in desertum,  
 & orabat. Et factum est in una  
 dierum, & ipse sedebat docens,  
 et erant pharisæi sedentes & le-  
 gis doctores, qui uenerunt ex ôni  
 castello Galilee & Iudææ & He-  
 rusalem, & uirtus Dñi erat ad sa-  
 nandum eos. Et ecce uiri portan-  
 tes in lecto hominem, qui erat  
 paralyticus, & querebant eum  
 inferre, & ponere ante eum: &  
 non inuenientes qua parte illū  
 inferrent præ turba, ascenderūt  
 supra tectum, & per regulas sub-  
 miserunt eum cum lecto in me-  
 dium ante IESVM. Quorum si-  
 dem ut uidit, dixit: Homo, remit-  
 tuntur tibi peccata tua. Et corpe-  
 runt cogitare scribæ & pharisæi,  
 dicentes: Quis est hic qui loqui-  
 tur blasphemias? Quis potest di-  
 mittere peccata, nisi solus deus?  
 Ut cognouit autem IESVS  
 cogitationes eorum, respon-  
 dens, dixit ad illos: Quid co-  
 gitatis in cordibus uestris: Quid  
 est facilius dicere: Dimit-  
 tuntur tibi peccata, an dice-  
 re: Surge, & ambula? Ut au-  
 tem sciaris quia filius hominis  
 habet

touched hym, saynge: I wyll be clen-  
 sed. And immediatly the leprosy de-  
 parted from hym. And he commaunded  
 hym that he shulde tel it vnto nomā,  
 but go, shewe thyselfe vnto the pre-  
 stes, and offer for thy cleynspage as  
 Moses hath commaunded, for a  
 wytnesse vnto them. And the name  
 of hym wente farther abroad, & there  
 came much people that they myght  
 heare hym, and be healed of theyr  
 diseases, but he wente asyde into the  
 wyldernesse and prayed. 4. And  
 it befell vpon a daye and he sat tea-  
 chynge, and ther were Pharises and  
 doctours of the lawe sittyng, which  
 were come out of euerye towne of  
 Galile, and Jewry, and Ierusalem,  
 and the power of the LORD was  
 vpon hym, to heale them. And be-  
 holde certayne men byngynge in  
 a bed a man that had the palsey, and  
 they sought to bynge hym in, and to  
 laye before hym: and not fyndynge  
 whych waye they myght byng him  
 in for the people, they clymbed vp  
 vpon the rouches, & thorow the tyles  
 they let hym downe wth the bedde  
 in the myddes before Iesus. Whose  
 sayth as he layd se, he sayd: Man, thy  
 synnes are forgeuen the. And the scri-  
 bes & pharisees began to thynke, say-  
 unge: What is he that speaketh  
 blasphemy? Who can forgeue syn-  
 nes saue only God? But whā Iesus  
 knewe theyr thoughtes, he answe-  
 ryng sayd vnto them: What thynke  
 ye in your hartes? What is easer  
 to say: Thy synnes are forgeuen the,  
 or to saye: Rise vp & walke? But  
 ye may knowe that the sonne of ma-  
 n. hath

Luce. 1. 10

Math. 9. 1  
Mark. 2. 1Car. 44. 1  
amb. 44. 1Math. 9. 1  
Mark. 2. 1  
Luce. 1. 1

hath power in earth to forgive syn-  
ners. he sayd vnto the synke of the pal-  
syt: I saye vnto the: Arise, take vp  
thy bed, and go into thy house. And  
straight waye he ryfynge afore  
them all, take vp hys bedde where in  
he laye, and wente into hys house  
praysynge God. And they were all  
astonnyed, and praysed God, and  
were fylled wpth feare, sayenge:

**D** We haue sene maruaylous thynges  
to daye. + And after thys he wette  
forth, and he sawe a publicane by na-  
me Leui, spytyng at the reccate of  
custome, and he sayd vnto hym: fol-  
lowe me. And all thynges byynge  
leste, ryfynge, he followed hym. And  
Leui made hym a great feast in hys  
house, and ther was a great multy-  
tude of publicanes and other that  
were wpylly them at the table. And

marth. 9. 10  
marth. 1. 9  
Luc. 15. 2

they scribes and pharises inuimu-  
red, sayenge to hys disciples: + Why  
do ye eate and drynke wpylly p<sup>u</sup> publi-  
cans and synners? And Jesus an-  
swerynge sayde vnto them: They  
that be whole nede no physiciau, but  
they that be sycke. + for I am not come  
to call the ryghteous, but synners to  
repentaunce. + But they sayde vnto  
hym: Wherfore do the disciples of  
Jhon fast ofte, and praye: and the  
disciples of the pharisee iherowysse,  
but they do eate and drynke? Vnto  
whome he sayde: Can ye make the  
chyl dren of the wydegrome to fast,  
so longe as the wydegrome is wpylly  
them? But the daye that come, and  
whā the wydegrome shalbe take frō  
the thā that they fast in those dayes.  
And he sayde also a similitude vnto  
they: For

Luc. 11. 1

**E**  
marth. 9. 10  
marth. 1. 9

habet potestatem in terra di-  
tendi peccata, ait paralytico: Ti-  
bi dico: surge, tolle lectum tuum  
& uade in domum tuam. Et con-  
festim consurgens coram illis,  
tulit lectum in quo iacebat, & abi-  
uit in domum suam magnifi-  
cans Deum. Et stupor apprehen-  
dit omnes, & magnificabant De-  
um, & repleti sunt timore, dicen-  
tes: quia uidimus mirabilia ho-  
die. Et post hæc exiit, & uidit  
publicanū noīe Leui, sedentē ad  
telonū, & ait illi: Sequere me.  
Et relictis omnibus, surgens se-  
cutus est eum. Et fecit ei conui-  
uium magnum Leui in domo su-  
a, & erat turba multa publicano-  
rum & aliorum qui cum illis erāt  
discumbentes. Et murmurabant  
pharisei & scribæ eorū, dicen-  
tes ad discipulos eius: Quare est  
publicanis & peccatoribus mān-  
ducatis & bibitis? Et respōdens  
I E S V S, dixit ad illos: Non e-  
gent qui sani sunt medico, sed  
qui male habent. Non ueni uo-  
care iustos, sed peccatores ad  
pœnitentiam. At illi dixerunt ad  
eum? Quare discipuli iohannis  
ieiunant frequenter, & obsecra-  
tiones faciunt: similiter & pha-  
riseorū, tui autem edunt & bi-  
bunt? Quibus ipse ait: Nunquid  
potestis filios sponsi dum cum il-  
lis est sponsus, facere ieiunare?  
Venient autem dies, & cum abo-  
latus fuerit ab illis sponsus, tunc  
ieiunabunt in illis diebus. Dice-  
bat autē & similitudinē ad illos  
Quia

Quia nemo commissuram a uet-  
 stimento nouo immittit in uesti-  
 mentum uetus, alioqui & nouū  
 rumpit, & ueteri non conuenit  
 commissura a nouo. Et nemo mi-  
 tit unum nouum in utres uete-  
 res, alioquin rumpet unum no-  
 uum utres, & unum effundetur,  
 & utres peribunt: sed unum no-  
 uum in utres novos mittendum  
 est, & utraque conseruantur.  
 Et nemo bibens uetus, statim  
 uult nouum, dicit enim: uetus  
 melius est.

## CAPVT. VI.

**E** Actum est autē in sab-  
 bato secundo primo,  
 cum transiret per sara-  
 nellam discipuli co-  
 iuspicas, & manducabant con-  
 fricantes manibus. Quidam au-  
 tem phariseorum dicebant illis:  
 Quid facitis quod non licet in  
 sabbatis? Et respondens I E-  
 S V S ad eos, dixit: Nec hoc le-  
 gistis quod fecit Dauid, cum esu-  
 tisset ipse, & qui cum illo erant:  
 quomodo intrauit in domū Dei,  
 & panes propositionis sumpsit,  
 & manducauit, & dedit his qui  
 cum ipso erant, quos non lice-  
 bat manducare, nisi tantum sa-  
 cerdotibus? Et dicebat illis:  
 Quia dominus est filius homi-  
 nis etiā sabbati. Factum est autē  
 in alio sabbato, ut intraret in sy-  
 nagogam, & doceret. Et erat ibi  
 homo, & manus eius dextra co-  
 rat arida. Obseruabāt autē scrib-  
 & pharisei, si in sabbato curaret,  
 ut inue-

Domā putteth a pece of a uetio gar-  
 mente into an olde garment, for els  
 he breaketh both the new, and the  
 pece of the new agreeth not wpth  
 olde. And noman putteth new wyne  
 into olde bottels, or els shal the new  
 wyne burst the bottels, and it shall  
 runne out, and the bottels shall pe-  
 rish: but new wyne must be put in  
 new bottels, & they are both saured.  
 And noman dyspyng the olde, wyl  
 straight waie haue the new, for he  
 sayeth: The olde is better.

The. vi. chapter.

**A**nd it fortuneth vpon an af-  
 fter principall sabbat, whā  
 he wenee thosome & cozne  
 sette. hys disciples plucked  
 vp the eares of cozne, and byd eate  
 rubynge them wth thyr handes.  
 But some of the phariseys sayd vn-  
 to them: What do ye that is not law-  
 full on the sabbates? And Iesus an-  
 swerynge, sayd vnto them: Haue ye  
 not red it - thit Dauid dyd, whā he  
 was athygered, and they that were  
 wth hym: howe he entred into the  
 house of God, and toke the shewe-  
 breades and byd eat them, and gaue  
 vnto them & were wth hym, wherch  
 were not lawfull to eate, save only  
 to the prestes: And he sayd vnto thes  
 The sonne of man is lord also of  
 sabbat. + \* And it fortuneth vpon  
 another Sabbath daye that he en-  
 terred into the Synagoge and taught,  
 and ther was there a man, and hys  
 ryghte hand was wythtered. And & scrip-  
 bes & phariseys watched, whethe  
 he wold heale hym on the Sabbath, &  
 A. iii. they

Matth. 23. 2  
 Mark. 2. 2

Reg. 12. 2

Exod. 24. 2

Matth. 12. 2  
 Mark. 3. 2

they myght fynde wherof to accuse hym. But he knew theyr thoughtes, and sayd vnto the man that had the withered hande: Aryse, and stande in the myddes. And he cōsping stode vp. And Iesus sayd vnto them: I are at p<sup>r</sup>ou: Is it lawfull to do good vpon the Sabbath, or euill? to saue lyfe, or to destroye? And them all looked vpon rounde about, he sayd vnto the mā: Stretch out thyne hande. And he stretched it out, and hys hyde was restored. But they were fylled wyth madnesse, and spake vnto ech other what they myght do vnto Iesu. +

\* And it fortunied in those dayes, þ he mente vp in to a mountayne to praye, & he was abyding al nyght in the prayer to God. \* And whan it was waken daye, he call'd hys disciples, and he vpd chose twelue of the, whom he called Apostles: Simon, whome he surnamed Peter, and Andrew hys brother, James, and Iohn, Phillippe and Bartholomew, Mattheu, and Thomas, James þ sōne of Alpheus, and Simon whiche is called Zelotes, and Jude the sonne of James, and Judas Iscariot which was the traytoure. + And cōpyng some wyth them, he stode vpon a playne felde place, and the cōpany of hys disciples, and a great multitude of people from all Jewry and Jerusalem, and from the see coast, and from Tyre and Sidon, whych were come that they myght heare hym, & myght be healed of theyr diseases. And they that were vexed of vncleane spyrtes, were healed. And all the people sought to touche hym: for

inuenirent unde accusarent eū. Ipse uero sciebat cogitationes eorum, & ait homini qui habebat manū aridam: Surge, & sta in medium. Et surgens stetit. Ait autem ad illos IESVS: Interrogo uos: Silicet sabbatis benefacere, an male: animam saluam facere, an perdere? Et circumspiciens omnibus, dixit homini: Extende manum tuam. Et extendit, & restituta est manus eius. Ipse autem repleti sunt insipientia, & colloquebātur ad inuicē quid nā facerent IESV. Factum est autē, in illis diebus exiit in montē orare, & erat pernoctās in oratiōe dei. Et cū dies factus esset uocauit discipulos suos, & elegit duodecim ex ipsis, quos Apostolos nominauit: Simonem quem cognominauit Petrum, & Andream fratrem eius, Iacobum, & Ioannem, Philippum & Bartholomæum, Mattheum, & Thomam, Iacobum Alphai, & Simonem qui uocatur Zelotes, & Iudam Iacobi, & Iudam Iscariotem, qui fuit proditor. Et descendens cum illis, stetit in loco cāpestri, & turba discipulorum eius, & multitudo copiosa plebis ab omni Iudea, et Iherusalem, et maritima, et Tyri, et Sidonis, qui uenerant ut audirent eum, et sanarentur a lignoribus suis. Et qui uexabātur a spiritibus immundis, curabantur. Fit omnis turba quætebat eū tangere, quia

uirtus

uitus de illo exibat, & sanabat omnes. Et ipse eleuatis oculis in discipulos suos, dicebat: Beati pauperes, quia uestrum est regnū dei. Beati qui nunc esuritis, quia saturabimini. Beati qui nūc fletis, quia ridebitis. Beati eritis cum uos oderint homines, & cū separauerint uos, & exprobrauerint, & eiecrint nomen uestrum tanquam malum propter filium hominis. Gaudere in illa die & exultate, ecce enim merces uestra multa est in cælo. Secundum hæc enim faciebāt prophetis patres eorum. Veniunt enim uobis diuitibus, qui habetis consolationem uestram. Væ uobis qui saturati estis, quia esurietis. Væ uobis qui ridetis nunc, quia lugebitis & fluebitis. Væ cum benedixerint uobis omnes homines: secundū hæc enim faciebant pseudoprophetis patres eorum. Sed uobis dico, qui auditis: Diligite inimicos uestros, benefacite his qui uos oderunt, benedicite maledicentibus uobis, & orate pro calumniantibus uos. Et qui te percutit in maxillam unā, percutet & alteram. Et ab eo qui aufert tibi uellimētū, etiā tunicā noli prohibere. Omni autē petenti te tribue: & qui aufert quæ tua sūt, ne repetas. Et prout uultis ut faciat uobis homines, & uos facite illis similiter. Et si diligitis eos quos diligūt, quod uobis est gratiā nā & peccatores diligētes se diligūt. Et si benedixeritis his qui uobis benediciūt, quæ uobis est gratia

ther wrote power from hym, and he healed them all. \* And he hys eyes & lyfted vpon hys disciples. sayd: Blessed are ye poore, for yowres is the kyngdome of God. Blessed are ye that now hunger, for ye shalbe satisfied. Blessed are ye that wepe now, for ye shall laugh. Blessed shall ye be whā men shal hate you, & whan they shall separate you and reuile you, & cast awaye your name as euell, for the samme of mans sake. Reioyce ye than and be glad, for lo, your reward is plenteous in heauen. + And thys wyse dyd theyr fathers vnto the prophets. \* Neuertheles wo vnto you syth. whychē haue your consolation [here.] Wo vnto you þe be ful, for ye shall hunger. Wo vnto you þe laughe now, for ye shall weyre and wepe. Wo vnto you whan all men blesse you: for thys wyse dyd theyr fathers vnto the false prophetes. But I sape vnto you that heare: Love your enemyes, do well vnto them that hate you. blesse them that curse you, and praye for them that wrongfully trouble you. And who so smyteth the one the one cheke, offer hym the other also. \* And of hym that taketh awaye thy garment, forgyd not the coate also. And vnto every one that nreth of the. geue: a he þe taketh away þe thynges that thynke be, are hym the not a gaine. \* And as ye wyl that men do vnto you, do ye so vnto them lyke wyse. + And yf ye loue them þe loue you, what thanke haue ye for synners loue theyr louers also. And yf ye shall do good vnto them that do you good, what thanke haue ye for

Mat. 5. 12

Iacob. 4. 9

Mat. 5. 10

Mat. 5. 11

Mat. 5. 12

L. Aut. syn.

synners do that also. And yf ye lende vnto them, of whome ye hope to receaue agayn, what thanke haue ye for synners lende vnto synners & they may receaue somuch agayne. Heur thelesse loue ye poure enemyes, do well and lende, hoppnge nothng agayne for it, and your reward shall be greate, and ye shall be the chyldren of the moost hyghest: for he is kynde vpon the vnthāful and euill. + \* We ye therefore mercyfull, as your father also is mercyfull. + Judge not, and ye shall not be iudged: cōdemne not, and ye shall not be condemned. Forgeue, and ye shall be forgeuen. \* Beue, and you shall be geuen. A good measure, & pressed down, and shaken together, and ouerflowynge shall they geue in your bosome.

\* For with the same measure that ye shall meete shall it be measured you agayne. \* And he sayde a similitude vnto the: Can the blinde leade the blinde? do not they both fall in dyck? \* The discipell is not aboue the master: but euery one shall be perfect, yf he be as his master.

\* But whyspyst thou a moat in thy brothers eye, and cōsyderest not the beame that is in thyn owne eye? Why how cāst thou say vnto thy brother. Brother, let alone, I shall caste the moate out of thine eye, and thou thy selfe spyst not a beame in thyn owne eye? Thou hypocrite, cast out fyrst the beame oute of thyn owne eye, and then shalt thou se to pul out the moate out of thy brothers eye. +

\* For as it is no good tre that bytyngeth forth euill scutes, nother is it

est gratia? siquidem et peccatores hoc faciūt. Et si mutuum deritis his a quibus speratis recipere, quæ gratia est vobis? nā peccatores peccatoribus sōneantur, vt recipiant æqualia. Veruntamen diligite inimicos vestros, benefacite & mutuum date, nihil inde sperantes, & eritis filii altissimi: quia ipse benignus est super ingratos & malos. Estote ergo misericordes, sicut & pater uester misericors est. Nolite iudicare, & non iudicabimini, nolite condemnare, & non condemnabimini. Dimitte, et dimittemini. Date, & dabitur vobis. Mensuram bonam & conseruatam, & coagitatam, & superfluentem dabunt in sinu uestro. Eadem quippe mensura qua mensi fueritis, remeietur vobis. Dicebar autem illis & similitudinem: Nunquid potest cæcus cæcum ducere? nonne ambo in foueam cadunt? Non est discipulus super magistrum: im: perfectus autem omnis erit, si sit sicut magister eius. Quid autem uidēs festucā in oculo fratris tui, trabem autē quæ in oculo tuo est, non cōsideras? Aut quomodo potes dicere fratri tuo: Frater, sine, ciliā festucā de oculo tuo, ipse in oculo tuo trabem non uidēs? Hypocrita euice primum trabē de oculo tuo, & tunc perspicies, ut educaas festucā de oculo fratris tui. Non est enim arbor bona, quæ faciat fructus malos, nec

arbor



arbor mala faciens fructum bonum. Vnaquodque enim arbor de fructu suo cognoscitur. Neque enim de spinis colligunt ficus, neque de rubo uindemiunt uiam. Bonus homo de bono thesauro cordis sui profert bonum, malus homo de malo thesauro profert malum. Ex abundantia cordis os loquitur. Quid autem uocatis me Domine Domine, & non facitis quae dico? Omnis qui uenit ad me, & audit sermones meos, & facit eos, ostendam uobis cui similis sit: Similis est homini aedificanti domum, qui fodit in altum, & posuit fundamentum supra petram: inundatione autem facta, illisum est flumen domui illi, & non potuit eam mouere, fundata enim erat supra petram. Qui autem audit & non facit, similis est homini aedificanti domum suam super terram sine fundamentis, in quam illisus est fluuius, & continuo cecidit, & facta est ruina domus illius magna.

## CAPVT VII.

**C**um autem impleisset omnia uerba sua in aures plebis, intrauit Capernaum. Centurionis autem cuiusdam seruus male habens erat moriturus, qui illi erat preciosus. Et cum audisset de Iesu, misit ad eum seniores Iudeorum, rogans eum ut ueniret & saluaret seruum eius. At illi cum uenisset ad

Ie.

an euell tre that byngeth forth good frute. Every tre is knowne by hys frute. For [men] gather not figges of thornes, nother do they gather a grape of the bush. A good man out of the good treasure of hys harte byngeth forth þe whych is good, & an euell man out of the euell treasure byngeth forth euell: & for of the abundance of the harte doth the mouth speake. But why call ye me LORD LORD, and do not those thynges that I saie? Who so euer cometh vnto me, and heareth my wordes, & doth them, I shall shewe you whom he is lyke: he is lyke vnto a man buyldynge a house, whych tygged depe, and layed the fundacy vpon a rocke but the water beyng eysen. & floude bet vpon that house, and it could not moue it, for it was buylded vpon a rocke. But who so heareth and doth [them] not, he is lyke vnto a man buyldynge hys house vpon a grounde wythout fundacions agaynste the whych the floude bet, and it fell anon, and the fall of that house became great.

Matth. 23

Matth. 23

Matth. 23

Matth. 23

Matth. 23

Matth. 23

Matth. 23

## The. vii. Chapter.

**W**hen he had ended all hys wordes in the peoples eares, he entred into Capernaum. And a certayne Centurions seruaunte, whome he loued, beyng speke was dyenge. And when he herde of Iesu, he sent vnto hym the elders of the Jewes, prayenge hym þe he wold come & saue hys seruaunt. But when they were come to Iesu

Matth. 23  
John 4. 8



**Secundo** laque. Et: resedit qui erat mortuus, & cepit loqui. Et dixit illum matri suae. Accepit autem omnes timor, & magnificabant Deum, dicentes: Quia propheta magnus surrexit in nobis, & quia Deus uisitauit plebem suam. Et exiit hic sermo in uniuersam Iudaeam de eo, & omnem circa regionem. Et nunciauerunt Ioanni discipuli eius de omnibus his. Et conuocauit duos de discipulis suis Ioannes, & misit ad IESVM, dicens: Tu es qui uenturus es? an alium expectamus? Cum autem uenissent ad eum uiri, dixerunt: Ioannes Baptista misit nos ad te, dicens: Tu es qui uenturus es? an alium expectamus? In ipsa autem hora curauit multos a languoribus suis, & plagis, & spiritibus malis, & caecis multis donauit usum. Et respondens, dixit illis: Euntes annunciate Ioanni quae audistis & uidistis, quia caeci uident, claudi ambulant, leprosi mundantur, surdi audiunt, mortui resurgunt, pauperes euangelizantur: & beatus est quicumque non fuerit scandalizatus in me. Et cum discessissent nuntii Ioannis, cepit de Ioanne dicere ad turbas: Quid existis in desertum uidere? arundinem uento agitatam? Sed quid existis uidere? hominem mollibus uestimentis indutum. Ecce qui in ueste preciosa sunt & deliciis, in domibus regum sunt. Sed quid existis uidere? propheta

unto the, **Acft.** \* And the dead ſat  
up, and began to ſpeake. And he toke  
hym to hys mother. And ther came  
a feare vpon them all, and they mag-  
niſſed God, ſayenge: \* A great pro-  
phete is raiſyn vp amonge vs, & God  
hath viſited hys people. + And  
thys ſapenge of hym wente thorow  
all Jewry, and all the region there a-  
boute. And the diſciples of Ihon ſhe-  
wed vnto hym of all theſe thynges.  
\* And Ihon called to hym two of his  
diſciples, and ſente them vnto Je-  
ſus, ſapenge: Arte thou he whych art  
to come? or ſhall we loke for ano-  
ther? But whan the men were come  
vnto hym, they ſayde: Ihon the bap-  
tiſt ſente vs vnto the, ſapenge: Arte  
thou he that ſhall come? or ſhall we  
loke for another? And in the ſame  
houre healed he many of theyr ſeche-  
neſſes, and plagues, and wryched ſpre-  
tes, & he gaue ſpygh: to many blynde.  
And he answerynge ſayd vnto them  
Ye gopnge ſhewe Ihu what ye haue  
herde and ſene, that the blynde ſe,  
the halte go, the leproſies are cleaſed,  
the deafe heare, the dead aryſe, the  
Goſpell is preached vnto the poore:  
and bleſſed is he whych is not offe-  
ded at me. \* And whan the meſſen-  
gers of Ihon were departed, he be-  
gan to ſape vnto the people of Iheruſa-  
lem What are ye gone forth in the wyl-  
derneſſe to ſe? A reede ſhaken wryth  
wynde? But what are ye gone forth  
for to ſe? A man clothed wryth ſofte  
caymente? Wholde they that are in  
precious caymente, and pleaſures,  
are in kyngeſ houſes. But what are  
ye gone forth for to ſe? a prophete?

**Ice**

Mat. 1. 2.  
Mar. 1. 2.

Yee I saye vnto you, and more than  
a prophete. This is he of whome it  
is written: Beholde I sende myne  
angell before thy face, whiche shall  
prepare thy waye before the. For I  
saye vnto you: A greater prophete  
than Jhon the baptiste, is ther not  
amonge wormens chyldren: but he þ  
is lesser in the kyngdome of God, is  
greater than he. And all the people  
hearynge it, & the publicanes iusti-  
fyed God, beynge baptysed wyth the  
baptisme of Jhon. But the Pharisees  
and the lawyers despyed the counsell  
of God agaynst themselves, not be-  
ynge baptysed of hym. But the Lord  
sayd: Where vnto shall I saye  
the men of this generation to be  
lyke? and whom are they lyke? They  
are lyke chyldren spetyng in þ mar-  
ket. speaking to ech other, & sayeng:  
We haue pyped vnto you, & ye haue  
not belyfed: We haue mourned, and  
ye wepte not. For Jhon the baptiste  
came nother eating bread nor dryn-  
kyng wyne, and ye saye: He hath þ  
deuill. The sonne of man is come  
eatyng and drynkyng, and ye saye:  
Behold, a gluttonous man, & wyne  
bybber, a scende of publicans & syn-  
ners. And wysdome is iustified of  
all this chyldren. And one of the  
Pharisees despyed hym, that he wold  
eate wyth hym. And he byng gone  
in to the Pharisees house, sat downe  
at meate. And beholde ther was a wo-  
man in the cite whiche was a syn-  
ner, as she knewe that Iesus sat at  
meate in the Pharisees house, she  
brought an alabastrer boxe of opnte-  
ment, and standyng behynde by

Mat. 11. 2.  
Mar. 11. 2.

Mat. 23. 2.  
Mar. 12. 2.

Mat. 23. 2.  
Mar. 12. 2.

tam. Verq dico vobis; & plures  
prophetas. Hic est de quo scrip-  
tum est: Ecce mitto angelum  
meum ante faciem tuam, qui pra-  
parabit viam tuam ante te. Di-  
co enim vobis: Maior inter ho-  
minum propheta Ioannes  
baptista nemo est: qui autem mi-  
nor est in regno dei, maior est  
illo. Et omnis populus audiens  
& publicani iustificauerunt deum,  
baptizati baptismo Ioannis. Pha-  
risaei autem & legisperiti consi-  
lium dei spreuerunt in semetipso,  
non baptizati ab eo. Ait autem  
dominus: Cui ergo similes dicam  
homines generationis huius, &  
cui similes sunt? Similes sunt pu-  
eris sedentibus in foro, & loquen-  
tibus ad inuicem, & dicentibus:  
Cantauimus vobis tibis, & non  
saltastis: lamentauimus, & non  
plorastis. Venit autem Ioannes  
Baptista, neque manducans panem,  
neque bibens vinum, & dicitis: De-  
monium habet. Venit filius ho-  
minis manducans & bibens, &  
dicitis: Ecce homo deuorator,  
& bibens vinum, amicus publi-  
canorum & peccatorum. Et iusti-  
ficata est sapientia ab omnibus  
filiis suis. Rogabat autem illum  
quidam de phariseis ut mandu-  
caret cum illo. Et ingressus do-  
mum pharisei discubuit. Et ecce  
mulier quae erat in ciuitate pec-  
catrix, ut cognouit quod Iesus ae-  
cubuit in domo pharisei, attulit  
alabastrum unguenti, & stans retro  
secus

secus pedes eius, lachrymis coe-  
pit rigare pedes eius, & capillis  
capitis sui tergebat, & osculaba-  
tur pedes eius, & unguento un-  
gebat. Videns autem phariseus  
qui uocauerat eum, ait intra se,  
dicens: Hic si esset propheta, sci-  
ret utique quæ & qualis mulier  
est, quæ tangit eum: quia pecca-  
trix est. Et respondens IESVS  
dixit ad illum: Simon, habeo tu-  
bi aliquid dicere. At ille ait: Ma-  
gister dic. Duo debitores erant  
cuidam forneratori, unus autem  
debebat denarios quingentos,  
& alius quinquaginta. Non ha-  
bentibus uero illis unde redde-  
rent, donauit utrisque. Quis er-  
go eum plus diligit? Et respon-  
dens Simon, dixit: Aestimo quia  
is cui plus donauit. At ille dixit:  
Recte iudicasti. Et conuersus ad  
mulierem, dixit Simoni: Vides hanc  
mulierem? Intraui in domum tu-  
am, aquam pedibus meis non  
dedisti, hæc autem lachrymis ri-  
gauit pedes meos, & capillis  
suis terxit. Osculum mihi non de-  
disti, hæc autem ex quo intraui,  
non cessauit osculari pedes me-  
os. Oleo caput meum non unxi-  
sti, hæc autem unguento unxit pe-  
des meos. Propter quod dico  
tibi: Remittuntur ei peccata  
multa, quoniam dilexit multum.  
Cui autem minus dimittitur,  
minus diligit. Dixit autem  
ad illam: Remittuntur tibi  
peccata. Et coeperunt qui simul

accum-

bys fete. she beganne to wette hyz  
fete wyth teares, and wyth the hee-  
res of hyz heade to drye them, and  
kysed hyz fete, and anoynted them  
wyth oynmente. \* The Pharise  
that hadde bydden hym seynge it, he  
spake wythin hymselfe, and sayde:  
Yf thys were a prophete, he shulde  
surely knowe who and what womā  
thys is, wyth whiche he toucheth hym. for she  
is a synner. And Iesus answerynge  
sayd vnto hym: Simon I haue som-  
what to saye vnto the. Wilt he sayde:  
Mayster saye on. A certayne ten-  
der hadde two debtors, the one dyd  
owe [hym] fyue hundred pens, and  
the other ffty. But they not ha-  
uynge wherewith to geue agayne,  
he forgauē vnto both. Who wyl  
therfore loue hym moost? And Si-  
mon answerynge, sayde: I sup-  
pose that he whom he forgauē moost.  
But he sayde: Thou hast iudged  
ryghte. And beynge turned to the  
woman, he sayde vnto Simon:  
Seyste thou thys woman? I entred  
into thy house, and thou gaueste  
my fete no water: but she hath wet-  
ted my fete wyth teares, and dryed  
them wyth hyz heeres. Thou haste  
geuen me no kysse: but she sence  
she came in creased not to kysse my  
fete. Thou hast not anoynted my  
heade wyth oyle: but she hath anoynt-  
ed my fete wyth oynmente. Wher-  
fore I saye vnto the: Many synners  
are forgeuen her, for she loued much.  
But whome soeuer is lesse so: geue,  
[the same] loueth lesse. And he sayd  
vnto her: Thy synnes are forgeuen  
the. And they that sat wth hym at tord

dr, iiii

began to saye wythin themselves :  
Who is this that forgiveth synnes  
also? And he sayd unto the woman:  
Thy faith hath made the safe : Go  
thy waye in peace. †

The viii. Chapter.

**A**nd it fortuned afterward,  
that he wente thorow cy-  
ties & townes, preachinge  
and shewynge the kyng-  
dome of God, and the twelwe wyth  
hym, & some womē, whych were  
cured of wyched spytes and disca-  
ses: \* Mary that was called Mag-  
dalene, out of the whych he cast seue  
deuils, and Joanna the wyfe of Chu-  
sa Herodes serwarde, and Susanna,  
and many other whych ministered  
vnto hym of theyr substaunce.

† \* When muche people came to-  
gether, and hailed vnto hym from  
the cyties, he spake by a similitude :  
Then wente oute he that soweth to  
sowe hys seede: and whyle he soweth,  
some fel by the way syde. and it was  
trodde, and the byrdes of the ayre byd  
eate it. And some fell vpon a stonē,  
and it beyng growen vp, wythered:  
for it had no moystnesse. And some  
fell amonge thornes, and the thornes  
beyng growen vp wyth it, choked  
it. And some fel vpon good grounde,  
and it beyng growen vp, gaue fruite  
an hundred fold. He sayenge thys,

Wherof: Who so hath eares to heare  
let hym heare. \* And hys disciples  
asked him, what similitude this were  
To whome he sayd: Vnto pou it is  
geuen to knowe the mystery of the  
kingdome of God, but vnto othere  
in parables, that they sepyng se not  
and

accumbabant, dicere intra se  
Quis est hic, qui etiam peccata  
dimittit? Dixit autem ad mulie-  
rem: Fides tua te saluam fecit;  
vade in pace.

CAPVT VIII.

**E**T factū est deinceps,  
& ipse iter faciebat  
per ciuitates & castel-  
la, prædicās & euāge-  
lizās regnū Dei, & duodecim cū  
illo, & mulieres aliquæ, quæ erāt  
curatæ a spiritibus malignis &  
infirmis: Maria, quæ uoca-  
batur Magdalene, de qua septē  
dæmonia eiecerat, & Iohāna ux-  
or Chuse procuratoris Hero-  
dis, & Susanna, & aliæ multæ,  
quæ ministrabant ei de facultatibus suis. Cum autē multitudo plu-  
rima conueniret & de ciuitatibus  
properarent ad eum, dixit  
per similitudinem: Exiit qui se-  
minat seminare semen suum: &  
dum seminat, aliud cecidit lecus  
uiam, & conculcatum est, & uo-  
lucres cœli comederūt illud. Et  
aliud cecidit supra petrā, & na-  
tum trux, quia non habebat hu-  
more. Et aliud cecidit inter spi-  
nas, & simul exorta spinæ suffo-  
cauerunt illud. Fit aliud cecidit  
in terram bonam, & ortum fecit  
fructum centuplum. Hæc dicēs,  
clamabat: Qui habet aures au-  
diendi audiat. Interrogabant au-  
tem eum discipuli eius, quæ es-  
set hæc parabola. Quibus ipse  
dixit: Vobis datum est nosse my-  
steriū regni Dei, cæteris autē in  
parabolis, ut uideres nō uideretis,  
& nō

Mat. 23. 2

Luc. 24. 1

Mat. 13. 2  
Luc. 11. 4

Mat. 23. 2  
Luc. 11. 4

Mat. 6. 6

## CAPVT. VIII.

EOLIT.

& audientes non intelligant. Est autem hæc parabola: Semē est uerbum Dei. Qui autem secus uiam, hi sunt qui audiunt, de inde uenit diabolus, & tollit uerbum de corde eorum, ne credentes salui fiant. Nam qui super petram, qui cum audierint, cum gaudio suscipiunt uerbum, & hi radices non habent, quia ad tempus credunt, & in temptationis recedunt. Quod autem in spinis cecidit, hi sunt qui audierunt, & a sollicitudinibus & diuitiis & uoluptatibus uitæ euntes suffocantur, & non referunt fructum. Quod autē in bonam terram, hi sunt qui in corde bono & optimo audientes uerbū, retinent, & fructum afferant in patientia. Nemo autem lucernā accendens, operit eam uase, aut subtus lectum ponit, sed supra candelabrum ponit, ut intrantes uideant lumen. Non est enim occultum, quod non manifestetur: neque absconditum quod non cognoscatur, & in palam ueniat. Videte ergo quid audiatis. Qui enim habet, dabitur illi: & qui cumque non habet, etiam quod putat se habere, auferetur ab illo. Venerunt autem ad illum mater et fratres eius, & non poterant adire eum propter turbam. Et nuntiatum est illi: Mater tua et fratres tui stant foris, uolentes te uidere. Qui respondens, dixit ad eos: Mater mea et fratres mei hi sunt, qui uerbum Dei audiunt & faciunt. Factum est autem

and hearynge do not vnderstande. But this is þ parable: The sēd is þ word of god. But they þ [are] by þ way syde are they þ hear, afterwarde cometh the deuyl, & taketh awaye þ worde out of they hart, lest they beleuynge be sauēd. But they vpon þ stone [are they,] wherch whan they haue herde, they receaue the worde wþhoute rote, and they haue no rootes, because they beleue for a tyme, and in tyme of temptation, they go backe. But it that sel amonge thornes, are they that haue herde, & they goynge are chaked of the cares and ryches, and pleasures of this lyfe, & byynge no frute. But it that fell in the good grounde, are they that in a good and best harte hearynge the worde kepe it, and byynge forth frute in patience. + + Noman lygh:ynge a candle, couereth it wþh a vessell, or putteth it vnder a table, but setteth it vpon a candelsticke, that the comers in maye se lyght. + + For ther is nothyng hpyd that shal not be manifest: nother secreete, that shal not be knowen and come openly. ¶ The hede therfore what ye heare. + + For who so hath, vnto hym shalbe geue: and who so hath not, that also that he thynketh to haue, shalbe takē fro hym. ¶ Ther came vnto hym his mother & brethre, & coude not come to him for þ people. And it was shewed hym: Thy mother and thy brethren stande without, implynge to se the. Wherch answerynge sayd vnto them: My mother and my brethren are these, whych heare the worde, and do it. + + And it fortunēd on one

Math. 13.  
Mark. 4.  
Luc. 11.

Math. 13.  
Mark. 4.

Math. 13.  
and 14.  
Mark. 4.  
Luc. 12.

¶

Math. 13.  
Mark. 4.

of

of the dayes, that he and hys disci-  
ples went vp into a lytle shippe, and  
he sayd vnto them: Let vs go ouer  
the lake. And they wente vp. And as  
they sayled, he slepte, and ther came  
downe a storme of wynde in þe lake,  
and they were spyled w<sup>th</sup> water,  
and were in jeopardy. And they co-  
mynge neare, waked hym vp, sayyng:  
Master we perishe. But he rysyng  
vp rebuked the wynde and the tem-  
pest of water, and it ceased, and it  
became calme. But he sayd vnto the:  
Where is your fapth? The whyche  
beynge astrayed maruailed, sayenge  
to ech to other: What trowe ye thys  
he, for he commaundeth the wyndes  
and the see, and they obey hym? +

marc. 2. 3  
marc. 5. 1

And they sayled vnto the region of  
the Gerasenites, whych is ouer a-  
gainst Galile. And whan he was  
gone out of the shippe vpo the lade,  
ther met hym a man, whyche had a  
bruell longe tyme, and was not clo-  
thed w<sup>th</sup> any rayment, nother ta-  
tyed he in a house, but in graues.

The same whan he sawe Iesus, he  
fell downe before hym, and cryenge  
out w<sup>th</sup> loude voyce, sayd: What  
is it vnto me and the thou Iesu sone  
of the moost hygher? I beseeke the  
tormente me not. For he comma-  
nded the foule sperte, that he shuld go  
out of the mā. For he had catch hym  
many tymes, and he was bounde  
w<sup>th</sup> cheynes, and was kepte w<sup>th</sup>  
sceleris: and the bondes bring burst  
in sunder, he was dyscuen in the de-  
serte. And Iesus axed hym, sayenge:  
What is thy name? But he sayd Le-  
gio, for ther were many deuils en-  
tered

tem in uia dierum, & ipse ascen-  
dit in nauiculam & discipuli e-  
ius, & ait ad illos: Transite trans  
stagnum. Et ascendunt.  
Et nauigantibus illis, obdormi-  
uit, & descendit procella uēti in  
stagnum & cōplebātur, & periclitā-  
bātur. Accedētes autē suscitauerunt  
eum, dicentes: Præceptor,  
perimus. At ille surgens, incre-  
pauit uentum et tempestatem  
aquæ. & cessauit, & facta est trā-  
quillitas. Dixit autem illis: Vbi  
est fides uestra? Qui timentes  
mirati sunt, ad inuicem dicen-  
tes: Quis putas hic est, quia uen-  
tis & mari imperat, & obediunt  
ei. Et nauigauerūt ad regionem  
Gerasenorum, quæ est cōtra Ga-  
lilæam. Et cum de nauī egressus  
esset ad terram, occurrit illi uir  
quidam, qui habebat dæmonium  
iam temporibus multis, & uesti-  
mento non induebatur, neque  
in domo manebat, sed in monu-  
menti. Is cum uidisset IESVM,  
procidit ante illum, & exclā-  
mans uoce magna, dixit: Quid  
mihi & tibi est IESU fili Da-  
uid altissimi? obsecro te ne me tor-  
queas. Præcipiebat enim spiri-  
tui immundo, ut exiret ab homi-  
ne. Multis enim temporibus  
arripiebat illum, & uinciebat  
catenis, & compedibus custo-  
ditus, & ruptis uinculis ageba-  
tur a dæmonio in deserto. In-  
terrogauit autem illum IESVS  
dicens: Quod est tibi nomen?  
At ille dixit: Legio, quia intra-  
uerunt dæmonia multa in eum.  
Et ro-



## CAPVT. VIII.

Folij.

Et rogauerunt illum, ne imperaret illum, ut in abyssum irent. Erat autem ibi grex porcorum multorum pascens in monte, & rogabant eum ut permitteret eis in illos ingredi: & permisit illis. Exierunt ergo demonia ab homine & intrauerunt in porcos, & impetu abiit grex per precipitia in stagnum, & suffocatus est. Quod ut uiderunt factum qui pascebant, fugerunt in ciuitatem & in uillas. Exierunt autem uidere quod factum est, & uenerunt ad IESVM: & inuenerunt hominem sedentem a quo demonia exierant, uestitum ac sana mente ad pedes eius, & timuerant. Nuntiauerunt autem illis & qui uiderant, quomodo sanus factus fuisset a legione. Et rogauerunt illum omnis multitudo regionis Gerasenorum, ut discederet ab ipsis: quia magno timore tenebantur. Ipse autem ascendens nauim, reuersus est. Et rogauit illum uir a quo demonia exierant, ut cum eo esset: Dimisit autem eum IESVS, dicens: Redi in domum tuam, & narra quanta tibi fecit Deus. Et abiit per uniuersam ciuitatem, predicans quanta illi fecisset IESVS. Factum est autem, cum redisset IESVS, excepit illum turba: erant autem omnes expectantes eum. Et ecce uenit uir cui nomen Iairus, & ipse

tered into hym. And they prayed hym that he wolde not commaunde them that they shulde go into the depe.

• But there was there a herd of many swyne, feeding in the mountayne, and they prayed hym, that he wolde permytte them to entre into them, and he gaue them leue. Then departed the deuils out of the man, & entered into the swyne, and with a rush wente the herde headlonges into the lake, and was drowned. The whyche when they that fedde them sawe to be done, they fled and shewed it into the cite and in villages. And they wente out to se what was done, and came to Iesus: and they saide the man out of whom the deuils were departed. Spying clothed at his feet, and in his right mynde and they feared. And they that had seene it tolde also how he was made whole of the Legion. And all the multitude of the contrie of the Gerasenites besoughte hym, that he wolde departe from them: for they were taken with great feare. • And he goinge vp into the shippe, turned agayne. And the man out of whome the deuils were departed prayed him, that he myght be with hym. But Iesus lesse hym, sayinge: Go agayne into thy house, and shewe how great thynges God hath done vnto the. And he wente thorow the whole cite, preachinge how great thynges Iesus had done vnto hym. • And it fortuned, when Iesus came agayne, the people receaued him: for they awaited for hym. And behold, there was a man whose name was Iairus, and

Math. 9. 1  
Mark. 5. 1

C

Math. 9. 1  
Mark. 5. 1

Math. 9. 1  
Mark. 5. 1

Math. 9. 1  
Mark. 5. 1

he was a pryncce of the synagoge, & [the same] fell at Iesus fete, prayeng hym that he wolde entre into hys house for he had an only daughter nearehande twelwe yere of age and she laye adpyrge. And it fortuned as he wente, that he was thronged of the people. And a womā that had a bloudye pssue twelwe yeres, whych had spent all hys substaunce vpon phisicians, nother coulde she be healed of ony man: came behynd, and touched the hemme of hys garmente, and straight waie it ached the pssur of hys bloude. And Iesus sayd: Who is it that touched me? And whan euery mā denyed it, vnd Peter and the y that were with him saye: Master, the people thronge y and trouble the, & sayest thou: Who touched me? And Iesus sayd: Some bodye hath touched me, for I perceiue a power to be gone fro me. And the womā seynge that she was not hys, she came tremblinge & fell downe at hys fete, and stemed before al the people, for what cause she touched hym, and how she was continently healed. But he sayd vnto her: Doughter thy fapth hath made the whole, go thy waie in peace.

Mark. 9. c  
Lucas. 9. d

As he was yet speakyng, there came one sed the pryncce of the Synagoge, sayenge vnto hym: Thy doughter is dead, trouble hym not. But that worde heynge herde, Iesus answered vnto the father of the damsel: Feare not, beleue only, and she shal be safe. And whan he came to the house, he suffered not ony mā to entre with him, save Peter, & James, and

iple princeps synagoge erat, & cecidit ad pedes I E S V, rogans eum, ut intraret in domum eius, quia unica filia erat ei fere annum duodecim, & huc moriebatur. Et contigit dum iret, a turbis comprimebatur. Et mulier quædam erat in fluxu sanguinis ab annis duodecim, quæ in medicos erogauerat omnem substantiam suam, nec ab ullo potuit curari: accessit retro, & tetigit simbram uestimenti eius, & confestim stetit fluxus sanguinis eius. Et ait I E S V S: Quis est qui me tetigit? Negantibus aut omnibus, dixit Petrus, & qui cum illo erant: Præceptor, turbæ te comprimunt & affligunt, & dicis: Quis me tetigit? Et dixit I E S V S: Tetigit me aliquis: nam & ego noui uirtutem de me exisse. Videns autem mulier quia non latuit, tremens uenit & procidit ante pedes eius, & ob quæ causam tetigerit eum, indicauit coram omni populo, & quem admodum confestim sanata sit. At ipse dixit ei: Filia, fides tua te saluam fecit, uade in pace. Adhuc illo loquente, uenit quidam a principe synagoge, dicens ei: Quia mortua est filia tua, noli uexare illum. I E S V S autem audito hoc uerbo, respondit patri puellæ: Noli timere, crede tantum, & salua eris. Et cum uenisset domum, non permisit intrare secum quemquam, nisi Petrum, & Iacobum,

& Iohannem, & patrem, & matrem  
puellæ. Flebant autem omnes  
& plangebant illam. At ille di-  
xit: Nolite flere, Non est mortua  
puella, sed dormit. Et deinde  
bant eum, scientes quod mortua  
esset. Ipse autem tenens manum  
eius, clamauit dicens: Puella, sur-  
ge. Et reuersus est spiritus eius,  
& surrexit continuo. Et iussit illi  
dare manducare. Et stupuerunt  
parentes eius, quibus præcepit,  
ne aliquid diceret, quod factum erat.

## CAPVT. IX.

**I**n uocatis autem Ie-  
su & S. duodecim Apo-  
stolis, dedit illis uir-  
tutem & potestatem su-  
per omnia demonia, & ut lan-  
guores curaret. Et misit illos præ-  
dicare regnum Dei, & sanare in-  
firmos, & ait ad illos: Nihil tuler-  
itis in uia, neque uirgam neque  
peram, neque panem, neque pecuniam, ne  
quo duas tunicas habeatis. Et in  
quacunque domum intraueritis, ibi  
manete, & inde non exeat. Et  
quicumque non receperit uos,  
exeuntes de ciuitate illa, etiam  
pauerem pedum uestrorum ex-  
cutite in testimonium supra il-  
los. Egressi autem circumibant  
per castella, euangelizantes &  
curantes ubique. Audiuit autem  
Herodes Tetrarcha omnia que  
fiebant ab eo, & hæsitabat, eo quod  
diceretur a quibusdam: Quia  
Ioannes surrexit a mortuis: a  
quibusdam uero, quia Elias ap-  
paruit: ab aliis autem, quia pro-  
pheta unus de antiquis surrexit.

Et ait

and Ioh, & the father and mother of  
the damsell. And they all wepte and  
bewayled her. But he sayde: Wepe  
not, for the damsell is not dead, but  
+ slepeth. And they laughed hym to  
scorne, knowynge well that she was  
dead. But he holdynge hyr hande  
cryed out sayenge: Damzell, aryse.  
And hyr spiete came agayne, and she  
rose continently. And he hau to geue  
her to eate. And hyr eldres were a-  
stonnyed, vnto whom he commaun-  
ded that they shulde tell vnto nom  
of that was done.

## The ix. Chapter. +

**I**n the xij. apostles beyn  
called together, Iesus ga-  
ue them power & autho-  
rite ouer al deuis. & that  
they shulde heale diseases. And he  
sent them to preach the kyngdome  
of God, & to heale the syche, & he said  
vnto them: Ye shall take nothyng  
wyth you by the waye, no: her staffe  
no: her wallet, no: her bread, no: her  
mony, no: her haue pr two coates.  
And in what soeuer house ye entre,  
remayne there, & go not fr thence.  
+ And who so receaueth you not, ye  
goynge out of the same cytie, shake  
of euen the dust from your fete, in  
wytnesse ouer tht. And they goynge  
forth, went about the townes, prea-  
ching and healynge euery where. +  
+ And herode one of the saute prin-  
ces herbe of all thynges that were  
done by hym, and he doubted, because  
it was sayde of some: That is xpsen  
from the dead: but of some, that E-  
lias is appeared: and of other, that  
one of the olde prophetes is rysen.

29.11. And

Ioh. 11. b

Matth. 10. 2  
Mar. 1. 6  
and 2. 1  
Luc. 6. 1

Mat. 6. 1  
Luc. 10. 2

Mat. 10. 2  
Mar. 6. 1  
Luc. 10. 2

Mat. 14. 2  
Mar. 6. 1

## LYCAS.

And Herode sayde: Thou haue I heard, but who is he thys of whom I heare such thynges? And he sought to se hym. And the apostles beyng come agayne, shewed hym what so euer they had done. And them taken w<sup>th</sup> hym, he wente asyde into a deserte place of [the cytle] Bethsaida. The whych whan the people knew, they followed hym, and he receaued them, and spake vnto them of þe kyngdome of God, and them that hadde neede of a cure, healed he: But þe day had begonne to wende awaye. And the twelue commynge nare sayde vnto hym: Let go the people, that they goynge in the townes and villages that are here about, may lodge and fynde meates, for we are here in the wyldernesse. But he sayd vnto them: Geue ye them to eate. But they sayd: we haue nomore but fyue loaves, and two fyshes, wythout we shall go and bye meates for all this people: for ther were nerehande fyue thousande men. And he sayde vnto his disciples: Cause them to set downe by fyftens in a company. And they dyd so, and they all were set. And the fyue loaves beyng taken and the two fyshes, he loked vp vnto heauen, & blessed them, & brake them, & gaue the vnto his disciples, that they shulde set the before þe people. And they dyd all eate & were satisfied. And ther was takē vp of that remainned to them, twelue baskettes of broken peces. And it fortuned whan he was alone prayenge, his disciples were also w<sup>th</sup> hym, and he ased them sayeng: Whom do the people

Et ait Herodes: I Ioannem ego decollauī, quis est autē iste de quo ego talia audio? Et querebat uidere eum. Et reuersi Apostoli narrantur illi quaecunque fecerant. Et assumptis illis secessit foras in locum desertum, qui est Bethsaida. Quod cum cognouissent turbæ, secutæ sunt illum, & excepit eos, & loquebatur illis de regno Dei, & eos qui cura indigebant, sanabat. Dies autem exeperat declinare. Et accedentes duodecim, dixerunt illi: Dimitte turbas, ut eūtes in castella uillasque quæ circa sunt, diuertāt & inuentiant escas, quia hic in loco deserto sumus. Ait autem ad illos: Vos date illis manducare. At illi dixerunt: Non sunt nobis plus quam quinque panes & duo pisces, nisi forte nos eamus & eamur in omnem hanc turbam escas. Erant autem fere uiri quinque milia. Ait autem ad discipulos suos: Facite illos discumbere per conuiuia quinquagenos. Et ita fecerunt. Et discubuerunt omnes. Acceptis autem quinque panibus & duobus piscibus, suscepit in cælum, & benedixit illis, & fregit, & distribuit discipulis suis, ut ponerent ante turbas. Et manducauerunt omnes, & saturati sunt. Et sublatum est quod superfuit illis, fragmentorum cephalæ duodecim. Et factum est cum solus esset orans, etant cum illo & discipuli, & interrogauit illos, dicens: Quem me dicunt esse

Mark. 1. 4. b  
Matt. 4. 5  
John. 6. 5

Mark. 16. 8  
Matt. 2. 2

esse turbat. At illi respondentes,  
 & dixerunt: Ioannem Baptistam  
 alii autem Eliam, alii uero quia  
 unus propheta de prioribus sur-  
 rexit. Dixit autē illis: Vos autem  
 quē me esse dicitis? Respondēs  
 Simō Petrus, dixit: Christū Dei.  
 At ille increpans illos, pręcepit  
 ne cui dicerēt hoc, dicens: Quia  
 oportet filiū hominis multa pa-  
 ti, & reprobari a senioribus &  
 principibus sacerdotū & scribis,  
 & occidi, & tertia die resurgere.  
 Dicebat autē ad omnes: Si quis  
 uult post me uenire, abneget se  
 metipsum, & tollat crucē suā quo-  
 tidie, & sequatur me. Qui enim  
 uoluerit animā suā saluam fa-  
 cere, perdet illam: nam qui per-  
 diderit animam suā propter me,  
 saluā faciet illā. Quid enim pro-  
 ficat homini, si lucretur uniuersū  
 mundum, seipsum autē perdat,  
 & detrimentū sui faciat? Nā qui  
 me erubuerit & meos sermones  
 hūc filius hominis erubescet cū  
 uenerit in maiestate sua, & pa-  
 tris, & sanctorū angelorum. Dico  
 autem uobis uere, sunt aliqui hic  
 stantes, qui non gustabunt mor-  
 tem, donec uideāt regnum Dei.  
 Factum est autem post hæc uer-  
 ba fere dies octo, & assūpsit Pe-  
 trum & Iacobum & Ioannē & as-  
 cendit in montem ut oraret. Et  
 factū est dū oraret, species vultus  
 eius altera, & uestitus eius  
 albus & resurgens. Et ecce duo  
 uiri loquebantur cum illo: &  
 erant autem Moyses & Elias, ui-  
 si in maiestate, & dicebant ex-  
 cessum

people saye me to be? But they an-  
 swered and said: Thou baptisfe, some  
 Elias, but some [saye] that one of  
 olde prophets is risen. And he sayd  
 vnto them: But whome do ye saue  
 me to be? Simon Peter answeryng  
 sayd: The Christe of God. But he  
 rebuynge them, charged them that  
 they shulde tell it vnto no man. say-  
 enge: That the sonne of man must  
 suffer many thynges, and be repro-  
 ued of the elders and hygh prynces &  
 scribes, & be put to death, & to rise a-  
 gayne the thyrde dape. And he sayde  
 vnto all: Who so wyl come after  
 me, let hym denye hymselfe, & take  
 vp hys crosse dailie, and follow me.  
 For who so wyl save hys lyfe, shal  
 lose it: but who so shall lose hys lyfe  
 for my sake, shal saue it. For what  
 doeth it pryncipe a man, yf he wydde  
 to wyne þe whole worlde, but to lose hym  
 selfe, and runne in damage of hym-  
 selfe? For he that is ashamed of me  
 and of my wordes, of the same shall  
 the sonne of man be ashamed when  
 he shall come in hys maieste, and of  
 the father, and of the holy angels.  
 But truly I saye vnto you, ther  
 be some standynge here, whych shall  
 not taye of death, tyl they se þe kyng-  
 dō of God. And it happenel neare  
 hande eyght dapes after these wy-  
 des, that he toke to hym Peter, and  
 James, & Iohn, & wēt vp into a mou-  
 tayne to pray. And as he prayed, & þe  
 fashon of hys countenaunce was cha-  
 nged, & his apparel wyghte & shynynge.  
 And beholde two men spake w hym &  
 they were Moyses and Elias whych  
 wer sene in maiesty, & they told him  
 Ap. iii. hys

349. 6. 9

 Mark. 16. 7  
 Act. 10. 9  
 Mt. 16. 9. 9  
 1. Cor. 15. 9  
 Luc. 11. 9

Mark. 16. 7

Luc. 17. 9.

 Mark. 16. 9  
 Mark. 16. 9  
 Luc. 11. 9

 Mark. 16. 9  
 Mark. 16. 9

 Mark. 17. 9  
 Mark. 17. 9

1. Cor. 15

departynge, whych he shoulde fulfill  
at Ierusalem. But Peter and they  
they that were wth hym, were be-  
uy of slepe. And awakynge, they saw  
hys maiesty, & the two men þe stode  
wth hym. \* And it fortuned when  
they departed fro hym, Peter sayde  
to Iesu: Mayster it is good for vs to  
be here, & let vs make thre taberna-  
cles, one for the, one for Moyses, and  
one for Elias, not knowynge what  
he sayd. And he speakynge thys, there  
came a cloude & ouershadowed the,  
& as they entered into the cloude, they  
feared. And ther happened a voyce  
out of the cloude, sayenge: This is  
my welbeloued sonne, & heare hym.  
And when the voyce happened, Iesus  
was soue alone. And they held thepe  
peace, & sayd nothyng to any man  
in those dayes of the thynges þe they  
had seene. \* And it chaunched on the  
nexte daye, as they came downe fro  
the mount, a great people met hym.  
And beholde, a man of the company  
cryed out sayenge: Mayster I beseeche  
the loke vpon my sone, for he is myn  
only sonne, & beholde, a sprete taketh  
hym, & sodenly he cryeth out, and he  
knocketh and teareth hym wth some,  
and tearynge hym he both scarcely  
departe: and I prayed thy disciples  
to cast hym out, and they could not.  
And Iesus answerynge, sayd: O vn-  
saythfull & cruell generacion, howe  
longe shall I be wth you, & suffre  
you? Wrynge hether thy sonne. And  
when he came neare, the deuill dyd  
renter and teare hym. And Iesus re-  
buked the foule sprete, and healed  
the chyld, & toke hym to hys father  
agayne.

cessum eius quem complens  
nus erat in Hierusalem. Petrus  
uero & qui cum illo erant graui-  
terant somno. Et euigilantes,  
viderunt maiestatem eius, & du-  
os viros qui stabant cum illo. Es-  
factum est cum discederent ab  
illo, ait Petrus ad IESVM: Præ-  
ceptor, bonum est nos hic esse,  
& faciamus tria tabernacula, u-  
num tibi, & unum Moysi, & unum  
Eliæ, nesciens quid diceret. Hæc  
autem illo loquente facta est nu-  
bes, & obumbravit eos, & timue-  
runt intransibibus illis in nubem.  
Et vox facta est de nube, dicens:  
Hic est filius meus dilectus, ip-  
sum audite. Et dum fieret vox, in-  
uentus est IESVS solus. Et ip-  
si tacuerunt, & nemini dixerunt  
in illis diebus quicquam ex his  
que uiderant. Factum est autem  
in sequenti die, descendantibus  
illis de monte, occurrit illi turba  
multa. Et ecce unus de turba ex-  
clamauit, dicens: Magister, obse-  
cro te, respice in filiū meū, quia  
necius est mihi, & ecce, spiritus ap-  
prehendit eū, & subito clamat, & e-  
lidit & dissipat eum cū spuma, &  
uix discedit dilanians eū, & rogauit  
discipulos tuos ut eicerent il-  
lud, & non poterunt. Respon-  
dens autem IESVS, dixit: O ge-  
neratio infidelis & perueria, us-  
quequo ero apud uos, & patiar  
uos? Adduc huc filiū tuum. Et cū  
accederet, elisit illum demoniū  
& dissipauit. Et increpauit IESVS  
spiritum immundū, & sana-  
uit puerum, & reddidit illum pa-  
tri eius.

Mark. 17. 8  
Mark. 19. 8

Mark. 17. 8

Mark. 17. 8  
Mark. 19. 8

## CAPVT. IX.

Fol. 92.

E

Mat. 9  
Luc. 4. 3

Mat. 16. 6

and 17. 3

Mat. 18. 3

ant. 9. 3

Luc. 1. 3

and 18. 3

Mat. 18. 3

Mat. 9. 3

Luc. 11. 3

Mat. 18. 3

Mat. 9. 3

Luc. 10. 3

John. 1. 3

Mat. 10. 3

Mat. 9. 3

and 10. 3

Luc. 11. 3

et. Stupebāt autē oēs in magnitudine Dei, oibūq; miratib; in oib; quē faciebat, dixit ad discipulos suos: Ponite uos in cordib; uestris sermones istos. Filius enim hominis futurum est ut tradatur in manus hominum. At illi ignorabant uerbum istud, & erat uelatum ante eos, ut non sentirent illud, & timebant eum interrogare de hoc uerbo. Intrauit autem cogitatio in eos, quis eorum maior esset. At IESVS uidens cogitationes cordis illorum, apprehendit puerū, & statuit illum secus se, & ait illis: Quicumque susceperit puerū istum in nomine meo, me recipit: & quicumque me receperit, recipit eum qui me misit. Nam qui minor est inter uos omnes, hic maior est. Respondens autem Ioannes, dixit: Præceptor, uidimus quēdam in nomine tuo euicientem demonia, & prohibuimus eum, quia non sequitur nobiscū. Et ait ad illos IESVS: Nolite prohibere: qui enim non est aduersum uos pro uobis est. Factum est autem, dum complerentur dies assumptionis eius, & ipse faciem suam firmavit ut iret in Hierusalē. Et misit nūcios ante cōspectū suū, & cūtes intrauerunt in ciuitatē Samaritanorum, ut pararet illi. Et nō receperūt eū quia facies eius erat cūrsus in Hierusalē. Cum uidisset autē discipuli eius, Iacobus & Ioānes, dixerūt Dñe, uis dicamus, ut ignis descen-

agayn. \* And they were astonished at þe greatnesse of God. And whyle they al maruayled at al thinges þe hyd, he sayd vnto hys disciples: Laye ye vp these wordes in your hartes: \* The sone of mā shalbe betrayed in þe handes of mē. But they perceaued not thys sayenge, and it was hyd fro them, that they shuld not vndersteāde it, and they feared to aske him of that sayenge. \* And ther entred a thought amonge them whych of them shulde be greater. But Iesus sepyng the thought of thers harte, he toke a chyld and set hym by hymselfe and sayd vnto them: \* Whoso receaueth thys chyld in my name, receaueth me: & who so shal receaue me, he receaueth hym that sente me. \* For he that is the leest amonge you all, the same is the greatest. Iohn answerynge, sayde: Master, we saw one castynge out deuils in thy name and we forbad hym, because he followeth not wpyth vs. And Iesus sayd vnto them: Forbyd hym, not: for who so is not agaynst you, is wpyth you. And it fortuneth whan the dayes of hys takynge vp were fulfilled, and he hadde spred hys face to go to Ierusalem. And he sente messaungers before hys spylte, and they gorynge entred into a towne of the Samaritanes, that they shuld prepare [lodgynge] vnto hym. And they receaued hym not, because hys face was as of one gorynge to Ierusalem. But whan hys disciples, James and Iohn sawe it, they sayde: Lord, wylt thou that we cōmaūde fyre to come  
Ap. lili. downe



dotone from heauen, & consume the  
And he beyng turned rebuked the,  
sayenge: Ye knowe not of whose  
spete ye be. The sonne of man cam  
not to destioye soules, but to saue.

And they wente in another towne.

**Mat. 1.:** + And it chaunced them walkyng  
by the way, that one sayd vnto him:  
I wyl followe & where so euer thou  
shalt go. Jesus sayd vnto hym: The  
foxes haue holes, and the byrdes of  
the ayre nestes, but the sonne of mā  
hath not where on to laye hys head.

**Mat. 2.:** + And he sayd vnto another: followe  
me. But he sayd: LORD, suffre me  
first to go and to bury my father.

**Luce 11. b** And Jesus sayde vnto hym: Let the  
dead bury theyr dead. but go thou &  
preach & kyngdom of God. And ano  
ther sayd: LORD, I wyl followe the,

**1. Reg. 19. b** but suffer me firste to byd the face  
well & be at home. Jesus sayd vnto

**1. Pet. 1. b** him: Somā layenge hys hādē to &  
plough, & lohyng backe, is mete for  
the kyngdom of God. +

Chc. r. Chapter. +

**A**fter thys appoynted the  
LORD other two and se  
uenthy also, and sent them  
two and two befoze hym  
into every cytyr and place where he  
hymselfe was comyng, & sayd vnto  
the: The haruest verely is great,  
but the labourers [are] fewe. praye  
therefoze the LORD of the haruest  
that he sende labourers into hys har

**Mat. 10. b** uest. So your way, behold, I sende

**Mat. 23. a** you as lābes amonge wolues. Wear

**Mat. 23. a** no wallet, no scrippe, no shewes, &

**Luce 9. a** salute nomā by & way. In what so

**1. Cor. 14. b** euer house ye entre, first say: Peace

cedat de celo & consumat illos.  
Et conuersus increpauit illos, di  
cēs Nescitis cuius spūs estis Filius  
hois nō uenit alia perdere, sed  
saluare. Et abierūt in aliud ca  
stellū. Factū est aut ambulātibz  
illis in uia, dixit quidam ad illū:  
Sequar te quorūq; ieris. Dicit  
illi IESVS: Vulpes foueas ha  
bem, & uolucres cœli nidos, fili  
us autē hominis non habet ubi  
caput suum reclinet. Ait autē ad  
alterū Sequere me. Ille autē di  
xit: Domine, permittite me primū  
ire, & sepelire patrem meū. Dix  
itq; ei IESVS: Sine ut mortui se  
peliāt mortuos suos: tu autē u  
de, & annunciare gnū Dei. Et ait  
alter: Sequar te Domine. sed per  
mitte mihi primū renūciare his  
quidam sūt. Ait ad illū IESVS:  
Nemo mittens manum ad ara  
trum, & aspiciens retro, aptus  
est regno Dei.

CAPVT X.

**D**ost hac autem desce  
ndit Dominus & a  
lios septuaginta duos  
& misit illos binos an  
te faciem suam in omnem ciuita  
tem & locū, quo ipse erat uen  
tus, & dicebat illis: Messis quidē  
multa, operarii autem pauci. Ro  
gate ergo Dñm messis, ut mittat  
operarios in messem suā. Ite, ecc  
e, ego mitto uos sicut agnos in  
ter lupos. Nolite portare saccu  
lum, neq; perā, neq; calciāmētā,  
& nemine per uia saluaueritis.  
In quācūq; domū intraueritis,  
primū dicite: Pax huic domui. Et

ubi



si ibi fueris filius pacis, requiescet super illam pax uestra: in autem, reuertetur ad uos. In eadē autem domo maneto, edētes & bibentes quæ apud illos sunt: dignus est enim operarius merces de sua. Nolite transire de domo in domum. Et in quamcūq; ciuitatē intraueritis, & susceperint uos, manducate quæ apponuntur uobis, & curate infirmos qui in illa sunt, & dicite illis: Appropinquauit in uos regnū Dei. In quacūq; autem ciuitatem intraueritis, & non susceperint uos, excutentes in plateas eius, dicite: Etiam puluerem qui adhesit nobis de ciuitate uestra, extergimus in uos: tamen hoc scitote, quia appropinquauit regnū Dei. Dico uobis, quia Sodomis in illa die remissius erit, quam illi ciuitati. Vt tibi Chorozaim, ut tibi Bethsaida, quia si in Tyro & Sidone factæ fuissent uirtutes, quæ factæ sunt in uobis, olim in cilicio & cinere sedentes paeniterent. Veruntamen Tyro & Sidoni remissius erit in iudicio, quam uobis. Et tu Capernaum usque ad cælum exaltata, usque ad infernum demergeris. Qui uos audit, me audit: & qui uos spernit, me spernit. Qui autem me spernit, spernit eum qui misit me. Reuersi sunt autem septuaginta duo cum gaudio, dicentes: Domine, etiam dæmonia nobis subiiciuntur in nomine tuo. Et ait illis: Videbam satanā sicut fulgur de cælo cadentem.

Ecce

be vnto this house. And yf there be þe chylde of peace, your peace shal rest vpon hym: yf not, it shall retorne vnto you agayne. But tary ye in the same house, eatynge and drynkyng such as they haue: for a labourer is worthy of hys rewarde. - Go not from house to house. And into what soeuer cytie ye shall enter, and they receaue you, eate such thynges as be set afoze you, and heale the sycke that be therein, and saye vnto them: The kyngdome of God is come npe vpon you. - But into what soeuer cytie ye shall enter, and they shall not receaue you, ye goynge out into the cytie of the same, saye: Euen the dust of your cytie that clepeth vnto vs, do we wype of agaynst you: Nevertheless be sure of this, that the kyngdome of God is come npe. I saye vnto you: It shalbe easer for Sodome in þe daye. thā vnto þe cytie. - Wo vnto þe Chorozaim, wo vnto þe Bethsaida, for yf þe miracles had ben done in Tyre & Sidon þe haue bene done amonge you, they had bene penitence lōge ago sittyng in sackcloth & ashes. Nevertheless it shalbe easer for Tyre & Sidon at þe iudgement thā vnto you. And þe Capernaum beynge exalted vntyl heauē, vntyl hell shal þe thrust downe. - He þe heareth you, heareth me: & he þe despyseth you, despyseth me: but who so despyseth me, despyseth hym þe sente me. And the lxxii. came agayne wthiope syngynge: For the deuils are also subdued vnto vs in thy name. And he sayd vnto the: I saw Satā

Matth. 9. 1  
Luc. 9. 1  
Rom. 11. 1  
2nd. 11. 1

2nd. 11. 1

Matth. 9. 1  
Luc. 9. 1  
John. 11. 1

Matth. 9. 1  
Luc. 9. 1

Weymouth

Mat. 23. 2  
Act. 1. 2

Beholde, I haue geuen you power to treade vpon serpentes and scorpions, and vpon al the power of the enemy, and nothyng shall hurt you. Neuerthelesse reioyce not in that the spytes are subdued vnto you: but reioyce þ your names are wyrted in heauens. At þ same houre reioyced Iesus in þ holy goost, & said: I prayse the father, Lord of heauens & earth, that thou hast hyd these thynges from the wyse and prudent, and hast opned the vnto the lytle ones. Euen so father, for so pleased it the.

Mat. 12. 1  
Job. 1. 1  
1 Cor. 1. 1  
Job. 7. 1  
1 Cor. 1. 1  
1 Cor. 1. 1

All thynges are geuen me of my father, & I nomā knoweth who be þ sone, save þ father: & who be þ father save the sone, & to who the sone wyl shewe it. And beyng turned vnto his disciples he sayde. + Blessed are the euen wyche se that ye do se. For I saie vnto you, that many prophetes & kynges wold haue sene the thynges that ye do se, & they haue not sene them: and heare that ye do heare, and haue not herde them.

Mat. 23. 2  
Act. 1. 2

And beholde, ther rose a lawer, temptyng hym, and sayenge: Mayster, wyth doynge of what shall I possesse lye euerlastyng? But he sayd vnto hym: What is wyrtten in the lawe? How doest thou reade? He answerenge, sayd: Thou shalt loue the Lord thy God wyth all thy harte, wyth all thy soule, & wyth all thy strengthe, and wyth all thy mynde, and thy neighbour as thy selfe. And he sayd vnto hym: Thou hast answered ryght, do that & thou shalt lye. But he wyllynge to iustifye hymselfe, sayde vnto Iesus

Act. 6. 6

Leuit. 19. 1  
Rom. 1. 1

And

Ecce dedi vobis potestatem calcandi supra serpentes & scorpiones, & super omnem uirum inimici, & nihil uobis nocebit. Veruntamen in hoc nolite gaudere, quia spiritus uobis subicitur: gaudete autem quod nomina uestra scripta sunt in coelis. In ipsa hora exultauit in spiritu sancto, & dixit: Confiteor tibi pater Domine coeli & terrae, quod abscondisti haec a sapientibus & prudentibus, & reuelasti ea paruulis. Etiam pater quoniam sic placuit ante te. Omnia mihi tradita sunt a patre meo, & nemo scit quis sit filius, nisi pater: & quis sit pater, nisi filius, & cui uoluerit filius reuelare. Et conuersus ad discipulos suos, dixit: Beati oculi qui uident quae uos uidetis. Dico enim uobis, quod multi prophetae & reges uoluerunt uidere quae uos uidetis, & non uiderunt: & audire quae auditis, & non audierunt. Et ecce quid legi ueritus surrexit, tentans illum, & dicens: Magister, quid faciendo uitam aeternam possidebo? At ille dixit ad eam: In lege quid scriptum est? quomodo legis? Ille respondens, dixit: Diliges Dominum Deum tuum ex toto corde tuo, & ex tota anima tua, & ex omnibus uiribus tuis, & ex omni mente tua: & proximum tuum sicut teipsum. Dixitque illi: Recte respondisti, hoc fac, & uiues. Ille autem uolens iustificare seipsum, dixit ad Iesum

SYME

**SVM:** Et qđ est meus proximus. Suspiciens autē IESVS, dixit: Homo quidā descēdebat ab Hierusalē in Hiericho, & incidit in latrones, qui etiā despoliauerūt eum: & plagis impositis abierūt semiuiuo relicto. Accidit autem ut sacerdos quidam descenderet eadem uia, & uiso illo prateriuit. Similiter & leuita, cum esset secus locum & uideret eum, pertransiit. Samaritanus autem quidam iter faciens, uenit secus & uidens eum, misericordia motus est. Et appropians, alligauit uulnera eius, infundens oleum & uinum: & imponens illum in amentum suum, duxit in stabulum, & curam eius egit. Et altera die protulit duos denarios, & de dit stabulario, & ait: Curam illius habet, & quodcunque supererogaueris, ego cum rediero, reddam tibi. Quis horum trium uidetur tibi fuisse proximus illi, qui incidit in latrones? At ille dixit: Qui fecit misericordiam in illum. Et ait illi IESVS: Vade, & tu fac similiter. Factum est autē dum irēt, & ipse intrauit in quoddam castellum, & mulier quēdā Martha nomine, excepit illum in domum suam: & huic erat soror nomine Maria, quę etiam sedens secus pedes Domini, audiēbat uerbum illius. Martha autem satagebat circa frequens ministerium, quę stetit, & ait Domine, nō est tibi curę qđ soror mea relinquit me solam ministrare?

And who is my neighbour? And Iesus lohyng vp, sayde: + A certayne man wente downe from Hierusalem to Hiericho, and fell amonge murderers, which also spoiled him: and after they had layed styppes on hym, then wente awaye, hym beinge lesse halfe dead. And it chanced that a prest wente downe by that same waye, and sepyng hym, he wente by. & pharwyse also a leuite, whan he was by the place, and sawe hym, he wente by. But a Samaritane pourpyng came by hym, and sepyng hym, he was moued with ppytie. And cōpyng neare, he boūde vp hys woundes, pourpyng oyle and wyne in the, and layenge hym vpon hys beast he brought hym in an ynn, & prouyded for hym. And the nexte daye he toke out two pens, & gaue them vnto the host, & sayde: Take hede to hym, & what so euer thou layest out more, whan I come agayne, I shal restore it the. Whych of these thre thynerest thou to haue bene neighbour vnto hym, that fell amonge the murderers? And he sayde: He that shewed mercy to hym. And Iesus sayd vnto hym: Go thy waye and do thou lyke wyse. + It fortunēd as they wente, that he entered into a certayne towne, & a certayne womā, Martha by name, receaued him in hys house: and she had a syster, by name Mary, the whiche also sittyng at the fete of Iesus, hearde his worde. But Martha busied hys selfe grently aboute murhering, the which stode and sayde: Lord, I am alone, carrest thou not that my syster leaue me

Rom. 12.0

stride alone / tell her that saye that  
for helpe me. And the LORNE an-  
sweringe sayd vnto her: Martha,  
Martha thou arte carefull and co-  
buzed about many thynges: but one  
thyng is nede full. Wher hath cho-  
sen the bett part, the whych shal not  
be taken from her. +

The .xi. Chapter. +

**A**ND it fortunied as he was  
in a place prayenge, as he  
leste of, one of hys disci-  
ples sayd vnto hym: LORNE,  
teache vs to praye, as Iohn  
taught hys disciples. And he sayd vn-  
to them: When ye praye, saye: Fa-  
ther, hallowed be thy name. Thy  
kingdome come. Thy wyl be done.  
Geue vs this daye our dailly bread  
And forgiue vs our synnes, for we  
also forgiue vnto euery one that ow-  
eth vs. And leade vs not into tenta-  
cion. + And he sayde vnto them:  
+ Whych of you shall haue a frende,  
and shall go vnto him at mydnyght,  
and shall saye vnto hym: Frende,  
lende me thre loaves, for a frende of  
myne is come vnto me oute of the  
waye, and I haue not that I may set  
before hym: and he wythin answe-  
rynge do saye: Trouble me not, the  
doze is now shute, and my childre are  
wyth me in my chamber, I can not  
ryse and geue the. And yf he conti-  
nue knockyng, I saye vnto you:  
Though he xpyngre geue hym not  
because he is hys frende, yet shall he  
ryse because of hys vnshamefast-  
nesse, and shall geue hym so many  
as he hath nede. + And I saye vnto  
you: Aye, and it shalbe geuen you:  
Seke

strare / dic ergo illi, ut me adua-  
uet. Et respondens, dixit illi Do-  
minus: Martha, Martha sollicita  
es, & turbaris erga plurima. Por-  
ro unum est necessarium. Maria  
optimam partem elegit, quæ nō  
auferetur ab ea.

CAPVT XI.

**I**N factū est, cū esset in  
quodā loco oris, ut ces-  
sauit, dixit unus ex disci-  
pulis eius ad eum:  
Domine, doce nos orare, sicut  
docuit Ioannes discipulos suos.  
Et ait illis: Cum oratis, dicite: Pa-  
ter, sanctificetur nomen tuum.  
Adueniat regnum tuum. Fiat vo-  
luntas tua. Panem nostrum quo-  
tidianum da nobis hodie. Et di-  
mitte nobis debita nostra, siqui-  
dem & nos dimittimus omni de-  
benti nobis. Et ne nos inducas  
in tentationem. Et ait ad illos:  
Quis vestrum habebit amicum,  
& ibit ad illū media nocte, & di-  
cet illi: Amice comoda mihi tres  
panes, quoniam amicus meus ue-  
nit de uia ad me, & non habeo  
quod ponam ante illum: & ille  
deintus respondens, dicat: No-  
li mihi molestus esse, iam osti-  
um clausum est, & pueri mei me-  
cum sunt in cubili, non possum  
surgere, & dare tibi. Et si ille per-  
seuerauerit pulsans, dico uobis:  
Etsi non dabit illi surgens, eo qd  
amicus eius sit, propter improbi-  
tatem tamen eius surget, & da-  
bit illi quotquot habet neces-  
sarios. Et ego dico uobis:  
Petite, & dabitur uobis: Quia  
se, &

querite, & immentetis: pulsate, & aperietur uobis. Omnis enim qui petit, accipit: & qui querit, inuenit: & pulsanti, aperietur. Quis autem ex uobis patrem petit patrem, nunquid lapidem dabit illi? Aut piscem, nunquid pro pisce serpentem dabit illi? Aut si petierit ouum, nunquid porriget illi scorpionem? Si ergo uos cum sitis mali, nostis bona dare filiis uestris, quanto magis pater uester celestis dabit spiritum bonum petentibus se? Ecce erat eiiciens demonium, & illud erat mutum. Et cum eiecisset demonium locutus est mutus, & admirati sunt turbæ. Quidam autem ex eis dixerunt: In Beelzebub principe demoniorum eicit demonia. Et alii tentantes, signum de celo querebant ab eo. Ipse autem ut uidit cogitationes eorum dixit eis: Omne regnum in se diuisum desolabitur, & domus super pra domum cadet. Si autem & satanas in seipsum diuisus est, quomodo stabit regnum eius? quia dicitis in Beelzebub me eicere demonia? Si autem ego in Beelzebub eicio demonia, filii uestri in quo eiciunt? Ideo ipsi iudices uestri erunt. Porro si in digito Dei eicio demonia, profecto perueni in uos regnum Dei. Cuius fortis armatus custodit atrium suum, in pace sunt ea quæ possidet. Si autem fortior illo superueniens uicerit eum, uniuersa arma eius auferet,

Sehe, and ye shall spyde: knocke, & vn to you shalbe opened. For euer: one that arerh receaueth: and he that sekerh. spyndeth: and vnto hym þ knockerh. it shalbe opened. And ho is it of you that: ys he þare hys father bread wyll he geue hym a stone? Or ys he shall are þa fish, wyll he in steade of a fsh geue hym a serpente? Or ys he shall are an egge. wyll he reach hym a scorpion? Ys ye than whan ye be euell can geue good gyftes vnto your chyldren, howe muche more shall your father of heauē geue the good spyete vnto them that are hym: + + And he was castynge out a deuell, & it was domme. And whan he had cast out the deuell, the dōme byd spake, and the people maruayled. + But some of them sayd: By Beelzebub the prince of deuils doth he cast out deuils. And other tempting hym. Requyred of him a toke from heauen. But whā he sawe þ thoughtes of they: hartes. he sayd vnto the: Euerp kynngdome diuided in it selfe shalbe desolate, and house shall fall vpon house. But ys Satan be diuided in hymselfe, how shall than hys kingdome stande? Sepnge ys sape me to cast out deuils by Beelzebub. And ys I byue out deuils by Beelzebub by whom do your chyldren cast out? Therefore shal they be your iudges. Moreover ys I cast out deuils by þ spynger of God, thā verely is þ kynngdome of God come vpon you. + Whā a strōge mā beyng harnessed heperh bys house, those thynges þ he posseseth are in rest. + But ys one strōger thā he fallynge vpon him, ouercome him, he shal take awayal his weapons

Matth. 9. 17

Matth. 12. 28

Matth. 12. 29

Coloss. 2. 8

## LVCAS.

marc. 12. 1

in the wyche he trusted, and shal distribute hye spoyles. He that is not wyth me, is agaynst me: and he that gathereth not wyth me, scattereth abroad. When the vncleane spere is gone out of a mā, he walketh thorow dyce places, sekynge rest: and not fyndynge, he saith: I will reuene agayne into my house, from whence I wente out. And when he cometh, he fyndeth it swept and garnished. Then goeth he, and taketh wyth hym seven other spere, worse than hymselfe, and they beynge entered, dwelle there, and the last thynges of that man become worse than the first. + And it fortuneth when he sayd that, a certayne woman of the people lyfeyng vpon hye voyce, sayde vnto hym: Blessed is the wombe that hath borne the, and the brestes that gaue the suck. But he sayd: Yee blessed are they that heare & worde of God, and kepe it. + And the people runnyng together, he began to saye: This generacion is a wyched generacion, it seeketh a token, & ther shall no token be geuen hym, saue & token of the prophete Jonas. For as Jonas was a token vnto the Ninuites, even so shall also & sonne of man be vnto this generacion.

marc. 12. 1  
marc. 12. 1Ier. 1. 1  
Ier. 1. 11. Reg. 10. 2  
1. Reg. 10. 2

The Quene of the South shall rise at the iudgement wyth & men of this generacion, and shall condemne them: for she came from the endes of the earth to heare the wyse dome of Salomon, and beholde one more than Salomon is here. The sonne of man shall rise at the iudgement wyth this generacion, and condemne

in quibus consistebat, & spolia eius distribuet. Qui non est mecum, contra me est: & qui non colligit mecum, dispergit. Cum immundus spiritus exierit ab homine, perambulat per loca iniqua, querens requiem: et non inueniens, dicit: Reuertar in domum meam unde exiui. Et cum uenerit, inuenit eam scopis mandatam. Tunc uadit, & assumit septem alios spiritus secum, nequiores se, & ingressi habitant ibi, & sunt nouissima hominis illius peiora prioribus. Factum est autem cum hæc diceret, extollens uocem quædam mulier de turba, dixit illi: Beatus uenter qui te portauit, & ubera quæ suxisti. At ille dixit: Quia imo beati qui audiunt uerbum Dei, & custodiunt illud. Turbis autem concurrentibus, cepit dicere: Generatio hæc, generatio nequam est, signum quærit & signum non dabitur ei, nisi signum ionæ prophete. Nam sicut fuit Ionas signum Nininitis, ita erit & filius hominis generationi isti. Regina Austri surget in iudicio cum uiris generationis huius, & condemnabit illos: quia uenit a finibus terre audire sapientiam Salomonis, & ecce plus quam Salomon hic. Viri Ninitarum surgent in iudicio cum generatione hæc, & con-

demne

demnabunt illam, quia poenitentiam egerunt in predicatione Iohannis: & ecce plusquam Iohannis hic. Nemo lucernam accendit, & in abscondito ponit, neque sub modio: sed supra candelabrum, ut qui ingrediuntur lumen uideant. Lucerna corporis tui, est oculus tuus. Si oculus tuus fuerit simplex, totum corpus tuum lucidum erit: si autem nequam fuerit, etiam corpus tuum tenebrosum erit. Vide ergo ne lumen quod in te est, tenebrae sint. Si ergo corpus tuum totum lucidum fuerit, non habens aliquam partem tenebrarum, erit lucidum totum, & sicut lucerna fulgoris illuminabit te. Et cum loqueretur, rogauit illum quidam phariseus ut pranderet apud se. Iesus autem ingressus recubuit. Phariseus autem cepit intra se reputare dicere, quare non baptizatus esset ante prandium. Et ait Dominus ad illum: Nunc uos pharisei quod de foris est calicis & catini mundatis, quod autem intus est uestrum, plenum est rapina & iniquitate. Stulti, nonne qui fecit quod foris est, etiam id quod deintus est, fecit? Venite nunc quod superest, date eleemosynam & ecce omnia munda sunt uobis. Sed uox uobis pharisei qui decimas mentis & rutae, & one oliui, & praeteritis iudicium & charitatem dei. Haec autem oportuit facere, & illa non omittere. Vobis phariseis, quia diligitis primas cathedras in synagogis, & salutationes in foro. **Vx uobis scri**

demne it, because they hyphenede at at the preachynge of Iohannis: & behold, [one] more than Iohannis is here. \* A Roman lyghteth a canble, & setteth it in a darke, nother vnder a bushell: but vpon a candelsticke, that they that come in maye see lyght. \* The lyght of thy body is thyne eye. Yf thyne eye be synge, al thy body shal be synge: but yf it be wycked, all thy body shal be darke. Beware therefore that the lyght that is in the, be not darkenesse. Yf thy body that be al full of lyght, haunynge no parte of darkenesse, it shal all be synge, and shal lyghten the lyke the lyght of the lyghtenynge. And whan he byd spreake, a certayne pharise besought hym that he wold dyne with hym. And Iesus beyng gone in, sat at tyme with hym. But the pharise began thynke in hymsele to saye, why he was not washen before dyne. And the Loue sayd vnto hym: \* Nowe do ye pharise clese the outsyde of the platter and cuppe, but pour insyde is full of robbery & wyckednesse. Ye fooles, hath not he that made it that is wythin, made it also that is wythout? \* Neure the lyght of it that is ouer, geue almesse, and behold al thynges are cleane vnto you. \* But wo vnto you pharise, whych tyth mynte and rue, and all maner of herbes, and passe ouer iudgemente the loue of God. But these oughte to haue ben done, and not to leaue the other behynde. \* Wo vnto you pharise, for ye loue the first seates in the synagoges, and the salutation in the market. Wo vnto you scrip-

math. 6. b  
matt. 6. b  
Luce. 8. b

math. 6. b

D

math. 23. e

et. 11. b

math. 23. e

math. 23. e  
matt. 23. e  
Luce. 11. b

823



bes and pharises, pe hypocrites, for  
ye be as graues that appeare not, &  
men walkeinge ouer [them] know it  
not. And one of þe lawers answering  
sayd vnto hym: Master, sayenge  
thys thou puttest vs to rebuke also.

**Math. 23. 2** But he sayde: And = two vnto you  
lawers, for ye charge me wth bur-  
thens, the whych they can not bear,  
and ye touche not the burthens wh  
one of your synger. + Wo vnto you

**Math. 23. 3** that buyde the tombes of the pro-  
phetes, but your fathers haue slay-  
ne them. Doubtlesse ye beare wyte-  
nesse that ye consente vnto the wo-  
rkes of your fathers: for they verely

**Math. 23. 4** haue slayne the, but ye buyde theyr  
tombes. And = therfore said the wyse  
dome of God: I shall sende vnto the  
prophetes and apostles, and of them  
shall they slaye and persecute, that  
of thys generacion may be requyred  
the bloude of al the prophetes which  
hath ben shedd from the constitution

**Gen. 4. 6** of the worlde, from = the bloude of  
**Gen. 22. 14. D** Abel vntyll the = bloude of Zachary  
whych perished betwene the altare  
and the temple. Verely I saye vnto  
you, it shalbe requyred of thys gene-

**Math. 23. 5** ration: = Wo vnto you lawers,  
whych haue taken awaye the keye  
of knowlege, pe your selues entred  
not, and them that byd entre, haue  
ye forbydden. When he sayd thys vn-  
to them, the pharises and lawers be-  
ganne earnestly to lye vpon hym, &  
to stoppe his mowthe wth many  
thynges, sayenge wayte for him, and  
sehunge to catche somwhat oute of  
his mouth, that they myght accuse  
hym.

Vae vobis scribas & pharisei hy-  
pocrite, quia estis ut monimen-  
ta quæ non patent, & homines  
ambulantes supra nesciant. Res-  
pondens autem quidam ex legi-  
peritis, ait illi: Magister, hæc di-  
cens etiam contumeliam nobis  
facis. At ille ait: Et vobis legispe-  
ritis uæ, quia oneratis homines  
oneribus quæ portare non pos-  
sunt, & ipsi uno digito uestro nõ  
tangitis sarcinas. Vae vobis qui  
ædificatis monumenta propheta-  
rum, patres autem uestri occi-  
derunt illos. Profecto testifica-  
mini quod consentitis operibus  
patrum uestrorum, quoniam ipsi  
quidem eos occiderunt, uos au-  
tem ædificatis eorum sepulchra.  
Propterea & sapientia Dei di-  
xit: Mittam ad illos Prophetas  
& Apostolos, & ex illis occident  
& persequentur, ut inquiratur san-  
guis omnium Prophetarum, qui  
effusus est a constitutione mun-  
di a generatione ista, a sanguine  
Abel usque ad sanguinem Za-  
charie, qui perit inter altare &  
ædem. Ita dico uobis, requiretur  
ab hac generatione. Vae uobis  
legisperitis, qui tulistis clauem  
scientiæ: ipsi non introistis, & e-  
os qui introibant, prohibuistis.  
Cum hæc ad illos diceret, expe-  
runt pharisei & legisperiti graui-  
ter insistere, & os eius opprime-  
re de multis, insidiantes ei, &  
querentes aliquid capere ex os-  
re eius, ut accularent eum.

CAP

The



CAPVT XII.

The. xii. Chapter.

**M** Vitis autem turbis con-  
currentibus, ita ut se in  
uicem concalcarent,  
cepit dicere ad disci-  
pulos suos: Attendite a fermento  
to phariseorum, quod est hypo-  
crysus. Nihil enim opertum est,  
quod non reueletur: neque abs-  
conditum, quod nō sciatur. Quo-  
niam quæ in tenebris dixistis, in  
lumine dicentur: & quod in aure  
locuti estis in cubilibus, prædica-  
bitur in tectis. Dico autē uobis  
amicis meis: Ne terreamini in  
his qui occidunt corpus, & post  
hec non habent amplius quid  
faciant. Ostendam autem uobis  
quem timeatis: Timeate eum qui  
postquam occiderit, habet pote-  
statem mittere in gehennam:  
ita dico uobis, hunc timeate. Nō-  
ne quinque passeret ueneunt di-  
pondio? & unus ex illis non est  
in oblivione coram Deo. Sed &  
capilli capitis uestri omnes num-  
merati sunt. Nolite ergo timere,  
multis passeribus pluri estis. Di-  
co autē uobis: Omnis quicūq; con-  
fessus fuerit me corā hominibus,  
& filius hominis confitebitur illū  
coram angelis Dei: qui autē nega-  
uerit me corā hoibus, negabitur  
corā angelis Dei. Et omnis qui  
dixerit uerbum in filium hominis,  
remittetur illi: ei autem qui in  
spiritum sanctum blasphema-  
uerit, non remittetur. Cum  
autem inducent uos in synago-  
gas, & ad magistratus & potesta-  
tes, nolite solliciti esse qualiter  
aut

**M**itch people runnyng to ge-  
ther, insomuche þ they  
trode one another, he be-  
gan to saye vnto hys dis-  
ciples: Beware of the leuen of the  
pharises, whych is hypocrysy. For  
ther is nothyng hyd, that shal not be  
disclosed: nothre secreete þ shal not be  
knownen. For whae ye haue spoken  
in darkenisse, that shalbe sayd in the  
lyght: and what ye haue spoken in  
the eare in chāces, that shalbe præ-  
ched vpon thaches. I saye vnto you  
my frendes. Be not asfayed of them  
that slaye the bodye, and after that  
haue nō more that they maye do.  
But I shall shewe you whome ye  
shall feare: feare hym, whych after  
he hath slayne, hath power to sende  
to hell: yee I saye vnto you, feare  
hym. Are not foue sparowes  
solde for two farthynge? and yet  
is not one of them forgotten befoze  
God. Yet the very heeres of youre  
heade are all nombred. feare ye not  
therfore, for ye be moze worth than  
many sparowes. But I saye vnto  
you: Who so shall knowlege me  
befoze men, the soune of man shall  
also knowlege hym befoze þ angels  
of God: But who so denyeth me be-  
foze mē, he shalbe denyed befoze the  
angels of God. And euerp one that  
spraketh a worde agaynst the sunne  
of in m, it shalbe forgiven hym:  
But vnto hym that blasphemeth a-  
gaynst the holy goast, shal not be for-  
geuen. But whan they shal bypnyng  
you into the synagoges, and vnto ci-  
ties and powers, be not careful how

Matth. 16. 6  
et. 2. 1  
1. 2. 1  
et. 1. 2  
et. 1. 2  
Luc. 12. 1

Matth. 23. 1  
Luc. 12. 1

Matth. 10. 1

Matth. 10. 1  
Matth. 23. 1  
Luc. 9. 1  
Apoc. 1. 1

Matth. 23. 1  
Matth. 23. 1

Matth. 23. 1  
Matth. 23. 1  
Luc. 12. 1

oz what ye shall answer, oz what ye shall say: for the holy goost shal in that houre teach you, what ye ought to say. But one of þ people said vnto hym: Master, byd my brother that he dyuide the heritage wth me.

But he sayd vnto hym: Man, who hath set me to be a iudge oz partee [of the heritage] ouer you? And he sayd vnto them: Take hede and be-ware of all maner couetousnesse:

for the lyfe of ony man consisteth not in the abundaunce of it that he possesseth. And he tolde them a similitude, sayeng: A certayne rich māns felde brought forth plētous frutes, and he thought in hymselfe. sayeng: What shal I do, for I haue not wher in I may gather my frutes? And he sayd: This wyll I do: I wyll breake downe my barnes, and make them greater, and therein wyll I gather all thynges that are growen vnto me, and my goodes, and I shall saye vnto my soule: \*

Mat. 13. 12.

Soule, thou hast much goodes layed vp in store for many yeres, take thy rest, eate, drinke and farr delicatly. But God

Mat. 17. 12.

sayd vnto hym. \* Thou fool, this nyght do they requyre thy soule fro the, but those thynges that thou hast prepared, whose shal they be? Such one is he that gathereth treasure vnto hymselfe is not rich in God. And

Mat. 13. 12.

he said vnto his disciples: Therefore I saye vnto you: be not careful for your lyfe what ye shall eate, nor for your body what ye shal put on: The lyfe is more than meate, and the body more than rayment. Consyder þ rauens, for they sow not, neither

Mat. 13. 12.  
Mat. 13. 12.  
2. Pet. 1. 12

aut quid respondeatis, aut quid dicatis. Spiritus enim sanctus docebit uos in ipsa hora quid oporteat uos dicere. Ait autem ei quidam de turba: Magister, dic fratri meo, ut diuidat mecum hereditatem. At ille dixit ei: Homo, quis me constituit iudicem aut diuisorem supra uos? Dixitque ad illos: Videte, & cauete ab omni auaricia: quia non in abundantia cuiusquam uita eius est ex his quæ possidet. Dixit autem similitudinem ad illos, dicens: Hominis cuiusdam diuitis ubera fructus ager attulit, & cogitabat intra se, dicens: Quid faciam, quia non habeo quo congregem fructus meos? Et dixit: Hoc faciam: Destruam horrea mea, & maiora faciam, & illuc congregabo omnia quæ nata sunt mihi, & bona mea, & dicam animæ meæ: Anima, habes multa bona posita in annos plurimos, requiesce, comede, bibe, epulare. Dixit autem illi Deus: Stulte, hac nocte animam tuam repetunt a te, quæ autem parasti, cuius erunt? Sic est qui sibi thesaurizat, & non est in Deum diues. Dixitque ad discipulos suos: Ideo dico uobis, nolite solliciti esse animæ uestre quid manducetis, neque corpori, quid induamini: anima plus est quam esca, & corpus plus quam uestimentum. Considerate coruos, quia non seminant, neque

metunt,

neque metunt, quibus non est cellarium, neq; horreum, & Deus pascit illos. Quāto magis uos pluri estis? illis? Quis autem uestrum cogitando potest adiuuare ad staturam suam cubitum unum? Si ergo neque quod minime est potestis, quid de ceteris solliciti estis? Considerate lilia quomodo crescunt, non laborant, neque nent: dico autem uobis, neque Salomon in omni gloria sua uestiebatur sicut unum ex istis. Si autem fornum quod hodie est in agro, & cras in clibanū mittitur, deus sic uestit, quāto magis uos pusillæ fidei? Et uos nolite querere quid manducetis, aut quid bibatis, & nolite in sublime tolli: hæc autem omnia gentes mundi querunt. Pater autem uester scit quoniam his indigetis. Veruntamen querite primum regnum Dei, & iusticiam eius, & hæc omnia adicientur uobis. Nolite timere pusillus grex, quia complacuit patri uestro dare uobis regnum. Vendite quæ possidetis, & date eleemosynam. Facite uobis sacculos qui non uetrescunt thesaurum non deficientem in cælis, quo fur non appropiat, neque tinea corrumpit. Vbi enim thesaurus uester est, ibi cor uestrum erit. Sint lūbi uestri praeclari, & lucerne ardentes in manibus uestris, & uos similes hominibus expectantibus Dominū suū quando reuertatur a nuptiis, ut cū uenerit & pulsauerit, cōsecum aperiant ei. Beati serui illi, quos cū

reape, whych haue nother celler nor barn, and yet both God fede the. Howe muche more better are ye? \* Whych of you can put one cubyte to his stature? Yf ye therefore be not able [to do] it that is lesse, whych are ye careful for the rest? Consider the lilies. how they growe, they labour not, nother sowe: but I saye vnto you, [that] nother Salomon was so clothed in all his maiesty, as one of these. But if God doth so clothe & graffe & to bayts in the felde, & to morow is put in the oven: how much more you & ye of lytle fayth? And are not ye what ye shal eate, or what ye shal drynke, & be not lyfled on hygh: for these thynges do al & the gyfte of & worlde seke. Yet your heauy father knoweth & ye haue nede of these thynges. But seke ye fyrst the kyngdome of God and his ryghteousnesse, and al these thynges shalbe ministred vnto you. \* Ye are not ye lytle flocke. for it is the fathers wyll to geue you the kyngdome. Sell that ye haue and geue almesse. \* Make you bagges that wate not olde, euen a treasurie that fayleth not in & heauens, where no these cōmethe neare, nother moat doth corruppe. for where your treasurie is, there shal also your harte be. \* Let your lynes be gyrded about, and lychtes burnynge in your handes, and be ye lyke men waytynge for the lord whan he shal retorne frō the wedding. that whan he shal come & knocke, they maye stynghtlye wape open vnto hym. Wapye [are] those seruautes, the whych whan

Mat. 6. 2

1. Reg. 1. 9

D  
1. Reg. 1. 9  
Mat. 1. 12Mat. 6. 2  
Mat. 19. 61. Reg. 1. 9  
1. Reg. 1. 9

L. II. the

the lord shall come, he shall fynde  
wakeuppe: Verely I saye vnto you,  
that he that gyde hymselfe aboute,  
and shal cause them to syt vntoone at  
worde, and wakeuppe by shall mini-  
ster vnto them. And yf he come in  
the seconde watch, and yf he come  
in the thyrde watch, and fynde them  
so, happye are those seruantes.

\* But be sure of this, that yf the  
goodman of the house dydde knowe  
what houre the thefe wolde come,  
he wold surely watch and wold not  
suffre his house to be dogged thow

\* And be ye also ready, for in an hou-  
re that ye thynke not, shall the sone  
of man come. But Peter sayd vnto

¶ hym: LORDE doest thou tel this si-  
militude vnto vs, or vnto all? And

the LORDE sayde: What thynke  
ye is a saythfull and wyse steward,  
whome his lord setteth ouer his  
husholde, that he maye geue them a  
measure of wheat in due season?

\* Happy is that seruante, whome  
whan his LORDE shall come, shall  
fynde so doynge: Verely I saye vn-  
to you, that he shall sette hym ouer  
all that he possesseth. But yf that ser-

uaunt saye in his harte: My lord  
maketh longe to come, & shall begyn  
to synke the seruantes & to drinke  
and to eat & to drunke & to be drunken,  
the LORDE of that seruante shall come  
in a dape that he thynketh not, and  
in an houre that he knoweth not, &  
shall diuide hym, and set his parte  
wyth the infidels.

\* But the ser-  
uante that knewe the wyll of his  
lord, and dyd not prepare hymselfe  
and dyd not after his wyll, he shal be

cum uenerit Dominus, inuene-  
rit uigilantes: Amen dico uobis,  
quod percipiet se, & faciet il-  
los discumbere, & transiens mi-  
nistrabit illis. Et si uenerit in se-  
cunda uigilia, et si in tertia uigi-  
lia uenerit & ita inuenerit, be-  
ati sunt serui illi. Hoc autem sci-  
tote, quoniam si sciret paterfas-  
milias, qua hora fur ueniret, ui-  
gilaret utique, & non sineret per-  
fodi domum suam. Et uos estote  
parati, quia qua hora non puta-  
tis filius hominis ueniet. Aut au-  
tem ei Petrus: Domine, ad nos  
dicis hanc parabolam, an ad om-  
nes? Dixit autem Dominus: Quis  
putas est fidelis dispensator, &  
prudens, quem constituit Domi-  
nus supra familiam suam, ut det  
illis in tempore tritici mensu-  
ram. Beatus ille seruus, quem  
cum uenerit Dominus, inuenerit  
ita facientem: uere dico uobis  
quoniam supra omnia que possi-  
det constituet illum. Quod si di-  
xerit seruus ille in corde suo: Mo-  
ram tacet Dominus meus ueni-  
re, & coeperit percutere seruos,  
& ancillas, & edere, & bibere, &  
inebriari, ueniet Dominus seruus  
illius in die qui non sperat, & ho-  
ra qua nescit, & diuidet eum, pas-  
temque eius cum infidelibus po-  
net. Ille autem seruus qui cogno-  
uit uoluntatem Domini sui, &  
non preparauit, & non fecit se-  
cundum uoluntatem eius, uapulabit  
multis

malis. Qui autem nō cognouit  
 & fecit digna plagis, uapulabit  
 pacis. Omni autem cui multum  
 datum est, multum queretur ab  
 eo: & cui commendauerunt mul-  
 tum, plus petent ab eo. Ignem  
 ueni mittere in terram, & quid  
 uolo, nisi ut accendatur? Baptis-  
 mō autem habeo baptizari, &  
 quomodo coactor, usque dum  
 perficiatur? Putatis quia pacem  
 ueni mittere in terram? Non di-  
 co uobis, sed separationem. E-  
 runt enim ex hoc quinquē in do-  
 mo una diuisi, tres in duos, &  
 duo in tres: diuentur pater in  
 filium, & filius in patrem suum,  
 & mater in filiam, & filia in ma-  
 trem, socrus in nurum suam, &  
 nurus in socrum suam. Dicebat  
 autem ad turbas: Cum uideritis  
 nubem orientem ab occasu, sta-  
 tim dicitis: Nixbus uenit, & ita  
 fit. Et cum austrum flantem, dici-  
 tis: Quia aestas erit, & fit. Hypo-  
 critæ, faciem cæli & terræ: nullis  
 probare, hoc autem tempus quo  
 modo non probatis? Quid au-  
 tem & a uobis ipsis non iudica-  
 tis quod iustum est? Cum autem  
 uadis cum aduersario tuo ad  
 principem, in uia da operam li-  
 berari ab illo, ne forte trahat te  
 ad iudicē, & iudex tradat te exa-  
 ctori, & exactor mittat te in car-  
 cerem

beaten wth many strypes. But he  
 that knets it not, and byd[thynge]  
 wortth of strypes, he shalbe beaten  
 wth fewe. For vnto euery one whō  
 much is geuen, much shalbe requy-  
 red of hym: and vnto whome they  
 gaue comytted much, they shalbe  
 requyre more of hym. I am come to  
 sende a spyr in earth, and what wold  
 I saue þ it be kyndlyd? But I muste  
 be baptysed wth a baptyme, and  
 how am I payned, vntyll it be fulen  
 ded? Suppose ye that I am come  
 to sende peace in earth? I tell you  
 naye, but diuision. For from hence-  
 forth shall fyue be diuided in one  
 house, thre agaynst two, and two a-  
 gaynst thre: they shalbe diuided the  
 father agaynst the sonne, and þ sone  
 agaynst his father: and the mother  
 agaynst the daughter, and þ dought-  
 ter agaynst [hy] mother, the mother  
 in lawe agaynst the daughter in  
 lawe, and the daughter in lawe a-  
 gaynst hy mother in lawe. And he  
 sayd vnto þ people: What ye shal se  
 a cloude rysynge from the west, &  
 none ye saye: Ther cometh a show-  
 er, and so it happeneth. And whan  
 the son shal be bloweth, ye saye: It  
 shalbe warme, and it happeneth. Ye  
 hypocrites, ye can discerne the vther  
 apperance of þ sky & earth, why do  
 not you discern this tyme? And why  
 iudge not ye by poure selers what  
 is ryght? What thou goest by þ way  
 wth thyne aduersary vnto þ prince  
 geue diligence to be deliuered from  
 hym, lest he deliuer þ vnto þ iudge,  
 and the iudge deliuer the to saylar,  
 and the saylar sende the into prison.

I tell the, thou shalt not go thence,  
vntyll thou shalt haue geuen euen  
the vermoost myte.

The. xiii. Chapter.

**A**fter were some present at  
that tyme, shewynge hym  
of the Galileans, whose  
bloude Pilate dyd mixe w  
thepi sacrifices. And he answerynge  
sayd vnto them: Chyns ye þ those  
Galileans were moze spynners than  
all the Galileans, because they suf-  
fered such thynges? I tell you naye,  
but excepte ye haue repentance, ye  
shall all peryshe lyke wyse. [¶] As  
those egyptene, vpon whome the  
tower of Siloe fel, and kyllid them:  
Suppose ye that they also were  
moze betters than al men dwellyng  
at Ierusalem? I tell you no, but yf ye  
haue no repentance, ye shal all dye  
lyke wyse. And he sayd also thys fynth  
litte: + Accetapne man hadde a  
fygge tre planted in hys vyngarde  
and he came sekynge frute thereon,  
and founde none. And he sayde vnto  
the dresser of the vyngarde: Lo it is  
thre yere ago sence I come sekynge  
frute on thys fygge tre, and I fynde  
none. Hew it downe therefore, why  
both it also combre the grounde? And  
he answerynge sayd vnto hym: Sy-  
let it alone also thys yere, tyll I  
vyngge aboute it and donge it, yf hap-  
pely it wyll brynge frute: yf no, thou  
shalt hewe it downe afterwarde.  
And he was teachynge in theyr sy-  
nagoge vpon the sabbates. And be-  
holde a woman, whiche had a spere  
of synne sence egyptene yere, & was  
croked, nother coulde she stynde vpon  
thynge

Dico tibi non exies inde, donec  
etiam nouissimum minutum red-  
das.

CAPVT XIII.

**A**ntequam autem quidam  
in ipso in tempore num-  
erantes illi de Galilea  
is, quorum sanguinem  
Pilatus miscuit cum sacrificiis eo-  
rum. Et respondens dixit illis: Pu-  
tatis quod hi Galilaei pro omni-  
bus Galileis peccatores fuerint,  
quia talia passi sunt? Non dico  
uobis, sed nisi poenitentiam ha-  
bueritis, omnes similiter peribit-  
is. Sicut illi decem & octo, supra  
quos cecidit turris in Siloe, & oc-  
cidit eos: putatis quia & ipsi de-  
bitores fuerint praeter oes hos  
habitantes in Hierusalem? Non di-  
co uobis, sed si poenitentiam non  
habueritis, omnes similiter peri-  
bitis. Dicebat autem & hanc flo-  
miitudinem. Arborem ficu habebat  
quidam plantatam in uinea sua,  
& uenit querens fructum in  
illa, & non inuenit. Dixit autem  
ad cultorem uinae: Ecce anni  
tres sunt ex quo uenio querens  
fructum in ficulnea hac, & non  
inuenio. Succide ergo illam: ut  
quid etiam terram occupat? At  
ille respondens dicit illi: Domine,  
dimitte illam etiam hoc anno,  
usque dum fodiam circa illam &  
nurtam iterum, & siquid feceris  
fructum: sin autem in futurum succides  
eam. Erat autem docens in synagoga  
omni sabbata. Et ecce mulier, quae  
habebat spiritum infirmitatis annis de-  
cem & octo, & erat inclinata nec o-  
mnino potera

Ann. 1. 9

Matth. 23. 6

no poterat fuffi respicere: Qui cum uidiffet IESVS, uocauit eam ad fe, & ait: Mulier, dimiffa es ab infirmitate tua. Et impofuit illi manus, & confestim erecta eft & gloriificabat Deum. Respondens autem archidynagogus, indignans quia fabbato curaffet IESVS, dicebat turbæ: Sex die sunt in quibus oportet operari, in his ergo uenite & curamini & non die fabbati. Respondens autem ad illum Dominus, dixit: Hypocritæ, unusquisque ueftium fabbato non foluit bouem ſuum aut aſinam a præſepio, & ducit ad aquam? Hanc autem filiâ Abraham, quam alligauit ſatanas, ecce decem & octo annis, num oportuit ſolui a uinculo isto die fabbati? Et cum hæc diceret, cœcebeſcebant omnes aduerſarii eius, & omnis populus gaudebat in uniuerſis quæ glorioſe fiebant ab eo. Dicebat ergo: Cui ſimile eſt regnum Dei, & cui ſimile æſtimabo illud? Simile eſt grano ſinapis, quod acceptum homo miſit in hortum ſuum, & creuit, & factum eſt in arborem magnam, & uolucres cœli requieuerunt in ramis eius. Et iterum dixit: Cui ſimile æſtimabo regnum Dei? Simile eſt fermento, quod acceptum mulier abſcondit in farinæ ſata tria, donec fermentaretur totum. Et ibat per ciuitates & caſtella docens, & iter faciens in Hieruſalem. Ait autem illi quidam: Domine, ſi pauci

thynges at all: Whome when Ieſus had ſene, he called her vnto him, and ſayd vnto her: Woman thou art free of thy ſyckneſſe. And he layed [hys] handes vpon her, and ſhe was forthwith made ſtraight, and gloriſyed God. But the ruler of the ſynagoge takinge indignacion that Ieſus had healed on the Sabbath, anſwerynge ſayd vnto the people: Whether are ſyre dayes wherein man muſte worke, in them therfore come and be healed, & not on the ſabbat daye. But Ieſus answered anſwerynge ſayd vnto hym: Ye hypocrites, & both not euery one of you looſe hys ore or aſſe from the maunger, and ſendeth to water it? And ought not thys daughter of Abraham, whome beholde Satan had bounde eyghtene yeres, be looſed from thys bande on the ſabbat daye? And when he ſayde thys, all hys aduerſaries were aſhamed. And al the people reioyced in all the thynges he were gloriouſly done of hym. He ſayd therfore: Wherevnto is he kyng dome of God lyke, and wherevnto ſhal I lyken it? It is lyke vnto a muſtarde ſede, the which beyng taken a man caſteth it in hys garden, and it groweth and becometh a great tre, and the byrdes of the ayre reſted in hys branches. And agayne he ſayd: Wherevnto ſhal I ſuppoſe he kyngdome of God to be lyke? It is lyke leuſe, & he which being taken, a woman hideth it in three peeces of meale, tyl it was all leuened. And he went by townes and cyties, teachinge and pournepnge towardes Ieruſalem. And one ſayd vnto hym: How are they

Mat. 23. 2  
Luk. 14. 3

Mat. 23. 2  
Luk. 14. 3

Mat. 23. 2

Mat. 23. 2

Mat. 23. 2  
Luk. 14. 3

Q. 111. ſome



Mat. 23. b. **ſetwe that ſhalbe ſaued? But he ſayd**  
**unto theſe: Strive to entre thorow**  
**the narrow gate, for I tell you ma-**  
**ny ſhall ſeke to entre, and ſhall not**  
**be able. But when the good man of**  
**the houſe ſhalbe entered, and ſhall**  
**haue ſhut the doze, ye ſhall begynne**  
**to ſtande wythout, and knocke at þ**  
**doze, ſayenge: \* LORDE, open vnto**  
**vs. And he anſwerenge ſhall ſay vnto**  
**you: I knowe you not whence ye**  
**be. Then ſhall ye begynne to ſaye:**  
**We haue eaten and dronke befoze**  
**the, and thou haſt taught in our ſtre**  
**tes. And he ſhall ſaye vnto you: I**  
**knowe you not whence ye be, \* De-**  
**part ſeo me ye workers of wycked-**  
**neſſe. There ſhalbe wepyng & gnaſ**  
**ſpyng of teth, when ye ſhall ſe Abra-**  
**ham, and Iſaac, and Jacob, and all þ**  
**prophetes in the kyngdome of God,**  
**but you to be dyspuen out. \* And they**  
**ſhall come from the eaſte, and weſt,**  
**and north, and ſouth, and ſhall ſytte**  
**downe at bozde in the kyngdome of**  
**God. \* And beholde they are the laſt**  
**that were the fyrſt, and they are the**  
**fyrfiſt that were the laſt. Upon the**  
**ſame daye ther came certayne of þ**  
**phariſes, ſayeng vnto him: Go forth**  
**and get the hence, for Herode wyll**  
**ſlape the. And he ſayd vnto them:**  
**Go and tell that ſore: Beholde I**  
**caſt out deuils, and do heale to bape**  
**and to mozoze, and on the thyp; he**  
**daye do I ſpynſe. Neuertheleſſe**  
**I muſt walke to day, and to mozoze**  
**and the next: for it can not be that**  
**a prophete dye wythout Jeruſalem.**  
**\* Jeruſalem, Jeruſalem whych ſlap-**  
**eſt the prophetes, and ſtoneſt them**  
**that**

pauci ſunt qui ſaluantur. Ipſe au-  
 tem dixit ad illos: Contendite  
 intrare per anguſtam portam,  
 quia multi dico vobis querent  
 intrare, & non poterunt. Cum ad-  
 ſem intrauerit paterfamilias, &  
 clauſerit oſtium, incipietis foris  
 ſtare, & pulſare oſtium, dicen-  
 tes: Domine, aperi nobis. Et reſ-  
 pondens, dicet vobis: Neſcio  
 uos unde ſitis. Tunc incipietis di-  
 cere: Manducauimus coram te,  
 et bibimus, et in plateis no-  
 ſtris docuiſti. Et dicet vobis: Ne-  
 ſcio uos unde ſitis, diſcedite a  
 me omnes operarii iniquitatis.  
 Ibi erit fletus & ſtridor dentium,  
 cum uideritis Abraham, & Iſaac,  
 & Iacob, & omnes prophetas in  
 regno Dei, uos autem expelli ſo-  
 ras. Et uenient ab oriente, & oc-  
 cidente, & aquilone, & aſtro, &  
 accumbent in regno Dei. Et eco-  
 ce, ſunt nouiſſimi qui erant pri-  
 mi, & ſunt primi, qui erant nouiſ-  
 ſimi. In ipſa die acceſſerunt qui-  
 dam phariſæorum dicentes illi:  
 Exi, & uade hinc, quia Herodes  
 uult te occidere. Et ait illis: Ite  
 & dicite vulpi illi: Ecce eiſcio  
 demonia, & ſinitates perficio  
 hodie & cras, & tertia die con-  
 ſummor. Verumtamen oportet  
 me hodie, & cras, & ſequenti die  
 ambulare: quia non capiſ pro-  
 phetam perire extra Hieruſalẽ.  
 Hieruſalem, Hieruſalem, quæ oc-  
 cidis prophetas, & lapidas eos qui



qui mittuntur ad te, quoties uolui congregare filios tuos, quem admodum auis nidum suum sub pennis, & noluisti. Ecce relinquitur uobis domus uestra deserta. Dico autem uobis, quia non uidebitis me donec ueniat, cum dicetis: Benedictus qui uenit in nomine Domini.

## CAPVT. XIII.

**E**T factum est cum introisset IESVS in domum cuiusdam pharisaei sabbato manducare panem, & ipsi obseruabant eum. Et ecce homo quidam hydropicus erat ante illum. Et respondens IESVS, dixit ad legisperitos, & phariseos, dicens: Si licet sabbato curare? At illi tacuerunt. Ipse uero apprehensum sanauit eum, & dimisit. Et respondens ad illos, dixit: Cuius uestrum asinus aut bos in puteum cadet, & non continuo extrahet illum die sabbati? Et non poterant ad haec respondere illi. Dicebat autem & ad inuitatos parabolam, intendens quomodo primos accubitus eligerent, dicens ad illos: Cum inuitatus fueris ad nuptias, non discumbas in primo loco, ne forte honoratior te sit inuitatus ab illo, & ueniens is qui te & illum uocauit, dicat tibi: Da huic locum. Et tunc incipias cum rubore nouissimum locum tenere. Sed cum uocatus fueris, uade secum.

that be sente vnto the, how oft wold I haue gathered thy chyldren, as a byrde [gathereth] hyr nest vnder hir fethers, and thou woldest not. Beholde, your house shalbe leste wyde vnto you. But I saye vnto you, that ye shall not se me tyll it come [to passe] that ye saye: \* Blessed be he that cometh in the name of the LORD.

Mat. 23. 2  
Luc. 19. 5

## The xliii. Chapter.

**W**HEN it happened when Jesus was come into the house of one of the chief of the pharisees vpon a sabbat day, to eate bread, and they watched him. And beholde ther was a man that had the droppe before hym. And Jesus answering sayd vnto the lawyers, and pharisees, sayenge: \* Is it lawfull to heale vpon the Sabbat? But they helde thei peace. But hym beyng take, he healed hym, & let hym go. And he answering said vnto thei: Whose oxe or asse of you shall fall in to a pytte, and he shall not straight waye \* drawe hym oute on the sabbat daye? And they coulde not answer hym to thys. And he sayd a similitude vnto them that were bydden, markynge how they chose the first rowmes, sayenge vnto them: When thou arte bydden to a weddinge, syt not downe in the first rowme, leste happely a more honorable man than thou be bydden of hym, & comynge he that hath bydden the hym, saye vnto the: Geue thys man rowme, and thou do than begynne to shame to occupy the lowest rowme. But when thou shalt be bydden, go thy

Mat. 23. 2  
Mat. 23. 2  
Luc. 14. 8  
Mat. 23. 2

Mat. 23. 2  
Mat. 23. 2

Mat. 23.13. **frue that shalbe saved? But he sayd**  
**unto thei: + Strive to entre thowowe**  
**the narrow gate, for I tell you ma-**  
**ny shall seke to entre, and shall not**  
**be able. But when the good man of**  
**the house shalbe entered, and shall**  
**have shut the doore, ye shall begynne**  
**to stande wpythout, and knocke at þ**  
**doore, sayenge: + LORD, OPEN UNTO**  
**US. And he answerynge shall say un-**  
**to you: I knowe you not whence ye**  
**be. Then shall ye begynne to saye:**  
**We have eaten and dronke besyde**  
**the, and thou hast taught in our stre-**  
**tes. And he shall saye unto you: I**  
**knowe you not whence ye be, + de-**  
**part fro me ye workers of wyche-**  
**nesse. There shalbe wepyng & gna-**  
**shynge of teth, when ye shall se Ab-**  
**raham, and Isaac, and Jacob, and all þ**  
**prophetes in the kyngdome of God,**  
**but you to be dyscayned out. + And they**  
**shall come from the east, and west,**  
**and north, and south, and shall sette**  
**downe at boorde in the kyngdome of**  
**God. + And beholde they are the last**  
**that were the fyrst, and they are the**  
**fyrst that were the last. Upon the**  
**same daye ther came certayne of þ**  
**pharises, sayeng unto him: + Forsoth**  
**and get the hence, for Herode wyl**  
**slaye the. And he sayd unto them:**  
**Go and tell that foxe: Beholde I**  
**cast out devils, and do heale to daye**  
**and to morowe, and on the thyrde**  
**daye do I synyshe. Nevertheless**  
**I must walke to day, and to morow**  
**and the nexte: for it can not be that**  
**a prophete dye wpythout Jerusalem.**  
**+ Jerusalem, Jerusalem whyest thou**  
**slayst the prophetes, and stonest them**  
**that**

pauci sunt qui salvantur. Ipse au-  
 tem dixit ad illos: Contendite  
 intrare per angustam portam,  
 quia multi dico uobis querent  
 intrare, & non poterunt. Cum ad-  
 tem intrauerit paterfamilias, &  
 clauferit ostium, incipietis foris  
 stare, & pulsare ostium, dicen-  
 tes: Domine, aperi nobis. Et res-  
 pondens, dicet uobis: Nescio  
 uos unde sitis. Tunc incipietis di-  
 cere: Manducauimus coram te,  
 et bibimus, et in plateis no-  
 stris docuisti. Et dicet uobis: Ne-  
 scio uos unde sitis, discedite a  
 me omnes operarii iniquitatis.  
 Ibi erit fletus & stridor dentium,  
 cum uideritis Abraham, & Isaac,  
 & Iacob, & omnes prophetas in  
 regno Dei, uos autem expelli fo-  
 ras. Et uenient ab oriente, & oc-  
 cidente, & aquilone, & austro, &  
 accumbent in regno Dei. Et ecc-  
 ce, sunt nouissimi qui erant pri-  
 mi, & sunt primi, qui erant nouis-  
 simi. In ipsa die accesserunt qui-  
 dam phariseorum dicentes illis  
 Exi, & uade hinc, quia Herodes  
 uult te occidere. Et ait illis: Ita  
 & dicite vulpi illi: Ecce efficio  
 daemonia, & sanitates perficio  
 hodie & cras, & tertia die con-  
 summor. Veruntamen oportet  
 me hodie, & cras, & sequenti die  
 ambulare: quia non capio pro-  
 phetam perire extra Hierusalē.  
 Hierusalem, Hierusalem, quæ oc-  
 cidis prophetas, & lapidas eos  
 qui

qui mittuntur ad te, quoties uolui congregare filios tuos, quem admodum auis nidum suum sub pennis, & nolui. Ecce relinquo turuobis domus uestra deserta. Dico autem uobis, quia non uidebitis me donec ueniat, cum dicetis: Benedictus qui uenit in nomine Domini.

## CAPVT. XIII.

**I**N factam est cum introisset IESVS in domum cuiusdam principis phariseorum sabbato manducare panem, & ipsi obseruabant eum. Et ecce homo quidam hydropicus erat ante illum. Et respondens IESVS, dixit ad legisperitos, & phariseos, dicens: Si licet sabbato curare? At illi tacuerunt. Ipse uero apprehensum sanauit eum, ac dimisit. Et respondens ad illos, dixit: Cuius uestrium asinus aut bos in puteum cadet, & non continuo extrahet illum die sabbati? Et non poterant ad hec respondere illi. Dicebat autem & ad inuitatos parabolas, intendens quomodo primos accubitus eligerent, dicens ad illos: Cum inuitatus fueris ad nuptias, non discumbas in primo loco, ne forte honoratio te sit inuitatus ab illo, & ueniens is quite & illum uocauit, dicat tibi: Da tuic locum. Et tunc incipias cum minore nouissimum locum tenere. Sed cum uocatus fueris, uade & recume

that be sente vnto the, how oft wolde I haue gathered thy chylidren, as a byrde [gathereth] hyr nest vnder his fetters, and thou woldest not. We holde, your house shalbe leste voyde vnto you. But I sape vnto you, that ye shall not seme tpe il come [to passe] that ye sape: \* Blessed be he that cometh in the name of the LORD.

Mat. 23. 2  
Luc. 19. 2

## The. xiii. Chapter.

**I**N so it happened when Iesus was com into þ house of one of the chiefe of the pharisees vpon a sabbat day, to eate bread, and they watched hym. And beholde ther was a man þ had the dropsy before hym. And Iesus answerynge sayd vnto the lawyers, and pharisees, sayenge: \* Is it lawfull to heale vpon the Sabbath? But they helde theyr peace. But hym beynge takē, he healed hym, & let hym go. And he answering said vnto thei: Whose oxe or asse of you shall fall in to a pytte, and he shall not straghte waite \* drawe hym oute on the sabbat daye? And they coulde not answeren hym to thys. And he sayd a similitude vnto them that were thynnen, markynge how they chose the fyrst rowmes, sayenge vnto them: Whan thou arte bydden to a weddinge, set not downe in þ fyrst rowme, lest it happely a more honorable man than thou be bydden of hym, & commynge he that hath bydden the & hym, sape vnto the: Weue thys man rowme, and thou do than begynne to shame to occupy þ lowest rowme. But whan thou shalt be bydden, go

Mat. 23. 2  
Mat. 23. 2  
Luc. 14. 2  
Luc. 14. 2

Mat. 23. 2  
Mat. 23. 2

thy waye, yett doone in the lowest  
towne, that whan he that hath byd-  
den the shal come, he maye saye vn-  
to the: \* Frende, go vp hygher. Tha  
shalte thou haue prayse before them  
that syt at borde wth the. \* For eue-  
ry one that exalteth hymselfe, shalbe  
made lowe: and he that humbleth him-  
selfe, shalbe exalted. + He sayd also  
vnto hym that had bydden hym:

Whan thou makest a dynner or sup-  
per, call not thy frendes, nor thy bre-  
thren, nor thy kynnesfolkes, nother thy  
neighboures nor the ryche, lest they  
byd the agayne, and recompence be  
made vnto the: \* But whan thou  
makest a feaste, call the poore, the fe-  
ble, the crepell, and the blinde, & hap-  
py shalte thou be, for they haue not  
to recompence the: but it shalbe recom-  
ced the in þe resurrection of the rygh-  
teous. Whan one of them that sat  
with them at borde herd this, he said  
vnto hym: happy is he that shal eate  
breate in the kyngdome of God.

But he sayd vnto hym: + \* A cer-  
tapne mā made a great supper, and  
called many. And he sente hys ser-  
uaunt in the houre of the supper, to  
saye vnto them that were bydden, þ  
thy shulde come, for all thynges be  
now ready. And they al began alke  
to make excuse. The fyrst sayd vnto  
hym: I haue bought a farme, and I  
must nedes go forth, and se it: I pray  
the haue me excused. And the other  
sayde: I haue boughte fyue yokes of  
oxen, and I go to plowe them: I pray  
the haue me excused. And the thyrde  
sayd: I haue maryed a wyfe, & there-  
fore can not I come. And þe seruante  
bryngte

recumbe in nouissimo loco, ut  
cum uenerit qui te inuitauit, di-  
cat tibi: Amice, ascende super-  
ius. Tunc erit tibi gloria coram  
simul discumbentibus. Quia om-  
nis qui se exaltat, humiliabitur:  
& qui se humiliat, exaltabitur.  
Dicebat autem & ei qui se inui-  
tauerat: Cum facis prandium  
aut cenam, noli uocare amicos  
tuos, neque fratres tuos, neque  
cognatos, neque uicinos, neque  
diuites, ne forte & ipsi te reuiu-  
tent, & fiat tibi retributio: sed  
cum facis conuiuium, uoca pau-  
peres, debiles, claudos, & cre-  
cos, & beatus eris, quia non ha-  
bent retribuere tibi: retribuetur  
enim tibi in resurrectione iusto-  
rum. Hæc cum audisset quidam  
de simul discumbentibus, dixit  
illi: Beatus qui manducabit pa-  
nem in regno Dei. At ipse dixit  
ei: Homo quidam fecit cenam  
et agnam, & uocauit multos. Et  
misit seruum suum hora cene,  
dicere inuitatis, ut uenirent, quia  
iam parata sunt omnia. Et coe-  
perunt simul omnes excusare.  
Primus dixit eis: Villā emi, & ne-  
cesse habeo exire, & uidere illā:  
rogo te, habe me excusa-  
tum. Et alter dixit: Iuga boum  
emi quinque, & eo probare il-  
la, rogo te, habe me excusatum.  
Et alius dixit: uxore duxi, & ideo  
non possum uenire. Et reuersus  
seruus

Mat. 23. 12

Mat. 23. 12  
Luc. 14. 12

Mat. 23. 12

Mat. 23. 12  
Luc. 14. 12

## CAPVT. XIII.

Folior.

seruus, nunciante hanc Domino suo. Tunc iratus paterfamilias, dixit seruo suo: Exi cito in plateas, & uicos ciuitatis, & pauperes, & debiles, & cecos, & claudos introduce huc. Et ait seruus: Domine, factum est ut impera-  
sti, & adhuc locus est. Et ait Dominus seruo: Exi in uias & sepes, & compelle intrare, ut impleatur domus mea. Dico autem uobis: quod nemo uirorum illorum qui uocati sunt, gustabit carnem meam. Ibant autem turbae multae cum eo, & conuersus dixit ad illos: Si quis uenit ad me, & non odit patrem suum, & matrem, & uxorem, & filios, & fratres, & sorores, adhuc autem & animam suam non potest meus esse discipulus. Et qui non baiulat crucem suam, & uenit post me, non potest meus esse discipulus. Quis enim ex uobis uolens turrim aedificare, non prius sedens computat sumptus qui necessarii sunt, si habeat ad perficiendum: ne posteaquam posuerit fundamen-  
tum, & non poterit perficere, omnes qui uident incipiant illudere ei, dicentes: Quia hic homo coepit aedificare, & non potuit consummare. Aut quis rex stans committere bellum aduersus alium regem, non sedens prius cogitat si possit cum decem milibus occurrere ei, qui cum uiginti milibus uenit ad se? Alioquin adhuc illo longe a-  
gense,

herynge returned sheweth thys vnto hys losse. Than the good man of þ house herynge angre sayde vnto hys seruaunte: Go out curchely into þ stretes and quarters of the cytie, & herynge in here the neby, and the crepell, and the blinde, and the halte. And the seruaunt sayd: Lorde, it is done as thou hast commaunded, and ther is yet rowme. And þ Lorde said vnto the seruaunt: Go out into the hygh wayes and hedges, and cõpell them to come in, that my house may be filled. But I saye vnto you: there none of those men that were bydden shal tast of my supper. ¶ Ther wote much people wyth hym, and he herynge turned, he sayd vnto them: ¶ Who so cometh vnto me, & hatyth not hate hys father, and mother, and wyfe, and chyldren, and brethren, & systers, pee and hys owne lyfe also, he can not be my discipule. And who so brareth not hys crosse and cometh after me, can not be my discipule. ¶ Wyth of you wyllyng to buyld a towre, spetynge downe rekeneth not for þe costes necessary, whether he haue sufficient to persoume: lest after he haue layde a fundamēt, and be not able to persoume it, all that se it, begun to make hym sapynges. ¶ Thys man hath begun to buyld, and was not able to persoue me it? ¶ What herynge that shal go to make battapill agaynste another herynge, settynge downe castreth not for þe in hys mynde whether he wyth ten thousande, be able to mete hym that cometh agaynste hym w twenty thousande? ¶ What whyle he is yett

Gen. 19. 8  
Luc. 14. 6Matt. 19. 26  
M. 19. 12. 9  
22. 26. 8

farte

farre of sendynge an embassage, he  
doth requyre thynges that belöge to  
peace. Euen so therfore every one  
of you, that doth not renounce all þ  
he possesseth, can not be my disciple.  
\* Salt is good, but yf salt be vnspice  
ry, wherein shall it be seasoned? For  
it is nother profitable vpo þ lande,  
nor vpon the dounge hyll, but it shal  
be cast awaye. He that hath eares to  
heare, let hym heare.

The .xv. Chapter. +

**H**er were appocheynge  
vnto hym publicanes and  
synners, that they myght  
heare hym. And the scri-  
bes and pharises murmured sayeng  
\* This man receaueth sinners, and  
eateth wyth them. And he tolde this  
parable vnto them, sayeng: \* What  
man [is it] amonge you, that hath  
an hundreth shepe, and yf he lose one  
of them, doth he not leaue the nyne  
and nynty in the wyldernesse, & go-  
eth after it that was lost, vntill he  
do fynde it? And when he hath founde  
it, he sayeth it vpon his shulders re-  
toyringe, and commynge home he  
callethe together his frendes & neigh-  
bours, sayeng vnto them: Reioyce  
wyth me, for I haue founde my shepe  
that was lost. I saye vnto you, that  
yshe tope shalbe in heauen ouer one  
synner dopinge penauance, than ouer  
nyne & nynty ryghteous, that ned-  
e no penauance. \* What woman ha-  
uyng ten grotes, yf she lese one  
grote, doth she not lyght a candle, &  
swepeyth out þ house, & seeketh dilige-  
ntly tyll she haue founde it. And when  
she hath founde it, she calleth toge-  
ther

agente, legationem mittens, ro-  
gat ea quæ pacis sunt. Sic ergo  
ois ex vobis, qui non renunciat  
omnibus quæ possidet, non pos-  
test meus esse discipulus. Bon-  
um est Sal, si autem sal euas-  
nerit, in quo condietur? Neque  
in terram, neque in sterquilini-  
um utile est, sed foras mittetur.  
Qui habet aures audiendi, au-  
diat.

CAPVT XV.

**E**rant autem appropin-  
quantes ei publicani  
& peccatores, ut audi-  
rent illum. Et murmu-  
rabant pharisei & scribæ, dicen-  
tes: Quia hic peccatores recipit  
& manducat cum illis. Et ait ad  
illos parabolam istam, dicens:  
Quis ex vobis homo qui habet  
centum oves, & si perdidit unam  
ex illis, nonne dimittit no-  
naginta nouem in deserto, & ua-  
dit ad illam quæ perierat, donec  
inueniat eam. Et cum inuenit  
eam, imponit in humeros suos  
gaudens, & ueniens domū con-  
uocat amicos & vicinos, dicens  
illis: Congratulamini mihi, quia  
inuenioui meam quæ perierat.  
Dico vobis, quod ita gaudiū erit  
in cælo super uno peccatore po-  
nitentiam agente, quam super  
nonaginta nouem iustis, qui non  
indigent penitentia. Aut quæ  
mulier habens drachmas decem,  
si perdidit drachmam unam,  
nonne accendit lucernā, & euertit  
domū, & querit diligēter donec  
inueniat eā. Et cū inuenit, con-  
uocat

Math. 5. b  
Mat. 9. b

Math. 9. b  
Mat. 1. b  
Luc. 1. b

Luc. 1. b  
Mat. 7. b

Math. 12. b

Luc. 1. b

uocat amicos & uicinas, dicens: Congratulamini mihi, quia inueni drachmam meam quam perdideram. Ita dico uobis, gaudium erit coram angelis Dei, super uno peccatore poenitentem agente. Aut autem: Homo quidam habuit duos filios, & dixit adolescentior ex illis patri: Pater, da mihi portionem substantiæ quæ me cōtingit. Et diuitiis illis substantiam. Et post non multos dies congregatis omnibus, adolescentior filius peregre profectus est in regionem longinquam, & ibi dissipauit substantiam suam uiuendo luxuriose. Et postquam omnia consummasset, facta est fames ualida in regione illa, & ipse coepit egere. Et abiit, & adhaesit uenientiui regionis illius, et misit illum in uillam suam, ut pasceret porcos. Et cupiebat implere uentrem suum de siliquis, quas porci manucabant, & nemo illi dabat. In se autem reuerſus, dixit: Quanti mercenarii in domo patris mei abundant panibus, ego autem hic fame pereor? Surgam, & ibo ad patrem meum, & dicam ei: Pater, peccavi in cœlum, & coram te, iam non sum dignus uocari filius tuus, fac me sicut unum de mercenariis tuis. Et surgens uenit ad patrem suum. Cum autem adhuc longe esset, uidit illum pater ipſius, & misit

ther hys frendes and neighbourſſes, sayng: Reioyce with me, for I haue founde my grote that I had lost. Euen so I sape vnto you shall ther be ioye before the angels of God vpon one synner doyng penauice. + And he sayd: A certayne man had two sonnes, and the yonger of them sayd vnto hys father: father, geue me the porcion of the goodes that be longeth vnto me. And he diuided the substantiunce vnto them. And not longe thereafter, all thynges beyng gathered together, the yonger sonne wente forth into a farrre contry, and there he waysted all hys goodes, wpth loungeyng & yotously. And after that he had spent all, ther happened a greate deth in that region, and he beganne to wante. And he wente and toynded hymselfe vnto one of the cytesins of that contry, and he sent hym to hys farme that he shuld fede the swyne: And he courted to fill hys belly wpth the coddies, that the swyne dyd eate, and noman gaue hym [them.] And beyng come to hymselfe, he sayde: How many hyred seruautes in my fathers house haue plenty of breades, and I peryshe here for hunger? I wylt ryse and go to my father, and shall sape vnto hym: father, I haue synned in heauen, and before the, and nowe am I not worthy to be called thy sonne, make me as one of thy hyred seruautes. And rpsng he came to hys father. \* But whan he was yett farrre of, hys father sawe hym, & was moued

vol. 1. a  
John 11



moued wpth pytte, and runnyng to  
 hym. he fell aboute hys necke. & kys-  
 sed hym. And the sonne sayde vnto  
 hym: father, I haue synned in hea-  
 uen and before the, nowe am not I  
 worthy to be called thy sonne. And  
 the father sayd vnto hys seruantes:  
 Wrynge forth quychely the best gar-  
 ment, and put it vpon him, and geue  
 hym a ryng vpon hys hāde, & shues  
 on hys fete, and brynge hether a fed  
 calfe, and kyll it, and let vs eat and  
 let vs be merrey: for thys my sonne  
 was dead, & is reuiued: he was loste  
 and is founde. And they began to be  
 merrey. But hys elder sonne was in  
 þe felde. And whan he dyd come and ap-  
 proched to the house, he herde þe min-  
 strells and dauncynge, and called  
 one of the seruantes, & asked what  
 these thynges were. And the same  
 said vnto him: Thy brother is come  
 & thy father hath slayne a fed calfe,  
 because he hath receaued hym safe.  
 But he was wroth, and wolde not  
 go in. Wherefore hys father brynge  
 gone out, beganne to intreate hym.  
 But he answerynge, sayd vnto hys  
 father: Lo, thus many yeres do I  
 serue the, and I neuer dy: transgresse  
 thy commandement, also thou ne-  
 uer gauest me a kynd, that I myghte  
 be merrey wpth my frendes: but after  
 that thys thy sonne, that hath deuou-  
 red hys substance wpth harlottes  
 is come, thou hast slayne hym a fed  
 calfe. But he sayd vnto hym: App-  
 forne, thou arte alwaye wpth me, &  
 all that myne is, is thynne. But thou  
 oughtest to haue ben merrey & reioy-  
 ced: for thys thy brother was dead,  
 and

misericordia motus est, & accen-  
 sū cecidit sup collū eius, & oscu-  
 latus est eum. Dixitq; ei filius: Pa-  
 ter, peccaui in cōlum, & coram  
 te, iam non sum dignus uocari fi-  
 lius tuus. Dixit autem pater ad  
 seruos suos: Cito proferte stolam  
 primam, & induite illum, & date  
 anulum in manum eius, & calcia-  
 menta in pedes eius, & adducite  
 vitulum saginatum, & occidite,  
 & manducemus, & epulemur,  
 quia hic filius meus mortuus e-  
 rat, & reuixit: perierat, & inuen-  
 tus est. Et cōpetū epulari. Erat  
 autem filius eius senior in agro.  
 Et cum ueniret & appropinqua-  
 ret domū, audiuit symphoniam  
 & chorum, & uocauit unum de  
 seruis, & interrogauit quid hæc  
 essent. Isque dixit illi: Frater tu-  
 us uenit, & occidit pater tuus ui-  
 tulum saginatum, quia saluum il-  
 lum recepit. Indignatus est au-  
 tem, & nolebat introire. Pater  
 ergo illius egressus, cōcepit roga-  
 re illum. At ille respondens, di-  
 xit patri suo: Ecce tot annis ser-  
 uio tibi, & nunquam mandatum  
 tuum præterui, & nunquam de-  
 disti mihi lōdū, ut cum amicis  
 meis epularet: sed postquā filius  
 tuus hic, qui deuorauit substantiā  
 suā cū meretricibus uenit, occi-  
 disti vitulum saginatum. At ipse  
 dixit illi: Fili, tu semper mecū es,  
 & omnia mea tua sunt: Epulari  
 autem & gaudere oportebat  
 quia frater tuus hic mortuus erat  
 & re-



& reuicxit : perierat, & inuentus  
est.

and is reuicxit he was lost, and is  
founde. +

CAPVT XVI.

Chc. xvi. Chapter. +

**D**icebat autem & ad di-  
scipulos suos : Homo  
quidam erat diues, qui  
habebat uillicum, &  
hic diffamatus est apud illum,  
quasi dissipasset bona ipsius. Et  
uocauit illum, & ait illi : Quid  
hoc audio de te ? redde rationem  
uillicationis tue, iam enim non  
poteris amplius uillicare. Ait uil-  
licus intra se : Quid faciam, quia  
Dominus meus auferit a me uil-  
licationem ? fodere non ualeo,  
mendicare erubescio : scio quid  
faciam, ut cum amotus fuero a  
uillicatione, recipiant me in do-  
mos suas. Conuocatis itaque sin-  
gulis debitoribus Domini sui, di-  
cebat primo : Quamtu debes Dno  
meo ? At ille dixit : Centum ca-  
dos olei. Dixitque illi : Accipe  
cautionem tuam, & sede, cito  
scribe quinquaginta. Deinde al-  
ter dixit : Tu uero quantum de-  
bes ? Qui ait : Centum coros triti-  
ci. Ait illi : Accipe litteras tuas, &  
scribe octoginta. Et laudauit Do-  
minus uillicum iniquitatis, quia  
prudenter fecisset. Quia filii  
huius seculi prudentiores filiis  
lucis in generatione sua sunt.  
Et ego uobis dico : Facite uobis  
amicos de mammona iniquita-  
tis, ut cum defeceritis, recipiant  
uos in eterna tabernacula. Qui fi-  
delis

**A**nd he sayd vnto hys disci-  
ples : Ther was a certayn  
rych man whych had a ste-  
warde. and the same was  
accused vnto hym that he had wape-  
sted hys goodes. And he called  
hym, and sayde vnto hym : Wome  
heare I that of the geue an accomp-  
te of thy stewardshippe, for thou  
mayst nomore be stewart. The  
stewarde sayde wythin hymselfe :  
What shall I do, for my lord taketh  
the stewardship fro me : forgye I can  
not, to begge I am ashamed : I know  
what I shall do, that whan I shalbe  
put from the stewardship, they may  
take me into theyr houses. Every  
one therfore of hys lordes betters be-  
ynge called together, he sayd vnto  
first : Howe muche owest thou vnto  
me lord ? And he sayde : Hundreth co-  
ners of oyle. And he sayd vnto hym :  
Take thy byll, and set downe, and  
quychely wypte syste. Than sayde  
he vnto another : How muche owest  
thou ? Whych sayde : Hundreth quar-  
ters of wyne. He sayd vnto hym :  
Take thy byll and wypte fourescore.  
And the lord commended the vn-  
ryghteous stewart, because he had  
done wysely. For the chyldre of this  
worlde are wyser than the chyldren  
of lyght in theyr generacion. And I  
saye vnto you : Make you frendes  
wyth the Mammon of unryghteous-  
nesse, that whan ye shall haue nere,  
they may receiue you into the euer-  
lastyng tabernacles. + He that is  
faythfull

faithful to the leſſe, is alſo faithful  
in the greater: and he that is vnrygh  
tious in litle, is alſo vnryghteous  
in the greater. Yf ye therfore haue  
not ben faithful in the vnryghteous  
Mammon, who wyl truſte pou it  
that is true? And yf ye haue not ben  
faithfull in another māns buſyneſſe,  
who wyl geue pou it that yours is?  
¶ No ſeruaunte can ſerue two maſ-  
ters: for ether he ſhall hate the one,  
& loue the other: or els he ſhal cleue  
vnto the one, and deſpyſe the other.  
Ye can not ſerue God and Mam-  
mon. All theſe thinges herde the pha-  
riſes, whych were couetous, & moc-  
ked hym. And he ſayd vnto them:  
Ye are they whych iuſtifie yourſel-  
ues before men, but God knoweth  
your hartes: for what hyghe is be-  
fore men, is abhominacion before  
God. ¶ The lawe and the prophetes  
[propheted] vntyll Iohn, fro thence  
is the kyngdome of God preached,  
and euery one preaſſeth vpon it by  
violence. ¶ But it is eaſier heauen  
and earth to paſſe awaye, than one  
tytle of the lawe to ſal. ¶ Euery one  
that leaureth hys wyfe, and marryeth  
another, commytteth aduoutry. and  
he that marryeth her that is leſſe of  
hys huſbande, committeeth aduoutry  
¶ Ther was a certayne ryche man,  
and was clothed wth purple & ſpne  
linnen, and ſared euery daie delici-  
ouſly. And ther was a certayne  
poore man by name Lazarus, which  
laye at hys doore, beinge full of ſores  
deſpyrnyng to be ſatiſfied wth the  
crommes, that fell fro the rychemāns  
table, and nomā gaue hym. But the  
dogges

delis eſt in minimo, & in maiori  
fidelis eſt: & qui in modico ini-  
quus eſt, & in maiori iniquus eſt.  
Si ergo in iniquo mammona fi-  
deles nō fuisti, quod uerum eſt,  
quis credet uobis? Et ſi in alieno  
fideles non fuisti, quod ueſtrum  
eſt, quis dabit uobis? Nemo  
potest duobus dominis ſeruire,  
aut enim unū odiet, & alterū dili-  
get: aut uni adhaerebit, & alterū  
contēnet. Nō poteſtis Deo ſerui-  
re & mammona. Audiebāt autē  
omnia hīc phariſei qui erant a-  
uari, & deridebāt illū. Et ait illis  
Vos eſtis qui iuſtificatis uos corā  
hominibus, Deus autem nouit  
corda ueſtra: quia quod homini-  
bus altum eſt, abominatio eſt  
ante Deum. Lex & prophetæ  
uſque ad Ioannem, ex eo regnū  
Dei euangelizatur, & omnis in  
illud nūc facit. Facilius eſt cor-  
lum & terram prætereire, quam  
de lege unum apicem cadere.  
Omnis qui dimittit uxorem ſu-  
am, & alteram ducit, meretrice  
& qui diſmiſſam a uiro ducit, mo-  
chatur. Homo quidam erat di-  
ues, qui induebatur purpura &  
byſſo, & epulabatur quotidie  
ſplendide. Et erat quidam men-  
dicus nomine Lazarus, qui iace-  
bat ante ianuam eius ulceribus  
plenus, cupiens ſaturari de mi-  
ſcis quæ cadebant de menſa di-  
uitis, & nemo illi dabat: ſed &  
canes

Matth. 6. c.

Matth. 23. b.

Matth. 23. a. b.  
Matth. 23. b.

Matth. 23. b.  
and .9. b.  
Matth. 23. b.

canes ueniebant, & ungebant  
 ulcera eius. Factum est autem, ut  
 moreretur mendicus, & portare-  
 tur ab angelis in sinum Abraham.  
 Mortuus est autem diues, & se-  
 pulchritus est in inferno. Eleuans au-  
 tem oculos suos cum esset in tor-  
 mentis, uidit Abraham a longe,  
 & Lazarum in sinu eius, &iple  
 clamans, dixit: Pater Abraham,  
 miserere mei, & mitte Lazarum,  
 ut intingat extremum digiti sui  
 in aquam, ut refrigeret linguam  
 meam, quia crucior in hac flamma.  
 Et dixit illi Abraham: Fili, recor-  
 dare quia receperisti bona in uita  
 tua, & Lazarus similiter mala:  
 nunc autem hic consolatur, tu  
 uero cruciaris. Et in his omnibus  
 inter nos & uos chaos magnum  
 firmatum est, ut hi qui uolunt hinc  
 transire ad uos, non possint: neque  
 inde huc transire. Et ait: Ro-  
 go ergo te pater, ut mittas eum  
 in domum patris mei: habeo enim  
 quinque fratres, ut testetur  
 illis, ne & ipsi ueniant in hunc lo-  
 cum tormentorum. Et ait illi A-  
 braham: Habent Moysen & pro-  
 phetas, audiant illos. A: ille di-  
 xit: Non pater Abraham, sed si  
 quis ex mortuis ierit ad eos, per-  
 nitentiam agent. Ait autem illi:  
 Si Moysen & prophetas non au-  
 diunt, neque si quis ex mortuis  
 resurrexerit, credent.

## CAPVT. XVII.

**E**t ait ad discipulos suos:  
 Impossibile est ut  
 non ueniant scandala:  
 Vae autem illi per quem  
 ueniunt

dogges came and lyched hys sores.  
 And it happened that the poore mā  
 dyed, and was caried into Abraham's  
 bosome by the angels. And the rich  
 man dyed also, and was buried in  
 hell. But when he was in payne, lych-  
 tynge by hys eyes, he sawe Abraham  
 a'tyre of, & Lazarus in hys bosome,  
 and he cryenge, sayd: Father Abra-  
 ham, haue mercy vpon me, and sende  
 Lazarus, that he byrre the tynge of  
 hys spynge in water, that he maye  
 coole my tynge, for I am payned in  
 thys flame. And Abraham sayd vn-  
 to hym: Sonne, remembre þ thou  
 hast receaued good in thy lyfe, and  
 Lazarus lychewyse euell: and now is  
 he comforted, but thou arte payned.  
 And besydes all thys, ther is a great  
 space set betwene vs & you, so þ they  
 that wyl go hence vnto you, they cā  
 not: nother can they passe fro thence  
 hether. And he sayd: I praye the thā  
 father, that þ sende hym into my fa-  
 thers house, for I haue fyue brethen,  
 that he testifie vnto them, lest they  
 also come to thys place of tormentes.  
 And Abraham sayd vnto hym: They  
 haue Moyses and the prophetes, let  
 the heare those. But he sayd: No fa-  
 ther Abraham, but yf any of þ dead  
 went to them, they shall be penaunce.  
 But he sayd vnto hym: Yf they hear  
 not Moyses and the prophetes, they  
 shall not beleue, though one rose fro  
 the dead. †

## The. xvii. Chapter.

**E**t he sayd vnto hys disci-  
 ples: It is impossible þ of  
 scandales shall not come: But  
 vnto þ mā, by whō they  
 D. l. come

come: it is better for hym yf a myl-  
stone be haged about his necke, & he  
be cast into the see, thā that he shuld  
offere one of these lytle ones. Take  
hede to your selues. \* Yf thy brother  
spurne agaynst the, rebuke hym: and  
yf he do repente, forgeue hym. And  
though he spurne seue tymes agaynst  
the in a daye, and be turned to the se-  
uen tymes in a daye, saynge: It repē-  
teth me, forgeue hym. And the apost-  
les said vnto the LORDE: Increase  
fayth vnto vs. And the LORDE sayd:  
\* Yf ye shall haue fayth as a grane  
of mustarde seede, ye shall say vnto  
this figg tree: Be thou cutt downe: &  
be planted in the see, and it shall obey  
you. Who is it of you hauynge a ser-  
uaunte goynge to plough or seedynge  
out, & wyl say vnto him beyng come  
from the felde: Go quicken and get  
downe to meate, and sayeth not ra-  
ther: I wyl suppe, & thou shalt suppe  
with me, & thou shalt drinke, & thou  
shalt drinke with me. Doth he thanke  
that seruaunt, because he hath done  
it that he hath commaunded hym?  
I thinke no. So lykenesse ye,  
whā ye haue done althynges þe cō-  
maunded you, say ye: We are vn-  
profitable seruautes, we haue done  
that our duty was to do. + And it  
fortuned, as he went to Ierusalem, he  
passed thorow the myddes of Sama-  
ria and Galilee. And as he entred in-  
to a towne, ther met hym ten lepe-  
rous men, whiche stode asarte of, &  
lyft vp [thyr] voyce, sayng: Jesu ma-  
ster, haue mercy vpon vs. Whom as  
he sawe, he sayde: Go, & shewe your  
selues

uenienter utilis est illi si lapis ma-  
laris imponatur circa columen  
ius. & proiciatur in mare, quam  
ut scandalizet unum de pusillis  
istis. Attendite vobis. Si pecca-  
uerit in te frater tuus, increpa il-  
lum: & si poenitentiam egerit, di-  
mitte illi. Et si septies in die pec-  
cauerit in te, & si septies in die  
conuersus fuerit ad te, dicens:  
Poenitet me, dimitte illi. Et di-  
xerunt apostoli Domino: Ad-  
auge nobis fidem. Dixit autem  
Dominus: Si habueritis fidem si-  
cut granum sinapis: dicetis huic  
arbori moro: Eradicare, & trans-  
plantare in mare, & obediet vo-  
bis. Quis autem vestrum habens  
seruum arantem aut pascensem  
boues, qui regresso de agro di-  
cat illi: Statim transi, & recum-  
be: & non dicit: Para quod coe-  
nem, & praecege te, & ministra  
mihi donec manducem & bibā,  
& post haec tu manducabis & bi-  
bes. Nunquid gratiam habet ser-  
uo illi, qui fecit quae ei impera-  
uerat? Non puto. Sic & vos cum  
feceritis omnia, quae praecepta  
sunt vobis, dicite: Serui inutiles  
sumus, quod debuimus facere,  
fecimus. Et factum est, cum iret  
Hierusalem, transibat per me-  
diam Samariam & Galileam.  
Et cum ingrederetur quoddam  
castellum, occurrerunt ei decem  
milleprosi, qui steterunt a lon-  
ge, & leuaerunt vocem, dicen-  
tes: I E S V praeceptor mi-  
serere nostri. Quos ut ui-  
dit, dixit: Ite, ostendite vos  
facet

Math. 23. 2

Math. 17. 6  
and. 11. 6

20

Lukas. 14. 2

## CAPVT. XVII.

Fol. 104.

sacerdotibus. Et factum est, dum  
trent, mundati sunt. Vnus autem  
ex illis, ut uidit quia mundatus  
est, regressus est cum magna uo-  
ce glorificans Deum: & cecidit  
in faciem ante pedes eius, gra-  
tias agens: & hic erat Samaritanus.  
Respondens autem IESVS, dixit: Nonne decem mun-  
dati sunt? & nouem ubi sunt? Nō  
est inuentus qui rediret, & daret  
gloriam Deo, nisi hic alienige-  
na. Et ait illi: Surge, uade, quia  
fides tua te saluum fecit. Inter-  
rogatus autē a phariseis, quando  
uenit regnum Dei, respondens  
eis, dixit: Non ueniet regnum  
Dei cum observatione, neque  
dicent: ecce hic, aut ecce illic.  
Ecce enim regnum Dei intra  
uos est. Et ait ad discipulos  
suos: Venient dies quando de-  
syderetis uidere unum diem fi-  
lii hominis, & non uidebitis. Et  
dicent uobis: Ecce hic, & ecce il-  
lic. Nolite ire, neque sectemini:  
nam sicut fulgur coruscans de  
sub caelo, in ea quae sub caelo  
sunt fulget, ita erit filius homi-  
nis in die sui. Primum autem o-  
porteret illum multa pati, & repro-  
bati a generatione hac. Et sicut  
factum est in diebus Noe, ita e-  
rit & in diebus filii hominis. Ede-  
bant & bibebant, uxores duce-  
bant & dabantur ad nuptias, us-  
que in diem qua intrauit Noe  
in arcam, & uenit diluuium, &  
perdi-

scius uento & praefes. And it chaiced  
as they toft, they were clesed. But  
one of them, as he saw & he was cle-  
fed, he returned, magnifpence God  
wpyth loude uoyce: and he fell vpon  
hys face before hys fete, geuyng thā  
kes: and thys was a Samaritane.  
And Iesus answerpnge sayd: Were  
ther not ten clesed? and where be &  
nyne? Ther is none foilde that cam  
agayne and gaue prayse vnto God,  
saue thys straunger. And he sayde  
vnto hym: Ric. go thy waye, for  
thys sayth hath saued the. But  
when he was demaunded of & pha-  
riseis when the kyngdome of God  
commeth, he answerpnge them sayde  
The kyngdome of God shall not  
come wpyth waytpnge for, \* nother  
shall they saye: Lo here [it is,] or  
lo! it is] there. For behold the kyng-  
dome of God is wpythin you. And  
he sayde vnto hys disciples: The  
dayes shall come when ye shall de-  
syre to se our daye of the sone of mā,  
and ye shall not se it. And they shal  
say vnto you: Lo here, and lo there.  
Go not ye. nother followe: For as  
the lpghtenynge glospernge from  
vnder heauē, shyneth vpon those thyn-  
ges that be vnder heauen, euen so  
shall the sonne of man be in his day.  
\* But synle muste be suffre many  
thynge, and be refused of thys ge-  
neracpon. And as it befell in the  
dayes of Noe, so shall it also be in  
the dayes of the sonne of man.  
They byd rate and dysnye, they ma-  
ryed wyues, and were maryed. vnto  
the daye that Noe entred into  
the Arke, and the floud came, and  
destroyed

Mat. 12. 40  
Mat. 23. 13Mat. 16. 2  
17. 12. 2  
Mat. 23. 13  
and. 9. 13  
Luc. 11. 2  
12. 10. 2  
Mat. 23. 13Mat. 23. 13  
Mat. 23. 13

**D**estroyed them all. & yettysf also  
as it chaunced in the dayes of Lot,  
they dyd eat & drynke, they bought  
& solde, they planted & vnyed: but  
what day Lot went out of Sodoma  
it rained fyre & brimstone fro hea-  
uen, & destroyed the all. After thys  
maner shal it be what daye & sonne  
of man shall appeare. \* At þ tyme  
who so is vpo þ thacke, & hys vessels  
in the house, let hym not go downe  
to fetch them: \* he þ is in the felde,  
let hym lphenwysse not go backe. \* Re-  
membere Lota wyse. \* Who so shall  
endeuoure to saue hys lyfe, shal lose  
it: and who so shal lose it, shal quye-  
ren it. I saye vnto you: \* In þ nyght  
shall two be in one bedde, & one shal  
be receaued, & the other shalbe lefte:  
two shalbe gryndynge together, the  
one shalbe receaued, & the other lefte  
two in þ felde, the one shalbe recea-  
ued, & the other shalbe lefte: They an-  
swerynge sayd vnto hym: Where  
Lord. Whych sayd vnto them:  
Where soeuer the dead carcase shal  
be, there shal also the Angles be ga-  
thered. **The. xliii. Chapter.**

**I**n tolde a similitude vnto  
them, þ me ought to pray  
alwayes, & not to leaue  
off sayenge: Ther was a  
certayne iudge in a certayne cytie,  
whiche feared not God, and stode in  
awe of nomā. And there was a cer-  
tain wydowe in þ same cytie, & cam  
to hym sayeng: Avenge me of myne  
aduersary. And he wolde not for a  
great season. But after thys he said  
wpythin hymselfe: Though I feare  
not god, & stāde in awe of nomā, yet  
because thys wydowe is troublous

perdidit omnes. Similiter sicut  
factū est in diebus Lot, edebāt,  
& bibebāt, emebāt, & vendebāt,  
plantabant, & edificabant: qua  
die autem exiit Lot a Sodomis,  
pluit ignem & sulphur de celo,  
& omnes perdidit. Secundum  
hanc erit qua die filius homi-  
nis reuelabitur. In illa hora qui  
fuerit in tecto, & uasa eius in do-  
mo, ne descendat tollere illa: &  
qui in agro, similiter non redeat  
retro. Memores estote uxoris  
Lot. Quicumque quæserit ani-  
mam suam saluam facere, per-  
det illam: & quicumque perdid-  
erit illam, uiuificabit eam. Dico  
uobis: In illa nocte erunt duo in  
lecto uno, unus assumetur, & al-  
ter relinquetur: duæ erunt mo-  
lentes in unum, una assumetur,  
& altera relinquetur: duo in a-  
gro, unus assumetur, & alter re-  
linquetur. Respondentes dicunt  
illi: Vbi Domine? Qui dixit illis:  
Vbiq; moue fuerit corpus, illuc  
congregabuntur & aquilæ.

## CAPVT XVIII.

**D**icebat autem & para-  
bolam ad illos, quoniam  
semper o-  
rare & non deficere, di-  
cens: Iudex quidam erat in qua-  
dam ciuitate, qui Deum non ti-  
mebat, & hominem non reueren-  
tatur. Vidua autem quedam e-  
rat in ciuitate illa, & ueniebat  
ad eū, dicens: Vindica me de ad-  
uersario meo. Et uolebat p muli-  
tēpus. Post hæc autē dixit intra ses  
Et si Deum nō timeo, nec homi-  
nē reuereor, tamē quia molestā

## CAPVT. XVIII.

Fol. 107.

et mihi hæc uidua, uindicabo illam, ne in nouissimo ueniens fugillet me. At autem Dominus: Audite quid iudex iniquitatis dicit. Deus autem non faciet uindictam electorum suorum, clamantium ad se die ac nocte, & patientiam habebit in illis. Dico uobis, quia cito faciet uindictam illorum. Veruntamen filius hominis ueniens, putas inueniet fidem in terris? Dixit autem & ad quosdam qui in se confidebant, tanquam iusti, & aspernabantur ceteros, parabolam istam, dicens: Duo homines ascendebant in templum, ut orarent, unus phariseus, & alter publicanus. Phariseus stans hæc apud se orabat: Deus gratias ago tibi, quia non sum sicut ceteri hominum, raptores, iniusti, adulteri, uelut etiam hic publicanus, leuino bis in sabbato, decimas decimarum omnium que possideo. Et publicanus a longe stans, uolebat nec oculos ad cælum leuare, sed percutiebat pectus suum, dicens: Deus, propitius esto mihi peccatori. Dico uobis: descendat hic iustus in domum suam ab illo: quia omnis qui se exaltat, humiliabitur: & qui se humiliat, exaltabitur. Afferebant autem ad illum & infantes, ut eos tangeret. Quod cum uiderent discipuli, increpabant illos. IESVS autem conuocans illos, dicit: Sinite pueros uenire ad me, & nolite uetare eos: talium est enim regnum Dei. Amen dico uobis, quicumque non accipiet regnum Dei sicut puer, non intra-

uit me. I will avenge her, lest she commynge at the last reuple me. And the 1. 0. 2. 3. 4. sayd: Heere ye what the vnyghteous iudge sayeth. And shall not God also avenge his chosen. ctyenge vnto hym daye and nyght, and though he haue pacifce wth them? I tell you that he shall shortly avenge them. Reuerthelesse the sonne of man cōpyng, troue ye that he shall fynde sayth on earth? + And vnto some that trusted in the selues as ryghteous. and despyse o- ther, he tolde thys parable, sayenge: Two men wente vp into the temple to praye. the one a pharise. and o- ther a publicane. The pharise standynge prayed thys by hymselfe: + I thanke the God that I am not as o- ther men, [as be] y<sup>e</sup> robbers, vnyghteous, aduouterous, ether as this publican. I fast twise in y<sup>e</sup> weke, I geue tethes of al y<sup>e</sup> I possesse. And y<sup>e</sup> publicane standynge asarte of, wolde not lyfte vp his eyen to heauē but smote vpon his brest sayeng: God, be mercifull vnto me a synner. I tell you: Thys mā wēt downe into his house lustyfyed, vniche y<sup>e</sup> o- ther. + For y<sup>e</sup> ho so exalteth hymselfe, shalbe browght lowe: y<sup>e</sup> who so humbleth hymselfe, shalbe exalted. + They brought y<sup>e</sup> chylde: & also to hym, y<sup>e</sup> he shulde touch hye. The whych whan y<sup>e</sup> disciples sawe, they rebuked hye. And Iesus callng the together, sayde: Let y<sup>e</sup> chylidren come vnto me, & so: y<sup>e</sup> byd the not, so: vnto such lyke pertayneth y<sup>e</sup> kyngdome of God. Verely I saye vnto you, Who so euer taketh not y<sup>e</sup> kyngdome of God as a chylid, he shal

Deut. 32. 3  
Eccl. 7. 20.Matth. 23. 12  
Luc. 14. 9Matth. 23. 12  
Luc. 14. 9

D. 111. not en



Mark. 10. 1  
 Math. 23. 1  
 entre into it. And a certayne rules  
 ared hym sayenge: Good mayster,  
 wyth boyng of what, shal I possesse  
 lpe euerlastyng? And Iesus sayde  
 vnto hym: What doest thou cal me  
 good? ther is noman good, saue only  
 God. Knowest thou the commaun-  
 dementes? \* Thou shalt not kyl, thou  
 shalt not committe aduoutry, thou  
 shalt not steale, thou shalt beare no  
 false wytnesse, honoure thy father &  
 mother: Whych sayd: All these haue  
 I kepte fro my yowth vp. The which  
 Iesus haupnize herde, he sayde vnto  
 hym: One thyng is yet wantyng  
 vnto the: Sell all that thou hast, and  
 geue vnto the poore, and thou shalt  
 haue a treasure in heauē, & come fol-  
 low me. Theys heynge herd, he was  
 sorowfull, for he was very ryche. Iesus se-  
 yng hym to be made sorowfull, he  
 sayd: \* How hardly shall they þ haue  
 mony entre into the kyngdome of  
 God: for it is easer for a camel to  
 go throughe the eye of a needle, than  
 the ryche to entre into the kyngdom  
 of God. And they that herde it, said:  
 And who can this be saide? He sayd  
 vnto them: \* Those thynges that be  
 not possible wyth men, are possible  
 wyth God. \* Peter sayd: Beholde,  
 we haue leste all thynges, and haue  
 followed the. Who sayd vnto them:  
 Verely I saie vnto you: Ther is  
 noman that leaureth housse, or elders  
 or brethren, or wyfe, or chyldren for  
 the kyngdome of God, and shall not  
 receaue much moze in thys lyfe, and  
 in the world to come lpe euerlastyng.  
 \* And Iesus toke to hym  
 the twelue, and sayd vnto them: We  
 holde,

intrabit in illud. Et interrogans  
 eum quidam princeps, dicens:  
 Magister bone, quid faciens ul-  
 tam eternam possidebo? Dixit  
 autem ei IESVS: Quid me di-  
 cis bonum? nemo bonus, nisi so-  
 lus Deus. Mandata nosti: Non  
 occides, non moechaberis, non  
 furtum facies, non falsum testi-  
 monium dices, Honora patrem  
 tuum & matrem? Qui ait: Hæc  
 omnia custodius a iuuetute mea.  
 Quo audito, IESVS ait ei: Ad-  
 huc unū tibi deest, omnia que-  
 cunque habes uende, & da pau-  
 peribus, & habebis thesaurū in  
 cælo, & ueni sequere me. His uo-  
 le auditis, contristatus est, quia  
 diues erat ualde. Videns autem  
 IESVS illum tristem factum,  
 dixit: Quam difficile qui pecuni-  
 as habent, in regnum Dei intrabū-  
 t? Facilius est enim camelum  
 per foramen acus transire, quā  
 diuitem intrare in regnum dei.  
 Et dixerunt qui audiebant: Et  
 quis potest saluus fieri? Ait illis:  
 Quæ impossibilia sunt apud ho-  
 mines, possibilia sunt apud deū.  
 Ait autem Petrus: Ecce nos di-  
 misimus omnia & secuti sumus  
 te. Qui dixit eis: Amen dico uo-  
 bis, nemo est qui reliquit domū  
 aut parentes, aut fratres, aut ux-  
 orem, aut filios propter regnū Dei,  
 & nō recipiat multo plura in hoc  
 tempore, & in seculo futuro uitā  
 æternam. Assumpsit autem IESVS  
 duodecim, & ait illis: Ecce  
 ascens



ascendimus Hierosolymam, & consummabitur omnia que scripsi sunt per prophetas de filio hominis: tradetur enim Gentibus, & illudetur, & flagellabitur, & conparietur: & postquam flagellauerint, occident eum, & tertio die resurget. Et ipsi nihil horum intellexerunt, & erat uerbum istud absconditum ab eis, & non intelligebant que dicebantur. Factum est autem cum appropinquaret Hierico, cecus quidam sedebat iecus uiam mendicans. Et cum audiret turbam praeteruentem, interrogabat quid hoc esset. Dixerunt autem ei, quod IESVS Nazareus transiret. Et clamauit, dicens: IESU fili David, miserere mei. Et qui praebant uis crepabant eum ut taceret. Ipse uero multo magis clamabat: Fili David, miserere mei. Stans autem IESVS, iussit illum adduci ad se. Et cum appropinquasset, interrogauit illum, dicens: Quid tibi uis faciam? At ille dixit: Domine, ut uideam. Et IESVS dixit illi: Respice, fides tua te saluum fecit. Et confestim uidit, & sequebatur illum magnificans Deum. Et omnis plebs ut uidit, dedit laudem Deo.

CAPVT. XIX

**I**ngressus, perambulabat Hierico. Et ecce, uir nomine Zachaeus, & hic princeps erat publicanorum, & ipse diues, & querebat uidere IESVM quis esset,

holde we go up to Jerusalem, and all thynges þe wyrt of þe son of man shalbe fulfilled: for he shalbe deliuered to þe heþren, & shalbe mocked & scourged, & spitted vpon, & after they shal haue scourged hym, they shal slaye hym, and he shal ryse agayne the thyrde daye. And they vnderstode none of these thynges, for this word was hydden from them, and they perceaued not the thynges that were spoken. And it chaunced whan he came nere to Hierico, a certayne blynde man sat beggynge by þe waye. And whan he herde þe people goynge by, he asked what that were. And they tolde hym, that Iesus of Nazareth byd go by. And he cryed, sayeng Iesu, thou sone of David, haue mercy vpon me. And they that wente afore, rebuked hym that he shuld hold hys peace. But he cryed much more. And whan Iesus sawe hym, he commaunded hym to be brought vnto hym. And whan he was come nere, he asked hym, sayenge: What wylt thou that I shall do vnto the? But he sayd: Lord, that I maye se. And Iesus sayd vnto hym: Se, thy fapth hath made the fawe. And forthwith he sawe, & followed hym, magnifyenge God. And all the people as they sawe it, they gaue praise vnto God.

**Z**achaeus. Chapter. And beyng gone in, he walke he thowme Hierico. And behold, a man by name Zachaeus, and thys was a ruler of þe publicanes, and he was ryche and sought to se Iesus whiche he wote was the

Luce. 18

Luce. 18

Mat. 20. 30  
Mat. 20. 30

were, & could not for þ people: for he was litle of stature. And thynge a-fore he clummed vpon a wyde spggette, þ he myght se hym: for he was to come by that waye. And whā he was come to the place, Iesus lokinge vp, he sawe hym, & sayd vnto hym: Zachē, come downe hastyngly. for to daye must I abyde in thy house. And he came downe hastyngly, & receaued hym. - Ioyfull. And whā euery man sawe it, they murmured at it, sayenge: that he was gone in vnto a synner. And Zachēus standyng, said vnto þ LORD: Beholde LORD, the halfe of my goodes do I geue vnto the poore, & if I haue begyled ony man, I geue foure double agayne.

Iesus sayd vnto hym: Thys daye is health happened vnto thys house, because þ he also is the sonne of Abrahā. - For the sone of mā cam to seke & to saue it, that was lost. - As they herd thys, addyng therto, he tolde a similitude, because he was near to Ierusalem, and because it was supposed that the kyngdome of God shulde shortly be made manifest.

He sayd therfore: + A certayne noble man wente into a farre contrey, to receaue hym a kyngdome, and to retorne agayne. And hys ten seruantes beyng called, he gaue them ten pounde and sayd vnto them: Occu- pye vntyll I come. But hys cpteris hated hym, & sente a message after hym, sayeng: We wyl not haue thys to raygne ouer vs. And it fortuneth þ he came agayne after he had receaued þ kyngdome, & he comāded the seruantes to be called, vnto whō he had

set, & nō poterat per turbas quā- statura pusillus erat. Et pecunia ascendit in arbore sycomorū, ut uideret eum: quia inde erat transiurus. Et cum uenisset ad locū, suspiciens IESVS, uidit illum, & dixit ad eum: Zachæe, festinans descende, quia hodie in domo tua oportet me manere. Et festinans descendit, & excepit illum gaudens. Et cum uiderent omnes, murmurabant, dicentes: quod ad hominem peccatorem diuertisset. Stans autem Zachæus dixit ad Dominum: Ecce dimidium bonorum meorum Domine do pauperibus, & si quid aliquem defraudaui, reddo quadruplum. Ait IESVS ad eum: Quia hodie salus huic domui facta est, eo quod & ipse filius sit Abrahæ. Venit enim filius hominis querere, & saluum facere, quod perierat. Hæc illis audientibus, adiiciens dixit parabolam eo quod esset prope Hierusalem, & quia existimarent, quod cōfestim regnum Dei manifestaretur. Dixit ergo: Homo quidam nobilis abiit in regionem longinquam accipere sibi regnum, & reuerti. Vocatis autem decem seruis suis, dedit eis decem minas. Et ait ad illos: Negotiamini dum uenio. Cuius autem eius oderant eum, & miserunt legationem post illum, dicentes: Nolumus hunc regnare super nos. Et factum est, ut rediret accepto regno, & iussit uocari seruos, quibus dedit

Luce. 16. 1

Luce. 19. 1

Luce. 19. 1  
Luce. 19. 1

dedit pecuniam, ut sciret quantum  
 quisque negociatus esset. Venit  
 autem primus, dicens: Domine,  
 mina tua decem minas acquisi-  
 uit. Et ait illi: Euge serue bone,  
 quia in modico fuisti fidelis, eris  
 potestatem habens supra de-  
 cem ciuitates. Et alter uenit di-  
 cens: Domine, mina tua fecit  
 quinque minas. Et huic ait: Et tu  
 esto super quinque ciuitates. Et  
 alter uenit dicens: Domine, ec-  
 ce mina tua quam habui reposi-  
 tam in sudario: timui enim te,  
 quia homo austerus es: tollis  
 quod non posuisti, & metis quod  
 non seminasti. Dicit ei: De ore  
 tuo iudico serue nequam, scie-  
 bas quod ego homo austerus  
 sum, tollens quod non posui, &  
 metens quod non seminaui: &  
 quare non dedisti pecuniam me-  
 am ad mensam, & ego ueniens  
 cum usuris urique exegissem il-  
 lam? Et astantibus dixit: Auferte  
 ab illo minam, & date illi qui de-  
 cem minas habet. Et dixerunt  
 ei: Domine, habet decem mi-  
 nas. Dico autem uobis, quia om-  
 ni habenti dabitur, & abunda-  
 bit: ab eo autem qui non habet, &  
 quod habet auferetur ab eo. Ve-  
 runtamen inimicos meos illos qui  
 noluerunt me regnare super se,  
 adducite huc, & interficite ante  
 me. Et his dictis precedebat  
 ascendens Hierosolimam. Et  
 factum est, cum appropinquas-  
 set ad Bethphage & Bethania,  
 ad

had geuen the money, that he myght  
 know how muche eury one had oc-  
 cupped. And the fyrst came sayenge  
 Lord, thy poude hath wōne tē poude.  
 And he said vnto him: Eþ thou good  
 seruañt, because þ þast ben fapthfull  
 in lytle, þ shalt be hauynge power o-  
 uer ten cyties. And the seconthe cam  
 sayenge: Lord, thy poude hath gay-  
 ned fyue pounde. And vnto hym he  
 sayd: And be þ ouer fyue cyties. And  
 the thyrde came, sayenge: Lord, be-  
 holde thy pounde whych I had layed  
 vp in a napken. Ho: I was aſtayed  
 of the, because þ art a hard mī, thou  
 takeſt vp, that þ haſt not layed downe.  
 & reapeſt that þ haſte not ſowen.  
 He ſayd vnto hym: \* Of thyne owne  
 mouth do I iudge the þ wycked ſer-  
 uaunte. Kneweſt þ that I am a hard  
 mī, takynge vp that I haue not layed  
 down, & reappynge þ I haue not ſowen:  
 & wherfore gaueſt þ not my money to  
 the exchaunge bancke, & I cōmynge  
 ſhulde haue requyred that myne is  
 wyth auauntage? And he ſayde vnto  
 them that ſtoode by: Take the poude  
 frō hym, and geue it hym þ hath ten  
 poude. And they ſaid vnto him: Lord  
 he hath ten poude. I ſape vnto you,  
 \* that vnto hym þ hath, ſhalbe geue  
 he ſhal haue abundaunce: but frō hym  
 that hath not, ſhalbe taken alſo þ he  
 hath. Wo:reouer thoſe myne ene-  
 myes, that wolde not haue me to  
 raygne ouer them, byynge them he-  
 ther, and ſlaue them befoze me.  
 And theſe [wozdes] beynge ſayd, he  
 wente aſoze, goynge vp to Jeruſa-  
 lem. † \* And it fortunēd whan he  
 cam neare to Bethphage & Bethany  
 vnto

L. Reg. 1. 9  
 Math. 23

C

Math. 23. 9  
 and 24. 6  
 Mark. 14. 6  
 Luke. 19. 5

Math. 23. 9  
 Mark. 14. 6

into the mounte that is called Oli-  
uete, he sente two of hys disciples,  
sayenge: Go into the towne that is  
ouer agaynste you, entrynge in the  
wyche, ye shall fynde an asse foale  
tyed, vpon the wyche noman hath  
euer scten: lowse it, and brynge it  
hether. And yf ony man do axe you,  
wherfore ye lowse it, saye ye so vnto  
hym: The LOWE requyzeth hys  
use. And they that were sente wente  
theyr waye, and fonde the foale sta-  
dyng as he had sayd vnto them.

And as they lowsed the foale, þe ow-  
ners therof sayd vnto them. Why do  
ye lowse the foale? But they sayd:

Because the LOWE hath neede of  
him. And they brought it vnto Iesus  
and castynge theyr clothes vpon the  
foale, they set Iesus thereon.

And vnder hym gorynge they strowed  
theyr garmentes in the waye.

And whan he came now neare to the go-  
yng downe of the mounte Oliuete,  
all the multitude of [hys] disciples  
reioyng beganne wyth loude  
voyce to prayse God, ouer all þe mi-  
racles that they had sene, sayenge:

Blessed be he that cometh kyng  
in the name of the LOWE, + peace  
be in heauen, and glory in þe heyghe.  
And some of the pharises of the co-  
pany, sayd vnto hym: Master, re-  
buke thy disciples. Vnto whom he  
sayd: I tell you, that þe yf these holde  
theyr peace, the stones shal crye out.

And as he was come neare, behol-  
dyng þe cyte, he wept vpon it, sayenge  
yf þe also haddest knowen, what were  
for thy peace, & that in this daye of  
thyne, [thou woldest haue called to  
mynde]

ad montem qui vocatur oliueti,  
misit duos discipulos suos, di-  
cens: Ite in castellum quod con-  
tra uos est: in quod introeuntes  
inuenietis pullum asine alliga-  
tum, cui nemo unquam homini  
sedit, soluite illum, & adducite.  
Et si quis uos interrogauerit qua-  
re soluitis, sic dicetis ei: Quia  
Dominus operam eius desyderat.  
Abierunt autem qui missi e-  
rant, & inuenerunt sicut dixit il-  
lis, stantem pullum. Soluentibus  
autem illis pullum, dixerunt do-  
mini eius ad illos: Quid soluitis  
pullum? At illi dixerunt: Quia  
Dominus eum necessarium habet.  
Et duxerunt illum ad Ie-  
suum. Et iactantes uestimenta  
sua supra pullum, imposuerunt  
Iesuum. Funte autem illo, sub  
sternebant uestimenta sua in uia.  
Et cum appropinquaret iam ad  
descensum montis oliueti, cape-  
runt omnes turbæ discipulorum  
gaudentes laudare Deum uoce  
magna, super omnibus quas  
uiderant uirtutibus, dicentes: Be-  
nedictus qui uenit rex in nomi-  
ne Domini, pax in celo, & glo-  
ria in excelsis. Et quidam phari-  
sæorum de turbis dixerunt ad il-  
lum: Magister, increpa discipu-  
los tuos. Quibus ipse ait: Dico  
uobis, quia si hi tacuerint, la-  
pides clamabunt. Et ut appropin-  
quauit, uidens ciuitatem fleuit  
super illam, dicens: Quia si  
cognouisses, & tu, & quidem in  
hac die tua, quæ ad pacem tibi,  
uinc

Luc. 11. 1

Luc. 11. 2

Luc. 11. 3

Luc. 11. 4

Luc. 11. 5

## CAPVT. XX.

Polno.

mine autem abscondita sunt ab oculis tuis. Quia uenient dies in te, & circundabunt te inimici tui uallo, & circundabunt te, & coangustabunt te undique, & ad terram prosternent te, & filios tuos qui in te sunt, & non relinquet in te lapidem super lapide: eo quod non cognoueris tempus uisitationis tue. Et ingressus in templum, cepit eicere uendentes & ementes, dicens illis: Scriptum est: Quia domus mea domus orationis est, uos autem fecistis illam speluncam latronum. Et erat docens quotidie in templo. Principes autem sacerdotum & scribæ & principes plebis querebant illum perdere, & non inueniebant quid facerent illi. Omnis enim populus suspensus erat audiens illum.

## CAPVT XX.

**I** factū est in una die, cum doceret illum populum in templo, & euangelizante, conuenerunt principes sacerdotum, & scribæ cum senioribus, & aiunt, dicentes ad illum: Dic nobis in qua potestate hæc facis: aut quis est qui dedit tibi hanc potestatem? Respondens autem Iesus, dixit ad illos: Interrogabo uos & ego unum uerbum, respondete mihi: Baptismus Ioannis, de celo erat, an ex hominibus? At illi cogitabant intra se, dicentes: Quia si dixerimus de celo, dicet Quare ergo non credidistis illi? Si autem dixerimus ex hominibus,

But nowe they are hysd from thyne eyes, & for the dayes shall come vpon the, and thyne enemyes shall cast a banke aboute the, and compasse the, and put the to streavnesse on euery syde, and thzowe the downe to the grounde, and the chyldezen that are in the, and shall not leaue in the one stone vpon another: because thou hast not knowen the tyme of thy uisitation. And he beyng come into the temple, beganne to cast out the that bought and sold, sayenge vnto the: It is writte: My house is a house of prayer, but ye haue made it a den of murtherers. And he was daylye teachyng in the temple. But the hygh prestes & scribes & chiefest of the people sought to destruye hym, & they founde not wher they myght do vnto hym: for all the people had gyng vpon hym was hearyng hym.

## The xx. Chapter.

**I**n it fortunēd on one of the dayes, as he taughte the people in the temple, and prayenge the Gospell, the hygh prestes and scribes wth elders of the people came vnto hym and spake vnto hym, sayenge: Tell vs by what authorite dost thou these thynges: or who gaue the thes authorite? And Iesus answerenge sayd vnto them: And I wylt also aske you one worde, answer ye me: The baptisme of Iohn, was it from heauen, or of men? But they thoughte wpyth in themselves, sayenge: If we saye of heauen, he shall saye: Why vpon not ye than beleue hym? But if we do saye of men,

all

John. 1. 9.  
Math. 1. 2.  
Mark. 1. 4.  
Luke. 1. 1. 2.

Math. 1. 2.  
Mark. 1. 2.  
John. 1. 2.

1. Reg. 3. 2.  
2. Reg. 16. 2.  
Jer. 7. 2.

Math. 1. 2.  
Luke. 1. 2.  
John. 1. 2.  
1. Cor. 1. 2.

Math. 1. 2.  
Mark. 1. 2.

all the people shall stone vs: for they be sure that Iohn is a prophete. And they answered that they knewe not whence it were. And Iesus sayd vnto them: Whether do I tell you by what authorite I do these thynges. And he beganne to tell this similitude vnto the people: A certayne man planted a vyneparde, and let it out vnto husbandmen, and he hymselfe was in a straunge cōtry a great season. And when it was tyme, he sente a seruaunte vnto the husbandmen, that they shulde geue hym of the fruite of the vyne. Whych sente hym beaten awaye empty. And he sente another seruaunte. But they beatinge and shamefully entreatinge hym, sente hym awaye empty. And he sente the thyrde, whych woldyinge hym also, they cast hym out. And the lord of the vyneparde sayd: What shall I do? I shall sende my welbeloued sonne, perchance whā they shall see hym, they shall stande in awe [of hym.] Whom when the husbandmen had sente they thought wpythin them selues, sayenge: This is the heyre, let vs slaye hym, that the heretage may become ours. And hym beinge cast out of the vynepard, they slewe hym. What shall the lord of the vynepard do therefore vnto them? He shall come and destrope these husbandmen and shall geue his vyneparde vnto other. The whiche beinge herde they sayd vnto hym: God forbidde. But he beholdinge the, sayd: What is that than that is wytten: The stone whych the buylders refused, the same is become the heade [stone] of the

bus, plebs vniuersa lapidabit nos: certi sunt enim Iohannem prophetam esse. Et responderunt se nescire unde esset. Et IESVS ait illis: Neque ego dico vobis in qua potestate hac facio. Cōpit autem dicere ad plebem parabolam hanc: Homo quidam plantauit vineam, & locauit eam colonis, & ipse peregre fuit multis temporibus. Et in tempore misit ad cultores seruum, ut de fructu vinee darent illi. Qui casum dimiserant eum inanem. Et addidit alterum seruum mittere. Illi autem hunc cadentes, & afficientes contumelia, dimiserunt inanem. Et addidit tertium mittere, qui & illum uulnerantes, eiecerunt. Dixit autem Dominus vinee: Quid faciamus filium meum dilectum; forsitan cum hunc uiderint, uerebuntur. Quem cum uidissent coloni, cogitauerunt intra se, dicentes: Hic est heres, occidamus illum, ut nostra sit hereditas. Et eiectum illum extra vineam occiderunt. Quid ergo faciet illis Dominus vinee? Veniet, & perdet colonos istos, & dabit vineam aliis. Quo audito, dixerunt illi: Absit. Ille autem aspiciens eos, ait: Quid est ergo hoc quod scriptum est: Lapidem quem reprobauerunt edificantes, hic factus est in caput angu-

Math. 21. 3  
Mark. 12. 8

Job. 1. 1  
Roma. 9. 3  
10. 11

Rom. 17. 3

10. 11  
10. 11

anguli? Omnis qui ceciderit supra illum lapidem, conuassabitur: supra quem autē ceciderit, comminuet illum. Et querebant principes sacerdotum & scribæ mittere in illum manus illa hora, & timuerunt populum: cognouerunt enim quod ad ipsos dixerit similitudinem hanc. Et obseruantes miserunt insidiatores qui se iustos simularent, ut caperent eum in sermone, & traderent illum principibus & potestati præsidiis. Et interrogauerunt eum dicentes: Magister, scimus quia recte dicis & doces, & non accipis personam, sed uiam Dei in ueritate doces: Licet nobis tributum dare Cæsari, an non? Consyderans autem dolum illorum, dixit ad eos: Quid me tentatis? ostendite mihi denarium. Cuius habet imaginem & inscriptionem? Respondētes duxerunt ei: Cæsaris. Et ait illis: Reddite ergo quæ sunt Cæsaris, Cæsari: & quæ sunt Dei, Deo. Et non potuerunt uerbum eius reprehendere corā plebe, & mirati in responso eius, tacuerunt. Accesserunt autem quidam saduceorū, qui negant esse resurrectionem & interrogauerunt eū, dicētes: Magister, Moyses scripsit nobis: Si frater aliquis mortuus fuerit, habēs uxorem, & hic sine liberis fuerit, ut accipiat eam frater eius uxore, & nascatur semen fratri suo. Sepem ergo fratres erant, & primus accepit uxorem, & mortuus est sine filio. Et sequens accepit illam

the corner: Who so euer shal fall vpon that stone, shalbe broken in peeces: but vpon whome it shal fall, it shal braye hym. And the hygh prestes & scribes soughte to laye handes on hym in that houre, and feared þe people: for they knewe wel ynough that he had sayd this similitude by them. And they watchyng him sent spyes that shulde sayne themselves ryghtous, that they myght take hym in a worde, and deliuer hym vnto the power and authorite of the detite And they asayed hym, sayeng: Master, we knowe that thou sayest and teachest ryght, and acceptest no persone, but teachest the waye of God in truthe: Is it lawfull for vs to geue tribute vnto the Emperour, or not? But he perceauyng theyr craftynesse, he sayd vnto them: What do ye temple me? shew me þe peny. Whose ymage & superscriptiō hath it? They answered sayd vnto hym: The Emperours. And he sayde vnto the: Geue than vnto þe Emperoure, þe thynges which be þe Emperours: vnto God þe thynges whych be Gods. And they could not blame hys worde before þe people, & haueyng matuurple at hys answer, they held theyr peact. And ther came to hym some of the Saducees, whych denye a resurrection to be, & asayed hym sayeng: Master, Moses hath wyrtten vnto vs: If any mans brother be dead, haueyng a wyfe & he be wythout chyldren, þe hys brother take her to wyfe, & raise vp seed vnto hys brother. Now were ther seuen brethren, & the firste took a wyfe, and dyed chyldlesse: & the nexte took

Mat. 23

Mark. 12. 13

Luke. 19. 47

Mark. 12. 13

Mark. 12. 13

D

Mark. 12. 13

Mark. 12. 13

Mark. 12. 13

Mark. 12. 13

her, & he also dyed without chylde.  
And the thyrde toke her, & her wyse al  
so they all seuen, and haue leste no  
sede, and dyed. Last of all dyed þ woman also. In the resurrection ther-  
fore, whose wyse of them shal she be?  
for seuen had her to wyse. And Je-  
sus sayd vnto thym: The chylidren  
of thys worlde marys are marped:  
but they that shalbe mozt hye of that  
worlde, and the resurrection of the  
dead, shal nother mary men, nor ma-  
ry wyues, nother be able to bpe ony  
more: for they are equall wtyth þ an-  
gels, & chylidren of God, seynge  
they are chylidren of the resurrectiō.  
¶ But that the dead rye agayne, hath  
Moses also shewed by the bush, as  
he calleth the LORD the God of  
Abraham, and the God of Isaac, and  
the God of Jacob. But he is no god  
of the dead, but of the lyuynge: for  
they all lyue vnto hym. And some of  
the scribes answerynge, sayde vnto  
hym: Whytst þ hast sayd well. And  
they durst not are hym ony thyng  
more. ¶ But he said vnto them: How  
saye they Christ to be Dauides sōne?  
And Dauid hymself sayeth in þ boke  
of Psalmes: ¶ The LORD sayd vn-  
to my LORD: syt thou at my ryghte  
hande, tyll I set thyne enemyes a  
stool for thy feet. Dauid thys calleth  
him LORD, and how is he hys sōne?  
¶ And all the people greynge eare,  
he sayd vnto hys disciples: Wrote  
of the scribes, whych wyl go in lōge  
garmentes, and loue the gretynge  
in the market, and the spytte seates  
in the synagoges, and the ystt row-  
mes at meales, whych deuoure we-

lam, & ipse mortuus est sine filio.  
Et tertius accepit illam, similiter  
& omnes septē, & nō reliquerunt  
semen, & mortui sunt. Nouissime  
omnium mortua est & mulier. In  
resurrectione ergo, cuius eorum  
erit uxor? siquidem septem ha-  
buerunt eā uxoriē. Et ait illis IE-  
SVS: Filii huius seculi nubunt, &  
traduntur ad nuptias: illi uero  
qui digni habebuntur seculo illo  
& resurrectione ex mortuis, neq;  
nubent, neq; ducent uxores, neq;  
ultra mori poterunt, æquales e-  
nim angelis sunt & filii Dei, cum  
sint filii resurrectionis. Quia uero  
resurgant mortui, & Moses ostē-  
dit secus Rubi, sicut dicit Domi-  
nū Deū Abrahā, & Deū Isaac, &  
Deū Iacob. Deus aut nō est mor-  
tū sed uiuorū: oēs enī uiuūt ei.  
Respondentes autē quidā scriba-  
rum dixerunt ei: Magister, bene  
dixisti. Et amplius non audebāt  
eum quicquā interrogare. Dixit  
autē ad illos: Quomodo dicunt  
Christum filiū esse Dauid? Et ip-  
se Dauid dicit in libro Psalmorū:  
Dixit Dominus Domino  
meo sede a dextris meis, donec  
ponam inimicos tuos scabellum  
pedum morū? Dauid ergo Dñm  
illum uocat, & quomodo filius  
eius est? Audiente autem omni  
populo, dixit discipulis suis: At-  
tendite a scribis, qui uolunt  
ambulare in stolis, & amant so-  
lutationes in foro, & primas  
cathedras in synagogis, & pri-  
mos discubitus in conuiuiis,  
qui deuorant domos uiduarum,  
simi-

1. Ioh. 3. 2

Exod. 3. 2

Marth. 22. 2

Matth. 22. 2

Psalm. 110. 2

Marth. 22. 2

Marth. 22. 2

Luc. 11. 2



similantes longam orationem,  
hi accipient damnationem ma-  
iorem.

## CAPVT XXI.

**R**espiciens autem uidit  
eos qui mittebant mu-  
nera sua in Gazophila-  
cium diuites. Vidit au-  
tem & quandam uiduam pauper-  
culam, mittentem ara minuta  
duo, & dixit: Vere dico uobis,  
quia uidua hæc pauper. pliusquã  
omnes misit: nam omnes hi, ex  
abundanti sibi miserrant in mu-  
nera. Deisthec autem ex eo quod  
deest illi, omnem uictum suum  
quem habuit misit. Et quibusdã  
dicentibus de templo, quod bo-  
nis lapidibus & donis ornatum  
esset, dixit: Hæc quæ uidetis, ue-  
nient dies in quibus non relin-  
quetur lapis super lapidem, qui  
non destruat. Interrogauerunt  
autem illum, dicentes: Præcep-  
tor, quando hæc erunt? & quod  
signum cum fieri incipient? Qui  
dixit: Videte ne seducamini: mul-  
ti enim uenient in nomine meo,  
dicentes, quia ego sum, & tem-  
pus appropinquauit: nolite ire  
post eos. Cum autem audie-  
ritis prælia & seditiones, nolite  
tremere, oportet primum hæc fie-  
ri, sed nondum statim finis. Tunc  
dicebat illis: Surget gens contra  
gentem, & regnum aduersus re-  
gnum, & terræ motus magni er-  
unt per loca, & pestilentie, &  
fames, terroresque, & signa de  
celo magna erunt. Sed ante  
hæc omnia mittiens uobis ma-  
nus

bowes houses, sayynge longe pray-  
ers, they shal receaue greater dam-  
nation.

## The .xxi. Chapter.

**A**s he beholding saw the  
rich that put money in the  
Gods chest. And he saw  
also a certayne poore we-  
dowe puttyng in two mytes. & said:  
I tell you truly, that this poore we-  
dowe hath put in more thã they all:  
for all these haue put into the offe-  
ryng of God it that was at vntail  
vnto them, but she of it that is wan-  
tyng vnto her, hath put in all hyr ly-  
uynge. And vnto some þ speakynge  
of the temple, that it was garnished  
wth goodly stones and Jewels, he  
sayd: Of these that se se, the dayes  
shall come, wherein one stone shall  
not be lesse vpon another, that shall  
not be destroyed. And they asked him  
sayenge: Whapier whan shall these  
thynges be? and what shall be the to-  
ken whan these thynges shall begyn-  
to come to passe? Who sayd: Take  
hede ye be not deceaued: for ma-  
ny shall come in my name, sayeng: I  
am he, and the tyme is come at  
hande: go not after them. But whã  
ye shall heare of warres and vpyrou-  
tes, be not afrayed, these thynges  
must spie be done, but the ende is  
not yet so soone. Than sayd he vnto  
them: Nacion shall ryse vp agaynst  
nacion, and kyngdome agaynst kyng-  
dome, and ther shall be earthquakes  
here and there, and pestilences, and  
berth, and fearfull thonges, and ther  
shall be great tokens from heauen.  
But also: al these thynges shal they  
lape

mat. 23. 23

1. Cor. 13. 2

marc. 13. 2

Mat. 23. 2

1. Cor. 13. 2

Iere. 7. 6

Luc. 19. 2

1. Joh. 4. 2

B

Euse. 39. 2

marc. 13. 2

marc. 13. 2

Matt. 11. b  
 Luc. 11. b  
 Joh. 15. b  
 amb. 10. a  
 laye they: handes on you and shall  
 persecute [you,] deliuering [you] up  
 into the synagoges & wardes, beat-  
 ynge [you] before knyghtes & debites  
 for my names sake: but [thys] shall  
 happen vnto you so; a wytnesse. Be  
 at a poynt therfore in youre hartes,  
 not to cast afoze how ye shal answer  
 \* for I shal geue you a mouth & wyf-  
 dom, the which al your aduersaries  
 shal not be able to withstande & gage  
 \* But ye shalbe deliuered vp of  
 your elders, & brethren, & kynfolkes,  
 & frendes, & they shall put some of you  
 to death, & ye shalbe hated of euery  
 man for my names sake, & one hewe  
 of your heade shall not perishe. In  
 patience shall ye possesse your sou-  
 les. \* But whan ye shall se Je-  
 rusalem beseged wth an hoost, than  
 be sure that the waytyng of it is  
 come neare. Than let them that be  
 in Jewry, fflye vnto the mountaynes;  
 and they that be in the myddes of it,  
 let them auoyde: and they that be in  
 the contrye, let the not entre there  
 in: for these be dayes of vengeance,  
 that all thynges maye be fulfilled þe  
 be wyrtten. But wo vnto thim that  
 be wth chylde and geytage suche  
 in those dayes: for they shalbe greate  
 angursh vpon earth, and a wrath vn-  
 to thys people. And they shall fall  
 some the edge of the swerde, & shal  
 be led prisoners amonge all nacōs  
 \* And Ierusalem shalbe troden downe  
 of the hepten, vntill the tymes of  
 the hepten shalbe fulfilled. \* And  
 they shalbe tokens in the Sonne, &  
 Moone, and starres, and vpon earth  
 angursh of men for the confusion of  
 the

manus suas, & persequentes  
 tradentes in synagogas & cu-  
 stodias, trahentes ad reges &  
 praefides propter nomen meum  
 continget autem vobis in testi-  
 monium. Ponite ergo in cordi-  
 bus uestris, non praemeditari quē  
 admodum respondeatis: ego es-  
 nim dabo vobis os & sapienti-  
 am, cui non poterunt resistere &  
 contradicere omnes aduersarij  
 uestri. Trademini autem a paren-  
 tibus, & fratribus, & cognatis, &  
 amicis, & morte afficient ex vo-  
 bis, & eritis odio omnibus pro-  
 pter nomen meum, & capillus  
 de capite uestro non peribit. In  
 patientia uestra possidebitis ani-  
 mas uestras. Cum autem uideris  
 tis circumdari ab exercitu Hieru-  
 salem, tunc scitote quia appro-  
 pinquauit desolatio eius. Tunc  
 qui in Iudaea sunt, fugiant ad mō-  
 tes, & qui in medio eius, disce-  
 dant: & qui in regionibus, non  
 intrent in eam: quia dies ultio-  
 nis hi sunt, ut impleantur omnia  
 quae scripta sunt. Vt autem praeg-  
 nantibus & nutriendis in illis  
 diebus: erit enim pressura magna  
 super terram, & ira populo huic.  
 Et cadent in ore gladii, & capti-  
 ui ducentur in omnes gentes, &  
 Hierusalem calcabitur a genti-  
 bus: donec impleantur tempo-  
 ra nationum. Et erunt signa in  
 sole, & luna, & stellis, & in terris  
 pressura gētium praefusione  
 solis

## CAPVT. XXII.

Pol. 17.

sonitus maris & fluctus, & celsi-  
bus hoibus p̄ timore & expectati-  
one, q̄ sup̄uenient uniuerso orbi.  
Nā uirtutes celorum mouebantur  
& tūc uidebūt filiū hoīs uenientē  
i nube cū potestate magna & ma-  
iestate. His aut̄ fieri incipientibus,  
suspiciite, & leuate capita uia, qm̄  
appropinquat redemptio uia. Et  
dixit illis similitudinē: Videte fi-  
culneā & oēs arbores, cū produ-  
cūt iā ex se fructū, scitote quoniā  
prope est eitas. Itā & uos cū uide-  
ritis hęc fieri, scitote quoniā pro-  
pe est regnū Dei. Amen dico uo-  
bis, quia nō prateribit generatio  
hęc, donec omnia fiant. Cælum  
& terra transibunt, uerba autem  
mea non transibunt. Attendite  
autem uobis, ne forte grauentur  
corda uestra in crapula & ebrie-  
tate, & curis huius uitę, & super-  
ueniat in uos repentina dies il-  
la: tanquam laqueus enim super  
ueniet in omnes, qui sedent su-  
per faciem omnis terrę. Vigila-  
te itaque, omni tempore oran-  
tes, ut digni habeamini fugere  
ista omnia quę futura sunt, & sta-  
te ante filiū hoīs. Erat autē die-  
bus docēs i tēplo noctibus uero  
extēs, morabatur in mēte q̄ uoca-  
tur Oliuete. Et oīs populus mane-  
bat ad eū in tēplo audire eum.

## CAPVT XXII.

**A**ppropinquabat autem  
dies festus azymorum,  
qui dicitur pascha, &  
querrebāt principes sa-  
cerdotum & scribę, quomodo eo-  
um interficerent, timebant uero  
plebem,

the sonne of the see & floudes, men  
pynnyge awaye for the feare & way-  
tyng for those thynges, wherby shall  
come vpo al þ world. For þ powers  
of heauen shalbe moued. \* and than  
shall they se the sonne of man come  
in a cloude wþ a great power and  
maiestie. But these thynges be gynn-  
nyge to befall, loke vp, and lyft up  
your brades, for your redemption  
draweth nye. And he tolde them a si-  
militude: \* Beholde the figge tree,  
& al trees, whā they now bring forth  
frute of theselues, ye be sure þ some-  
thynge is at hāde. Euen so ye also whā ye se  
these thynges to be done, be sure þ  
the kyngdō of God is at hāde. Wete  
ly I saye vnto you, þ this generaciō  
shal not passe, tyl al thinges be done  
heauen and earth shal passe, but my  
wordes shal not passe. \* But take  
hede to your selues lest haply your  
hartes be ouerchargd wþ surfe-  
tyng, & dronkēnesse, & cares of this  
lyfe, and the daye come sodenly vpo  
you: for as a snare shal it come vpon  
al the þ dwel on earth. \* Watch ther-  
fore at all tyme, prayenge þ ye maye  
be worthy to stye al these thynges þ  
shal come, & to stande before þ sone  
of mā. And on þ daye tyme was he  
teaching in þ tēple, but in þ nightes  
gynnyng out he abode in þ mount cal-  
led Oliuete. And al þ people cam to  
hym in the temple to heare hym.

## The xxii. Chapter. +

**T**he frast daye of swete bread  
due nye, wherche is called  
Easter. \* And þ hgh prestes  
& scribes soughte howe they myght  
put hym to death: but they feared  
þ. l. the

Mat. 14. 6  
Luc. 17. 6  
Job. 1. 6

Mat. 14. 6  
Mat. 13. 6

Mat. 17. 6  
Mat. 13. 6

Mat. 14. 6  
Mat. 13. 6  
Mat. 5. 6

Mat. 12. 6  
Mat. 14. 6  
Job. 1. 6  
Mat. 11. 6

3<sup>o</sup> 1. 1. 1. the people. But **Satan** entred into  
 2<sup>o</sup> 1. 1. 1. Judas, whych was surnamed **Iscariot**, one of the twelfe, and he went  
 hygh prestes and officers, howe he  
 myght betraye hym vnto them, and  
 they were glad, & promysed to geue  
 hym mony. And he promysed it, and  
 sought oportunitie that he myght be-  
 traye hym wythout company. \* And  
 the daye of swete bread came, wher  
 in the Easterlambe must be kylled.  
 And he sente Peter & Iohn sayeng:  
 Ye goynge make ready the Easter-  
 lambe, that we maye eate [it.] But  
 they sayde: Where wylste thou þ we  
 prepare it? And he sayd vnto them:  
 Beholde, a man shall mete you go-  
 ynge into the cytie, brarynge a ppe-  
 cher of water, followe hym into the  
 house that he goeth in, & ye shal fynde  
 vnto þ good man of the house: The  
 mayster sendeth þ worde: Where is  
 the geshouse, wherin I maye eat the  
 Easterlambe w my disciples? And he  
 shall shewe you a great parloure pa-  
 ued, & there make ready. And they go-  
 ynge dyd fynde as he had sayd vnto  
 them, & made ready the Easterlambe.  
 And whan the houre was come, he  
 sat downe at borde, and the twelfe &  
 possles with him, & he sayd vnto the:  
 I haue entyrcly despyred to eate this  
 Easterlambe w you before I suffre.  
 For I say vnto you, that henceforth  
 I shal not eate it, vntyl it be fulfyll-  
 ed in the kyngdome of God. \* And  
 the cuppe beyng taken, he thanked  
 and sayd: Take it, & parte it amonge  
 you. For I saye vnto you, that I shal  
 drynke nomore of the frute of the  
 vyne,

plebem. Intrauit autem stanas  
 in Iudam, qui cognominatur Isca-  
 riores, unum de duodecim, &  
 ab eis & locutus est cum principi-  
 bus sacerdotum & magistratio-  
 bus, quemadmodum illum tra-  
 deret eis. Et gauisi sunt, & pacti  
 sunt pecuniam illi dare. Et spo-  
 pondit. Et querebat oportuni-  
 tatem, ut traderet illum sine tur-  
 bis. Venit autem dies azymorum,  
 in qua necesse erat occidi pas-  
 cha. Et misit Petrum & Ioanem,  
 dicens: Euntes parate nobis pas-  
 cha, ut manducemus. At illi dixe-  
 runt: Vbi uis paremus? Et dixit  
 ad eos: Ecce introcuntibus uo-  
 bis in ciuitatem, occurret uobis  
 homo amphoram aque portans,  
 sequimini eum in domum in qua  
 intrat, & dicetis patrifamilias  
 domus: Dicit tibi magister: Vbi  
 est diuerforium ubi pascha cum  
 discipulis meis manducet? Et ipse  
 ostendet uobis comaculum magnū  
 stratum, & ibi parate. Euntes  
 autem inuenerunt sicut dixit il-  
 lis, & parauerunt pascha. Et cum  
 facta esset hora, discubuit, &  
 duodecim Apostoli cum eo, &  
 ait illis: Desyderio desyderau  
 hoc pascha manducate uobis  
 cum antequam pariar. Dico e-  
 nim uobis, quia ex hoc non man-  
 ducabo illud, donec impleatur  
 in regno Dei. Et accepto calice  
 gratias egit & dixit: Accipite &  
 diuidite inter uos. Dico enim  
 uobis q nō bibā de generatione  
 ista,

uitis, donec regnum Dei ueniat. Et accepto pane, gratias egit, & fregit, & dedit eis, dicens: Hoc est corpus meum, quod pro uobis datur hoc facite in meam commemorationem. Similiter & calicem postquam coenauit, dicens: Hic est calix nouum testamentum in sanguine meo, qui pro uobis fundetur. Veruntamen ecce manus tradentis me mecum est in mensa. Et qui deum filius hominis secundum quod definitum est uadit: uenuntamen ut homini illi per quem tradetur. Et ipsi coeperunt querere inter se, quis esset ex eis qui hoc facturus esset. Facta est autem contentio inter eos, quis eorum uideretur esse maior. Dixit autem eis: Reges gentium dominantur eorum, & qui potestate habent super eos, benifici uocantur. Vos autem non sic. Sed qui maior est in uobis, fiat sicut minor: & qui praecessor est, sicut ministrator. Nam quis maior est, qui recumbit, an qui ministrat? nonne qui recumbit? Ego autem in medium uestrum sum, sicut qui ministrat: uos autem estis qui permansistis mecum in temptationibus meis. Et ego dispono uobis sicut disposuit mihi pater meus regnum, ut edatis & bibatis super mensam meam in regno meo, & sedetis super thronos iudicantes duodecim tribus Israel. Aut autem Dominus Simon: ecce satanas expetit uos, ut cribraret sicut triticum, ego autem rogavi pro te, ut non desin-

vyne, vntyll the kyngdome of God do come. And the breadye bryngre taken, he gaue thankes, and brake it, & gaue it the, sayeng: This is my body, whych is geue for you, do this in the rememb:ance of me. Lyke wyse also the cuppe after he had supped, sayeng: This cuppe is the new testament in my bloude, whych shal be shed for you. \* Neure thelesse beholde, the hâde of him that betrayeth me, is wyth me at the table: and surely the sonne of man goeth, as it is despyred. But wo vnto that man by whome he shalbe betrayed. And they began to are amonge themselves, whych of them it shuld be, that shuld do that. + \* But ther rose a styffe amonge them, whych of them shoulde be sene greater. And he sayde vnto the: The kynges of y<sup>e</sup> nations haue dominion ouer them, & they y<sup>e</sup> haue power ouer the are called gracious: but he not so. But he y<sup>e</sup> is greater amonge you, let hym become as the yonger, and he that is the cheffest as the seruaunt. For who is greater, he that syteth at the table, or he that serueth? Is it not he that syteth at boorde? I am myddes amonge you, as he that mynistrereth: but ye are they that haue abyden wyth me in my tractys. \* And I appointe you y<sup>e</sup> kyngdome, as my father hath appointed it vnto me, y<sup>e</sup> ye maye eate & drinke at my table in my kyngdome, \* and set vp y<sup>e</sup> seates, wherenge the twelve tribes of Israel. And y<sup>e</sup> LO<sup>rd</sup> said: vn to Sim<sup>on</sup>: Sim<sup>on</sup> beholde, Sat<sup>an</sup> hath despyred you, y<sup>e</sup> he myght spite you by he whate, but I haue prayed for the

mark. 14. b  
matt. 24. f

Mark. 10. b  
Matt. 23. b  
and. 10. b  
Luce 9. b

1. Pet. 1. b

Luce 12. b

Mark. 10. b  
1. Pet. 1. b

10. 11. that

that the sayth sayle not: thou some  
tyme beyng converted, stablysh thy  
brythre. Who sayd vnto hym: **Loucas**  
I am ready to go to the intyre  
for a death. But he sayd: Peter I tel  
the, þe cocke shall not crowe to daye,  
þe shal haue denyed thysse, the not to  
knowe me. And he sayd vnto them:  
Whyl I se nt pou wpythout wallet, &  
scryppe, & shues, byd pou wante ony  
thyng? And they sayd: Nothyng.  
Thā sayd he to the: But now who  
so hath a wallet, let him take it hy, &  
hys scryppe: & he þe hath not,  
let hym sel hys coate, & bye a swerd  
for I tel pou, that it þe is wyrtten,  
must yet be fulfyllid in me: And he  
was coyled with the euil doers for  
those thynges þe are [wyrtten] of me,  
haue an ende: But they sayd **Loucas**  
he holde here are two swerdes. He  
said vnto the: It is ynough. And he  
yng gone out he wēt. & according to  
[hys] wyrt vnto mount Oluet, & hys  
disciples followed him. And as he cā  
to þe place, he sayd vnto the: Praye  
lest ye sal into temptacion. And he  
had hymse lfe from the so much as a  
stones cast, & knelyng prayed, sayng:  
Father, ys þe wyrt, remoue thys cup  
fro me: neuerthelesse, not my wyll,  
but thynne be done. And ther appea  
red vnto hym an angell fro heauen,  
cōfortyng hym. And beyng in a we  
stelyng to death, he prayed þe longer,  
& hys sweate became as dropes of  
bloute tpychlyng downe to þe ground.  
And whyl he was ryfen fro þe prayer,  
and was come to hys disciples, he  
faude them sleppynge for sorrow, and  
sayde vnto them: What slepe ye?  
Arise, praye, lest ye come in tētaці.

deficiat fides tua, & tu aliquādo  
conuersus, cōfirma fratres tuos.  
Qui dixit ei: Domine, tecū pa  
ratus sum & in carcerem & in  
montem ire. Et ille dixit: Dico ti  
bi Petre, non cātabit hodie gal  
lus, donec ter abneges nosse  
me. Et dicit eis: Quando missi  
uos sine sacculo & pera, & cal  
ciamentis, nunquid aliquid de  
fuit uobis? At illi dixerunt: Nihil.  
Dixit ergo eis: Sed nunc qui ha  
bet sacculum, tollat, similiter &  
peram: & qui non habet, uendat  
tunicam suam, & emat gladium.  
Dico enim uobis, quoniam ad  
huc hoc quod scriptum est opor  
tet impleri in me: Et cum iniquis  
deputatus est. Etenim ea quae  
sunt de me, finem habent. At illi  
dixerunt: Domine, ecce duo gla  
dii hic. At ille dixit eis: Satis est.  
Et egressus ibat secundum con  
suetudinem in montem Oliuet  
rum. Secuti sunt autem illum &  
discipuli. Et cū peruenisset ad  
locū, dixit illis: Orate ne intretis  
in tentationē. Et ipse auulsus est  
ab eis, quantū iactus est lapidis,  
& positus genibus orabat, dicēs  
Pater, si uis transier calicē istum  
a me: ueruntamē non mea uolū  
tas, sed tua fiat. Apparuit autem  
illi angelus de cōlo confortans  
eū. Et factus in agonia, prolixius  
orabat. Et factus est sudor eius si  
cut guttē sanguinis decurrētis i ter  
rā. Et cū surrexisset ab oratōe, &  
uenisset ad discipulos suos, inue  
nit eos dormientes prae tristitia.  
Et ait illis: Quid dormitis? surge  
te, orate, ne intretis in tētaці.

Adhuc eo loquente, ecce turba,  
 & qui uocabatur Iudas, unus de  
 duodecim, antecedebar eos, &  
 appropinquauit IESV, ut oscula  
 retur eum. IESVS autem dixit  
 illi: Iuda, osculo filium hominis  
 tradis? Videntes autem hi qui cir  
 ca ipsum erant, quod futurum erat,  
 dixerunt ei: Domine, si percuti  
 mus in gladio? Et percussit unus  
 ex illis seruū principis sacerdotū,  
 & amputauit auriculam eius dex  
 tram. Respondens autē IESVS ait:  
 Sinite usque huc. Et cum tetigisset  
 auriculam eius, sanauit eū. Dixit  
 autem IESVS ad eos qui uene  
 rant ad se, principes sacerdotū &  
 magistratus templi & seniores:  
 Quasi ad latronē existis cum gla  
 diis & fustibus, cū quotidie uo  
 biscum fuerim in templo, non ex  
 tēdistis manus in me: sed hec est  
 hora uestra, & potestas tenebra  
 rum. Cōprehendentes autē eū, du  
 xerunt ad domū principis sacera  
 dotū. Petrus uero sequebatur eū  
 a longe. Accenso autē igne in me  
 dio atrii, & circūsedentibus illis,  
 erat Petrus in medio eorū. Quē  
 cum uidisset ancilla quādā sedē  
 tem ad lumen, & eū fuisset in uis  
 ta, dixit: Ecce hic cū illo erat. At il  
 le negauit eū, dicens: Mulier nō  
 noui illū. Et post pusillū alius ui  
 dens eum, dixit: Ecce tu de illis es.  
 Petrus uero ait: O homo nō sum.  
 Et interuallo factō quasi horæ  
 unius, alius quidam affirmabat,  
 dicens: Vere & hic cum illo erat,  
 nam & Galilæus est. Et ait Pe  
 trus: Homo, nescio quid dicis.

Et

Whyle he yet spake, beholde þe mult  
 tude, & one of þe twelfe called Ju  
 das went befoze them, & cam neare  
 to Iesu. that he myght kysse hym.  
 But Iesus sayde vnto hym: Iudas,  
 dost thou betraye the sonne of man  
 with a kysse? And they þe were about  
 hym seynge what was for to come,  
 they sayd vnto hym: & now, shall  
 we smyte with the sweard? And one  
 of them smote the hygher partes ser  
 uant, and cut of hys ryght eare.  
 But Iesus answerynge sayd: Let the  
 alone hether to. And whā he had tou  
 ched hys eare, he healed hym. But Je  
 sus sayd vnto the hygh prestes, & ru  
 lers of the temple, and eldres þe were  
 come vnto hym: Ye are gone forth  
 with sweardes and stauces, as vnto  
 a myntherer, whan as I was daylye  
 with you in the tēple, [and] ye put  
 not forth [your] handes vpo me. But  
 thys is your houre, and the power of  
 darkenesse. And they takynge hym  
 led hym to þe house of the hygh prest.  
 But Peter followed hym a farte of.  
 As they had kyndled a fyre in the  
 myddes of the palace, & they sittyng  
 about it, Peter was in the myddest  
 of the. Whome as a damself saw syt  
 tyng by the lycht, & had looked vpon  
 hym, she said: This also was wth hym.  
 But he denyed hym, sayenge: Wo  
 man I knowe hym not. And after a  
 lytle, another seynge hym, said: Thou  
 also art of the. But Peter sayd: No  
 I am not. And about the space of an  
 houre, another affyrmed, sayenge:  
 Cruelly thys also was with hym, for  
 he is a Galilean. And Peter sayde:  
 What I know not what thou sayest.

B.iii. And

Mat. 26. 5  
Mark. 14. 5  
Johan. 18. 5Math. 26. 6  
Mark. 14. 6

Johan. 18. 6

Math. 26. 7  
Mark. 14. 7



And forthwith as he was yet speaking, the cocke cryed crowe. And the Lord beyng turned aboute, looked vpon Peter. And Peter remembered the worde of Iesu which he said: \* Before the cocke do crowe, thou shalt denye me thrise. And Peter beyng gone forth, wepte bitterly.

\* And the men that helde hym, mocked hym, beatinge hym. And they blindfolded hym, and stroke hym on the face, & arood hym, sayeng: \* Dost thou pphce, who is it that smote thee? and many other thynges sayde they agaynst hym, blaspheminge. \* And when it was become day, & riders of people, & scribes, & pharisees, came together & they brought him in thei council, sayeng: \* Tell vs, art thou Christ? And he said vnto them: Yf I tell it you, you wyl not beleue me: and yf I also do saye, ye shall not answer me. nother wyl ye let me go. But from this tyme forth shall the sonne of man be sptynge at the right hande of the power of God. Thā sayd they all. Arte thou than the sonne of God? Which said: Ye say it, for I am. But they sayd: \* What do we yet requyre wtnesse? for we haue herde it out of hye owne mouth.

The. xliii. Chapter.

¶ And the whole multitude of the xpsynge, led hym to Pilate. And thē began to accuse him, sayeng: We haue founde this fellow perverting our people, & forbydng to geue tributes vnto the Emperour, & sayeng him to be Christ the kynge. \* Pilate arood him, sayeng: Art thou king of the Jewes?

Et continuo adhuc illo loquente cantauit gallus. Et conuersus Dominus respexit Petrum. Et recordatus est Petrus uerbi Domini, sicut dixerat: Quia priusquam gallus cantet, ter me negabis. Et egressus foras Petrus, fleuit amare. Et uiri qui tenebant illū, illudebant ei credentes. Et uelauerunt eum, & percutiebant faciem eius, & interrogabant eum dicentes: Prophetiza, quis est qui te percussit? Et alia multa blasphemantes, dicebant in eū. Et ut factus est dies, conuenerunt seniores plebis & principes sacerdotum & scribæ, & duxerunt illum in conciliū suū, dicētes: Si tu es Christus, dic nobis. Et ait illis: Si uobis dixerō, non credetis mihi, si autē interrogauerō uos, nō respondēbitis mihi, neque dimittetis: ex hoc autē erit filius hominis sedens a dextris uirtutis Dei. Dixerunt autem omnes: Tu ergo es filius Dei? Qui ait: Vos dicitis, quia ego sum. Illi dixerunt: Quid adhuc desideramus testimonium? Ipsi enim audiuimus de ore eius.

CAPVT XXIII.

¶ Surgens omnis multitudo eorum, duxerunt illum ad Pilatum. Acciperunt autē illū ac culatē, dicētes: Hūc inuenimus subuertentē gentē nostrā, & prohibentē tributa dare Cæsari, & dicentem se Christū regem esse. Pilatus autem interrogauit eum, dicens: Tu es rex Iudeorum? At

Math. 26. 74.  
Luc. 22. 6

Math. 26. 12.  
17. 20. B.  
Matt. 26. 13.  
27. 9. B.  
Luc. 22. 6. C.  
17. 20. B.  
17. 20. B.

Math. 26. 13.  
Luc. 22. 14. B.

Colo. 1. 12.  
Hebr. 1. 12.  
2. 10. B.

Math. 26. 14.

Math. 26. 15.  
Luc. 22. 14.  
John. 12. 14.

Math. 27. 12.  
22. 12. B.

Math. 27. 12.



At ille respondens, ait Tu dicis.  
 At autem Pilatus ad principes  
 sacerdotum & turbas: Nihil inue-  
 nio cause in hoc homine. At illi  
 inualecebant, dicentes: Com-  
 mouit populum, docens per uni-  
 uersam Iudæam, incipiens a Ga-  
 lileæ usque huc. Pilatus autem  
 audiens Galileam, interrogauit  
 si homo Galilaus esset. Et ut co-  
 gnouit quod de Herodis pote-  
 rate esset, misit eum ad Hero-  
 dem, qui & ipse Hierosolymis  
 erat illis diebus. Herodes autem  
 uiso I. E. S. V. gauisus est ualde:  
 rat enim cupiens ex multo tempo-  
 re uidere eum, eo quod audiret  
 multa de eo, & sperabat signum  
 aliquod uidere ab eo fieri. Inter-  
 rogabat autem eum multis ser-  
 monibus. At ipse nihil illi respo-  
 debat. Stabant autem principes  
 sacerdotum & scribæ constanter  
 accusantes eum. Spreuit autem  
 illū Herodes cū exercitu suo, &  
 illū induit ueste alba, & remis-  
 sit ad Pilatū. Et facti sunt amici  
 Pilatus & Herodes in ipsa die.  
 nā antea inimici erant aduicē.  
 Pilatus autem conuocatis princi-  
 pibus sacerdotū & magistratibus  
 & plebe, dixit ad illos: Obrulisti  
 mihi hunc hominem quasi auer-  
 tentem populū, & ecce ego corā  
 uobis interrogans, nullam cau-  
 sam inuenio in hoīe isto, ex his  
 in quibus cū accusatis, sed neq;  
 Herodes. Nā remisi uos ad illū, &  
 ecce nihil dignū morte actū est  
 ei. Emendatū ergo illū dimittā. Ne-  
 cesse autē habebat dimittere eis  
 per

And he answerynge, sayd: Thou say-  
 est it. And Pilate sayd vnto þe hygh  
 prestes and the people: I fynde no  
 cause in thys man. But they were  
 moze scarce, sayenge: We hath stea-  
 red the people, teachynge chorow al  
 Jewy, & begynnynge at Galile. vn-  
 to thys place. But Pilate hearynge  
 Galile [mencioned,] axed whether  
 he were a man of Galile, and whan  
 he knew that he was of. Herodes in  
 rissiccion, & he sente hym to Herode,  
 whych also was at Jerusalem in thys  
 dapes. Herode seynge Iesus. he reioi-  
 ced greatly: for he was desyous  
 a great whyle ago to se hym, because  
 he herte many thynges of hym, &  
 he hoped to se a token to be done of  
 hym. And he axed hym many thynges  
 but he answered hym nothyng. The  
 hygh prestes and scribes stode accu-  
 syng hym earnestly. But Herode  
 wyth hys hoost despyssed hym, & moc-  
 ked hym, arrayed wyth a whyte gar-  
 mente, and sente hym agayne to Pi-  
 late. And Herode and Pilate were  
 made frendes in that dape, for they  
 were enemyes to ech other afore.  
 And Pilate the hygh prestes, & ru-  
 lers and the people beyng called to-  
 gether, he sayd vnto them: Ye haue  
 brought thys man vnto me as per-  
 uertynge the people, and beholde, I  
 examynynge hym befoze you, I fynde  
 no cause in thys man, of them wher  
 of ye accuse hym: nor yet Herode.  
 for I sente you vnto hym, and be-  
 holde nothyng worthy of death is  
 done vnto hym. I wyl therefore let  
 hym lowse beyng charysed. for he  
 must haue let lowse one vnto them  
 þ.iii. at

Mark 4. b

Luce 1. a

Luce 1. b

Luce 9. a

B

Luce 4. a

Mark 12. b

Mark 12. a

John 1. a

John 19. a

at the staff. \* But the whole multitude cryed out at once, saying: Take away this, and let Barrabas loose vnto vs, whiche for an vpurte in the cytie, and a manslaughter committed, was put in prison. And Pilate willing to deliuer Iesus, saith vnto them agayne. But they cryed saying: Crucifige, crucifige hym. But he sayd the thirde tyme vnto them: What euell than hath he this done? I fynde no cause of death in hym. I shall therefore chasise him, and let hym loose. But they lay earne sty vpon hym with loude voices, requyringe that he myght be crucified, & their voyces preuailed. \* And Pilate iudged that they requeste shulde be graunted, and he let loose vnto them hym that was layd in prison for the manslaughter and insurrection, whom they aske: but Iesus toke he to the; will. \* And when they led hym, they toke one Simon of Cyren cominge from the felde, and layed the crosse on hym, to beare it after Iesus. \* And a great multitude of people, & of women followed hym, which wepte & bewayled hym. And Iesus beyng turned vnto the, sayd: Ye daughters of Ierusalem, wepe not vpon me, but wepe vpon your selues, and vpon your chyldre. For beholde, the dayes shall come where in they shall say: Happy are the hauen, and the wybes that haue not brought forth, & the brestes that haue geuen no sucke. \* Than shall they begynne to say to the mountaynes: fall vpon vs, and to the hylles, couer vs. For yf they do these thyngs,

per diem festum unum. Exclamauit autem simul vniuersa turba dicens: Tolle hunc, & dimitte nobis Barrabam: qui erat propter seditionem quandam factam in ciuitate, & homicidium missus in carcerem. Iterum autem Pilatus locutus est ad eos, uolens dimittere IESVM. At illi succlamabant, dicentes: Crucifige, crucifige eum. Ille autem tertio dixit ad illos: Quid enim mali fecit iste? nullam causam mortis inuenio in eo: corripiam ergo illum, & dimittam. At illi instabant uocibus magnis, postulantes ut crucifigeretur, & inuollescebant uoces eorum. Et Pilatus adiudicauit fieri petitionem eorum. Dimisit autem illis eum, qui propter homicidium & seditionem missus fuerat in carcerem quem petebant: IESVM uero tradidit uoluntati eorum. Et cum duceret eum, apprehenderunt Simonem quendam Cyrenensem uenientem de uilla, & imposuerunt illi crucem portare post IESVM. Sequitur autem illum multitudo populi & mulierum quae plangebant & lamentabantur eum. Conuersus autem ad illas IESVS, dixit: Filiae Iherusalem, nolite flere super me, sed super uosipsas flete, & super filios uestros: quoniam ecce uenient dies in quibus dicent: beatae steriles, & uentres qui non genuerunt, & ubera quae non lactauerunt. Tunc incipient dicere mulieribus: Cadite super nos, & collibus, opite nos. Quia si in

alibi ligno hæc faciunt, in atri-  
do quid fiet? Ducebantur autem  
& alii duo nequam cum eo, ut  
interficerentur. Et postquam ue-  
nerunt in locum, qui uocatur Cal-  
uarie, ibi crucifixerunt eum, &  
latrones, unum a dextris, & alte-  
rum a sinistris. I E S V S autem  
dicebat: Pater, dimitte illis: non  
enim sciunt quid faciunt. Diui-  
dentes uero uestimenta eius, mi-  
serunt sortes. Et stabat populus  
spectans, & deinde eum  
principes cum eis, dicentes: Ali-  
os saluos fecit, se saluum faciat,  
si hic est Christus Dei electus.  
Illudebant autem ei & milites  
accedentes & acetum offeren-  
tes ei, & dicentes: Si tu es rex  
Iudeorum, saluum te fac. Erat  
autem & superscriptio scripta su-  
per eum literis Græcis, & Lati-  
nis, & Hebraicis: Hic est rex Iu-  
deorum. Vnus autem de his qui  
pendebant latronibus, blasphem-  
abat eum, dicens: Si tu es Chris-  
tus, saluum fac te ipsum & nos.  
Respondens autem alter, incre-  
pabat eum, dicens: Neque tu ti-  
mes Deum, quod in eadem dam-  
natione es? Et nos quidem ius-  
te: nam digna factis recipimus:  
hic uero nihil mali gessit. Et di-  
cebat ad I E S V M: Domine,  
memento mei cū ueneris in re-  
gnū tuū. Et dixit illi I E S V S: Amē  
dico tibi, hodie mecū eris in pa-  
radiso. Erat autē ser: hora sexta, &  
tenebra

thynges but: a grene tre, what shal  
be done vnto a dyer? And ther were  
two other wyched mē led wpyth him,  
that they myght be put death. And  
whan they came to the place, which  
is called Caluary, there they cruci-  
fied hym and the murtherers, & one  
at the ryght hande, the other at the  
lesse hande. But Iesus sayd: father  
• forgeue them, for they wote not  
what they do. • And they diuidyng  
hys raymentes cast lottes for them.  
And the people stood beholdyng,  
• and the rulers wpyth them mocked  
him, sayng: he hath saued other, let  
hym saue hymselfe, yf thys be Christ  
the chosen of God. The souldiers  
also mocked hym, cōpyng to hym,  
and geuyng hym vynegre, and say-  
enge: yf thou be & thyng of & Jewes  
saue thyselfe. • And ther was a super-  
scriptiō wyrtten aboue hym, wpyth  
Greke, & Latine, & Hebreue letters:  
Thys is the Kyng of the Iewes.  
And one of those murtherers & dyd  
bange [there], dyd blasfeme hym,  
sayenge: Yf thou art the Christ saue  
thyselfe and vs. But the other an-  
swerpyng rebuked hym, sayenge:  
fearest thou not God, seynge thou  
arte in lyke damnation? And surely  
we worthyly, for we receaue worthy  
rewards of our debtes: but thou hast  
done no euell. And he sayd vnto Je-  
sus: Lord, remembre me whan thou  
shalt come into thy thyngdome. And  
Iesus sayd vnto hym: Clerely I save  
vnto the: to daye shalt thou be wpyth  
me in paradys. • And it was nere  
hande & syxte houre, & ther happened  
dark-

anno. m. c.

Ieru. 7. 8

Mat. 22. 6

Mat. 27. 6

Mat. 27. 6

Ioh. 19. 6

D

Mat. 27. 6

Mat. 27. 6

Mat. 27. 6

Ioh. 19. 6

Mat. 27. 6

Mat. 27. 6

darknesse vpon þe whole earth, vntyl  
the nyght houre: And þe Sonne was  
darkened, & the vayne of þe temple dꝛoꝝ  
clꝛue in two, euen thꝛow the myd  
des. And Iesus cryenge wꝛth loud  
voꝛce, sayd: Father, in thy handes  
do I commend my spꝛete. And say  
enge thꝛs, he gaue vp þe goost. But  
the Centurio sepyng it þe was done,  
he glorified God, sayenge: Truly  
thꝛs was a ryghteous man. And all  
the cꝛhꝛp of them that were there  
together at that syght, and sawe the  
thꝛnges that happened, smytynge  
vpon theyꝛ bꝛeſtes, turned agayne.  
But all hys acquayntaunces stode  
afarce of, and the women that hadde  
followed hym frꝛ Galile, beholpyng  
these thꝛnges. And behold a mā by  
name Ioseph, whych was a senatour,  
a good and ryghteous mā, the same  
hꝛd not consene vnto theyꝛ counsell  
and dedes, [whych was] of Arima  
thea, a cꝛie of Jewꝛy, and who also  
wꝛmyted foꝛ the kyngdome of God:  
the same wente vnto Pilate, & axed  
the body of Iesu. And it bepyng take  
downe, he wounde it in a linnen  
clath, and layed hym in a sepulchre  
hewen out wherein noman had yet  
ben layed. And it was the daye of  
preparynge, and the sabbat dꝛue on.  
And the women that were come  
from Galile, sawe the graue, & how  
hys body was layed, and returnyng  
they prepared spꝛces and oꝛnt  
mentes: and vpon the Sabbath they  
were stylt accordyng to the cꝛmande  
ment.

tenebræ factæ sunt in universam  
terram usque in horam nonam.  
Et obscuratus est sol, & velum  
templi scissum est medium. Et  
clamans voce magna IESVS,  
ait: Pater, in manus tuas com  
mendo spiritum meum. Et hæc  
dicens, expiravit. Videns au  
tem Centurio quod factum fue  
rat, glorificauit Deum, dicens:  
Vere hic homo iustus erat. Et  
omnis turba eorum qui simul  
aderant ad spectaculum illud,  
& uidebant quæ fiebant, percu  
tientes pectora sua, reuerteban  
tur. Stabant autem omnes noti  
eius a longe, & mulieres quæ se  
cutæ eum erant a Galilæa, hæc  
uidentes. Et ecce uir nomine Io  
seph, qui erat decurio, uir bonus  
& iustus, hic non consenserat cō  
silio & actibus eorum, ab Arima  
thea ciuitate iudææ, qui expe  
ctabat & ipse regnum Dei: hic  
accessit ad Pilatum, & petiit cor  
pus IESV. Et depositum in uol  
uit sindone, & posuit illud in mo  
numento exciso, in quo nondum  
quisquam positus fuerat. Et dies  
erat Parasceues, & sabbatum il  
luccebat. Subsecutæ autem  
mulieres, quæ cum eo uenerant  
de Galilæa, uiderunt monumen  
tum, & quemadmodum positum  
erat corpus eius, & reuertentes,  
parauerunt aromata & unguen  
ta: & sabbato quidem sinnerunt  
secundum mandatum.

**N**Na autem sabbati ual  
de diluculo, uenunt  
ad monumentum, por-  
tantes quæ parauerant  
aromata, & inuenerunt lapidem  
reuolutum a monumento. Et in-  
gressæ nō inuenerunt corpus. No-  
mini I E S V. Et factum est, dum  
mente consternatæ essent de  
isto, ecce duo uiri steterant se-  
cus illas in ueste fulgenti. Cum  
timerent autem, & declinarent  
cultum in terram, dixerunt ad il-  
las: Quid queritis uiuentem cum  
mortuis? non est hic, sed surrexit.  
Recordamini qualiter locutus  
est uobis, cum adhuc in Galilea  
esset, dicēs: Quia oportet filium  
hominis tradi in manus hominū  
peccatorum, & crucifigi, & tertia  
die resurgere. Et recordatæ sunt  
uerborum eius. Et egressæ a mo-  
numento, nunciauerunt hæc om-  
nia illis undecim, & cæteris om-  
nibus. Erat autem Maria Mag-  
dalene, & Ioanna, & Maria Iaco-  
bi, & cæteræ quæ cum eis erant,  
quæ dicebāt ad Apostolos hæc.  
Eruisa sunt ante illos sicut deli-  
ramentum uerba ista, & non cre-  
diderunt illis. Petrus autem sur-  
gens cucurrit ad monumentum,  
& procumbens uidit linteamina  
sola posita, & abiit secum mirans  
quod factum fuerat. Et ecce duo  
ex illis ibant ipsa die in castrū,  
quod erat spatium stadiorum sexa-  
ginta ab Hierusalem, nomine  
Emmaus: & ipsi loquebantur ad in-  
uicē de oībus quæ acciderant. Et  
factum

**B**ut upon the first daye  
after the sabbat very ear-  
ly, they come to the sepul-  
chre brynginge the spices  
that they had made ready and fande  
the stone rolled from the graue, and  
brynging gone in, they fande not the  
body of the L O R D E Iesu. And it  
chanced whan they were amased  
at thys, beholde, two men stode by  
them, in a shynnyng garmente. But  
whā they were asfared, and bowed  
downe theyr face to the earth. they  
sayd vnto them: What do ye seke the  
lynyng wyth þe dead? he is not here  
but he is ryste. Remēbre how he told  
you, as he was yet in Galile, sayyng  
• The sonne of man must be deliue-  
red into the bandes of synfull men,  
and be crucified, and ryste agayne þe  
thyrde daye. And they remembred  
hys wordes. And brynging gone out  
of þe graue, they shewed al these thyng-  
es vnto those eleuen, and vnto all  
the other. It was Mary Magdalene  
and Ioanna, and Mary James, and  
the other that were wyth the, which  
tolde these thynges vnto the Apost-  
les. And these wordes seemed eue as  
a vayne tale vnto them, and they be-  
leued them not. But Peter ryste  
dyd runne to the sepulchre, and bow-  
yng downe he sawe the lynnen  
clothes layd alone, and went away,  
maruaillinge by hymselfe what had  
happened. + + + And beholde, two  
of them wente that same daye into  
a towne, that was from Ierusalem  
the space of .lx. furlonges, by name  
Emmaus: and they talked together of  
al thynges that had happened. And  
it be

Mat. 23.2  
Mark. 16.8  
John. 20.8

John. 20.9

Luke. 24.8

Mark. 16.8  
Matt. 28.8  
John. 20.8

25  
John. 20.8

Mark. 16.8

it befall as they commed, and ared  
 ech other, Iesus appocheinge them  
 went wpth the: but they eyes were  
 holden lest they shulde knowe hym.  
 And he sayd vnto the m: What com-  
 municacions are these that ye treat  
 amonge you. walkynge, and are sile  
 And one whose name was Cleophas  
 answeryng sayd vnto hym: Art thou  
 onely a straunger at Ierusalem, and  
 knowest not what thynges are hap-  
 pened therin in these dayes? Vnto  
 whym he sayd: What? And they said  
 vnto hym: Of Iesus of Nazareth,  
 whych was a prophete, myghty in  
 dede and worde before God and all  
 the people, & how oure hygh prestes  
 and rulers haue deliuered him vnto  
 cōdemnation of death, and haue cru-  
 cified hym: But we hoped that he  
 shulde haue redymed Israel, and be-  
 spyes all thys, to daye is the thyrde  
 daye sence these thynges are happe-  
 ned. Yee and certayne women of  
 our cōpany made vs astrayed, which  
 were at the graue before the daye, &  
 hys body not founde, they came say-  
 eng þ they had sene a visiō of angels  
 towhych do saye hym to lye. And cer-  
 tayne of ours turnt to the sepulchre,  
 & dyd fynde it so as the womē sayd,  
 but hym they fandē not. And he sayd  
 vnto the: O ye fooles & slow of hart  
 to beleue al that the prophetes haue  
 spoken. Dughe not Christ to haue  
 suffered these these thynges, and of  
 thys wyse to entre into hys glorye?  
 And begynnynge at Moses and all  
 the prophetes, he expounded vnto the  
 what was of hym in all the scriptu-  
 res. And they cam neare to þ towne  
 wherē.

factum est dum fabularentur: &  
 secum quærent, & ipse IESVS  
 appropinquans ibat cum illis  
 oculi autem illorum tenebantur  
 ne eum agnoscerent. Et ait ad il-  
 los: Qui sunt hi sermones, quos  
 confertis adinuicē, ambulātes,  
 & estis tristes? Et respondens  
 unus cui nomē Cleophas, dixit ei  
 Tu solus peregrinus es in Hieru-  
 salem, & non cognouisti quæ fa-  
 cta sunt in illa his diebus? Quo-  
 bus ille dixit: Quæ? Et dixerunt  
 De IESU Nazareno, qui fuit vir  
 propheta, potens in opere & ser-  
 mone corā Deo & omni populo,  
 & quomodo eum tradiderūt sum-  
 mi sacerdotes & principes nostri  
 in damnationē mortis, & crucifi-  
 xerunt eum. Nos autem speraba-  
 mus quia ipse esset redempturus  
 Israel: & nunc super hæc omnia,  
 tertia dies est hodie q̄ hæc facta  
 sunt. Sed & mulieres quædam ex  
 nostris terruerunt nos, quæ ante  
 lucem fuerunt ad monumentum  
 & non inuento corpore eius, ve-  
 nerunt dicentes se etiam visio-  
 nem angelorum uidisse, quidē  
 eū uiuere. Et abierūt quiddā  
 ex nostris ad monumentū, & ita  
 inuenerūt sicut mulieres dixerūt,  
 ipsū uero nō inuenerunt. Et ipse  
 dixit ad eos: O stulti & tardi cor-  
 de ad credēdū i oibus his, quæ lo-  
 cuti sūt prophete: nōne hæc oport-  
 uit pati Christū, & ita intrare i gl'o-  
 riā suā? Et incipiens a Moise & oibus  
 prophetis, interpretabatur illis in  
 oibus scripturis quæ de ipso erāt.  
 Et appropinquauerunt castello  
 quo

Mat. 23. 2

Luce. 24. 2  
 Joh. 20. 2

II

Mat. 21. 2

quo ibant, & ipse se sunt longi-  
uare. Et coegerunt illum, dicen-  
tes: Mane nobiscum, quoniam  
aduersperascit, & inclinata est  
iam dies. Et intrauit cum illis. Et  
factum est dum recumberet cum  
eis, accepit panem, & benedixit,  
ac fregit, & porrigebat illis. Et  
aperiti sunt oculi eorum, & co-  
gnouerunt eum, & ipse euauit  
ex oculis eorum. Et dixerunt ad-  
muticem: Nonne cor nostrum ar-  
dens erat in nobis, dum loquere-  
tur in uia, & aperiret nobis scrip-  
turas? Et surgentes, eadem hora  
regressi sunt in Hierusalem, &  
inueniunt congregatos unde-  
cim, & eos qui cum illis erant,  
dicentes: quod surrexit Dominus  
uere, & apparuit Simoni. Et ipsi  
narrabant quæ gesta erant in  
uia, & quomodo cognouerunt  
eum in fractione panis. Dum au-  
tem hæc loquuntur, stetit Ie-  
sus in medio eorum, & dixit:  
Pax uobis, ego sum, nolite time-  
re. Conturbati uero & conteri-  
ti, existimabant se spiritum uide-  
re. Et dixit eis: Quid turbati e-  
stis, & cogitationes ascendunt  
in corda uestra? Videte manus  
meas & pedes meos, quia ego  
ipse sum: palpate & uidete, quia  
spiritus carnem & ossa non ha-  
bet, sicut me uidetis habere. Et  
cum hoc dixisset, ostendit eis  
manus & pedes. Adhuc autem  
illis non credentibus, & miran-  
tibus præ gaudio, dixit: Habe-  
tis hic aliquid quod manduce-  
tis? At illi obtrulerunt ei partem  
piscis

wherewith they wente, & he sayned  
hymselfe to go farther. And they co-  
pelled hym sayng: Abide w<sup>th</sup> vs, for it  
is draweth towards nyght, and daye  
is wended awaye. And he wente in  
w<sup>th</sup> them. And it happened when he  
sat at t<sup>he</sup> t<sup>able</sup> w<sup>th</sup> them, he toke the  
brea<sup>d</sup>e, and gaue thankes, and brake  
it, and gaue it them. And theys eyes  
were opened, & they b<sup>eg</sup>an to knowe him,  
and he vanyshe<sup>d</sup> awaye out of theys  
syght. And they sayd to ech other:  
Was not our harte burnynge w<sup>th</sup>  
in vs, when he spake by the waye, &  
b<sup>eg</sup>an o<sup>pe</sup>n<sup>ing</sup> vnto vs the scriptures? And  
r<sup>es</sup>pyng<sup>ing</sup> v<sup>pon</sup> them, they returned to Jerusa-  
lem the same houre, and fande the  
eleuen and them that were w<sup>th</sup> the  
gathered together, sayng: The  
LORD is truly r<sup>es</sup>py<sup>ng</sup>ed, and hath  
appeared vnto Simo<sup>n</sup>. And they tola  
what thynges were don<sup>e</sup> by h<sup>is</sup> waye,  
and how they knewe hym by b<sup>re</sup>a-  
kynge of brea<sup>d</sup>e. But whyle they  
spake of these thynges, + Jesus stole  
in the myddelst of them, and sayeth  
Peace be vnto you, I am it, feare  
not. But they beynge abashed and a-  
fraid, thought they had sene a sp<sup>irit</sup>e.  
And he sayd vnto them: Wh<sup>er</sup> are ye  
troubled, and thoughtes do r<sup>ise</sup> in  
your hartes? loke vpon my handes  
and fete, that it is I my selfe: handle  
me and se, for a sp<sup>irit</sup>e hath not flesch  
and bones, as ye se me to haue. And  
as he had sayd that, he shewed them  
hys handes and fete. But vnto them  
not yet beleupnge and wonderynge  
for io<sup>h</sup>n, he sayd: haue ye here any  
thyng that maye be eaten? But  
they brought hym a p<sup>ec</sup>e of a b<sup>ro</sup>yled  
f<sup>is</sup>he.

Luce. 24. 1-4

Mat. 16. 9

Ioh. 1. 1-4

Ioh. 1. 1-4

fyst, and an hony tombe. And whan  
 he had eaten befoze them, takinge þ  
 leaupnges, he gaue vnto them. And  
 he sayd vnto them: \* These are the  
 wordes that I byd speake vnto you,  
 whan I was yet wpth you, that all  
 thynges muste nedes be fulfilled,  
 whych were wyrtten of me in þ law  
 of Moses, and the prophetes, and in  
 the Psalmes. Then opened he vnto  
 them [they] vnderstandpng, that  
 they shulde vnderstande the scriptu-  
 res, and he sayd vnto them: \* Thus  
 is it wyrtten, and thus it behoued  
 Christ to suffre, and to ryse agayne  
 from the dead the thyrde daye, and  
 repentaunce and forgeyng of syn-  
 nes to be preached in hys name a-  
 monge all nactiōs, & begynnynge  
 at Ierusalem: But ye are wytnesses  
 of these thynges. \* And I shall  
 sende & the promysse of the fader in  
 you, but tarpe ye in the cytie vntill  
 ye be endued wpth power from on  
 hygh. \* And he led them wpth-  
 out into Bethany, and hys handes  
 lpyted vp, he blessed the. And it came  
 to passe whan he blessed them, he de-  
 parted from them, and was carryed  
 vp into heauen. And they worship-  
 pynge [hym] wente agayne to Ieru-  
 salem wpth great ioye: & they were  
 alwaye in the Temple prayynge  
 and geuyng thanks vnto God.

A M E N.

piscia ass, & facum mellis. Et  
 cum manducasset coram eis, so-  
 mens reliquias, dedit eis. Et di-  
 xit ad eos: Hæc sunt uerba quæ  
 loquutus sum ad uos, cum adhuc  
 essem uobiscum, quoniam neces-  
 se est impleri omnia, quæ scripta  
 sunt in lege Mosi, & prophetis,  
 & in psalmis de me. Tunc aper-  
 uit illis sensum, ut intelligerent  
 scripturas, & dixit eis: Quoniam  
 sic scriptum est, & sic oportebat  
 Christum pati, & resurgere a mor-  
 tuis tertia die, & prædicari in no-  
 mine eius poenitentiam & remis-  
 sionem peccatorum in omnes  
 gentes, incipientibus ab Hiero-  
 solyma. Vos autem testes estis  
 horum. Et ego mittam promissum  
 patris mei in uos, uos au-  
 tem sedete in ciuitate, quoad-  
 usque induamini uirtute ex alto.  
 Eduxit autem eos foras in Be-  
 thaniam, & eleuatis manibus su-  
 is, benedixit eis. Et factum est,  
 dum benediceret illis, recessit  
 ab eis, & ferebatur in celum.  
 Et ipsi adorantes regressi sunt in  
 Hierusalem cū gaudio magno:  
 & erant semper in templo lau-  
 dantes & benedicentes Deum  
 Amen.

The ende of the gospell  
 after Luke.

Finis euangelii secun-  
 dum Lucam,

20

(\*)

20

The

Sandum



# C SANC- C The holy

TV MIESV CHRISTI

Gospell of IESV CHRISTE

after Ihon.

Euangelium secundum

Ioannem.

CAPVT PRIMVM.

The first Chapter. +

**I**N principio erat  
uerbū, & uerbum  
erat apud Deum,  
& Deus erat uer-  
bum. Hoc erat in  
principio apud De-  
um. Omnia per ipsum facta sunt,  
& sine ipso factū est nihil, quod  
factum est. In ipso uita erat, & ui-  
ta erat lux hominum, & lux in te-  
nebris lucet, & tenebrae eam nō  
comprehenderunt. Fuit homo  
missus a Deo, cui nomen erat Io-  
annes. Hic uenit in testimoniū  
um, ut testimonium perhiberet  
de lumine, ut omnes crederent  
per illum. Non erat ille lux, sed  
ut testimonium perhiberet de lu-  
mine. Erat lux uera, quae illumi-  
nat omnem hominem uenien-  
tem in hunc mundum. In mundo  
erat, & mundus per ipsum factus  
est, & mundus eum nō cognouit.  
In propria uenit, & sui eum non  
receperunt. Quotquot autem re-  
ceperunt eum, dedit eis potesta-  
tē filios Dei fieri, his qui credunt  
in nomine eius: qui nō ex sangui-  
nibus, neq; ex uoluntate carnis,  
neq; ex uolūtate uiri, sed ex Deo  
nati sunt. Et uerbū caro factū est,  
& ha-

**I**N the begynnyng  
was the worde, & the  
worde was w God,  
& God was þ worde.  
That was in the be-  
gynnyng with God.

All thynges were made by hym, &  
wythout hym is nothyng made, &  
was made. In hym was lyfe, and þ  
lyfe was the lyght of men: and the  
lyghte shyneth in darknesse, and the  
darkenesse dyd not comprehend it.  
Ther was sente a man from God,  
whose name was Ihon. The same  
dyd come for a wytnesse, þ he myght  
beare wytnesse of the lyght, that tho-  
row hym all mē myght beleue. He  
was not the light, but that he myght  
beare wytnesse of the lyght. It was  
the true lyghte, that lyghteth every  
man commyng into thys worlde.  
He was in the worlde, and þ worlde  
is made by hym, & the worlde knewe  
hym not. He cam among hys owne,  
and hys owne receaued hym not.  
But as many as receaued hym, he  
gaue the power to become chyldren  
of God, [euē] those that beleue in  
hys name: wbyche are borne, not of  
blaude, nor of the wpll of the fleshe,  
nother of þ wyl of man, but of God.  
And the worde is become fleshe, and

Gen. 1. 1  
John 1. 1  
and 1. 4. 2  
1 John 1. 9  
9. 2. 11. 6

John 1. 2

John 1. 12  
Rom. 8. 16  
Gal. 4. 6

John 1. 14  
and

Math. 17. 8 and dwelle amonge vs: & we haue  
 1. Pet. 1. 6 sene dys glory as the glory of þ only  
 1. Joh. 1. 8 begotten sonne of the father. full of  
 grace and truth. + + + Jhs beareth  
 Math. 1. 8 wptnesse of him. and cryeth, sayeng:  
 1. Joh. 1. 8 Whys was he of whome I spake: he  
 that shall come after me, was inabe  
 before me, for he was yet I. And we  
 all haue receaued of dys fulnesse,  
 euen grace for grace: for the lawe  
 was geuen by Moses, grace & truth  
 is happened by Jesus Christ. • No-  
 man hath sene God at ony tyme:  
 The only begotten sonne, whych is  
 in the fathers bosome he hath decla-  
 red (hym). + + + And thys is þ re-  
 corde of Jhon, whan the Jewes sent  
 prestes and leuites vnto hym from  
 Jerusalem, that they shuld aske him:  
 Who arte thou. And he confessed it,  
 and denyed it not. And he confessed  
 • I am not Christ. And they asked  
 hym: What than arte thou Elias?  
 And he sayde: I am not. Arte thou  
 a prophete? And he answered: No.  
 Than sayd they vnto hym: Who art  
 thou, that we may geue an answer  
 vnto them that sent vs? What sayest  
 thou of thy selfe? he sayd • I am the  
 voyce of a cryer in the wyldernessee:  
 Make stryght the waye of þ LORD  
 as he sayde, as Esaye hath spoke. And they  
 that were sente were of the phari-  
 ses. And they asked hym and sayd vnto  
 hym: Why dost thou than baptise  
 ys thou arte nother Christ, nor  
 Elias, nor a prophete? Jhon answer-  
 ed them sayeng: • I baptise with  
 water, but in pdes amōge you stande  
 he, whome ye knewe not. It is he  
 that shal come after me, whych was  
 made

& habitauit in nobis. Et uidimus  
 gloriam eius, gloriam quasi uni-  
 geniti a patre, plenum gratie &  
 ueritatis. Ioannes testimonium  
 perhibet de ipso, & clamat, di-  
 cens: Hic erat quem dixi: Qui  
 post me uenturus est, ante me sta-  
 dus est, quia prior me erat. Et  
 de plenitudine eius nos omnes  
 accepimus, & gratiam pro gra-  
 tia. Quia lex per Moysen data  
 est, gratia & ueritas per IESU  
 CHRISTUM facta est. Deum  
 nemo uidit unquam. Unigenitus  
 filius qui est in sinu patris, ipse  
 narrauit. Et hoc est testimonium  
 Ioannis, quando miserunt iudei  
 ab Hierosolymis sacerdotes &  
 leuitas ad eum, ut interrogarent  
 eum: Tu quis es? Et confessus est  
 & non negauit. Et confessus est:  
 Quia non sum ego Christus. Et  
 interrogauerunt eum: Quid er-  
 go? Elias es tu? Et dixit: Nō iam.  
 Propheta es tu? Et respondit:  
 Non. Dixerunt ergo ei: Quis es,  
 ut responsum demus his qui mi-  
 serunt nos? quid dicis de te ipso?  
 Ans: Ego uox clamantis in deser-  
 to: Dirigite uiam Domini, sicut di-  
 xit Isaias propheta. Et qui missi  
 fuerant, erant ex phariseis. Et  
 interrogauerunt eum, & dixerunt  
 ei: Quid ergo baptizas, si tu non  
 es Christus, neque Elias, neque  
 propheta? Respondit eis Ioan-  
 nes, dicens: Ego baptizo in a-  
 qua, medius autem uestrum stan-  
 dit, quē uos nescitis. Ipse est qui  
 post me uenturus est, qui ante me  
 factus

## CAPVT. I.

## POLII.

factus est, cuius ego non sum dignus ut soluiam corrigiam calceamenti. Hæc in Bethabara facta sunt trans Iordanem, ubi erat Ioannes baptizans. Altera die uidit Ioannes IESVM uenientem ad se, & ait: Ecce agnus Dei, ecce qui tollit peccata mundi: Hic est de quo dixi: Post me uenit uir, qui ante me factus est, quia prior me erat: & ego nesciebam eum: sed ut manifestaretur in Israel, propterea ueni ego in aqua baptizans. Et testimonium perhibuit Ioannes, dicens: Quia uidi spiritum descendantem quasi columbam de cælo, & mansit super eum, & ego nesciebam eum: sed qui misit me baptizare in aqua, ille mihi dixit: Super quem uideris spiritum descendantem & manentem super eum, hic est qui baptizat in spiritu sancto. Et ego uidi, & testimonium perhibui, quia hic est filius Dei. Altera die iterum stabat Ioannes, & ex discipulis eius duo. Et respiciens IESVM ambulantem, dicit: Ecce agnus Dei. Et audierunt eum duo discipuli loquentem, & secuti sunt IESVM. Conuersus autem IESVS & uidens eos sequentes se, dicit eis: Quid queritis? Qui dixerunt ei: Rabbi (quod dicitur iter prætorum magister) ubi habitas? Dicit eis: Venite & uidete. Venerunt & uiderunt ubi maneret, & apud eum

made before me, whose latchet of shoes I am not worthy to unloose. These thynges wer done in Bethabara beyond Iordane, where Ihon was baptysynge. + The next day Ihon se Iesus comynge to hym, and he sayd: Beholde, the lambe of God, beholde, whych he taketh awaye the synnes of the worlde. & Ihus is he of whom I dyd saye: After me cometh a man, whych was made before me, for he was per I, and I knewe hym not. But because that he might be made knowne in Israel, thys I am I come baptysynge wyth water. + And Ihon dyd beare recorde sayenge: I sawe the sperte comynge downe from heauē lyke a dove. and he abode vpon hym, and I knewe hym not, but he that sente me to baptise wyth water, he sayd vnto me: Upon whome so euer thou shalt se the sperte come downe, and abyde vpon hym, the same is he that baptiseth in the holy goost. And I haue sente it, and haue borne recorde, that the same is the sonne of God. + The nexte daye agayne stode Ihon and two of Ihus disciples, and syngge Iesus walkynge. he saide: Beholde the labe of God. And the two disciples herde hym speakynge, and followed Iesus. But Iesus beyng turned aboute, and seynge them followynge hym, he sayeth vnto them: What seeke ye? Whych sayd vnto hym: Rabbi, (whych he interpreted is to saye Master,) where dwellest thou? he sayeth vnto them: Come and se. They came and sawe where he dwelled, and abode wyth hym.

John. 1. 9  
1. 10. 2  
1. 11. 2  
1. 12. 2

D  
Matth. 3. 16  
1. 17. 2  
Luc. 3. 16

John. 1. 19  
1. 20. 2

Matth. 3. 16

hym that daye : & it was neare the  
the tenth houre. And there þ brother  
of Simon Peter was one of the  
twelve, whyche herde it of Ihon, and  
followed hym. The same daye spake  
hynde hym brother Simon, and say-  
eth vnto hym : We haue founde the  
Messias, whiche is interpreted the  
Anointed, and he brought hym to Je-  
sus. But when Iesus had beholde  
hym, he sayd : Thou arte Simon the  
sonne of Jonas, & thou shalt be cal-  
led Cephas, whyche is interpreted  
Petrus. On the morowe he wolde  
haue gone out into Galile, and he  
fande Philippe, and Iesus sayeth vn-  
to him : Follow me. & Philippe was  
of Bethsaida, the cytie of Andrew &  
Peter. And Philippe fande Natha-  
nael, and he sayeth vnto hym : We  
haue founde Iesus, the sonne of Jo-  
seph of Nazareth. & of whom Moses  
hath wytten in the lawe & the pro-  
phetes. And Nathanael sayde vnto  
hym : Can any good thyng be of  
Nazareth? Philippe sayd vnto hym :  
Come and se. Iesus saw Nathanael  
comynge to hym, & sayeth of hym.  
Beholde, a true Israelite, in whome  
is no guile. Nathanael sayd vnto him  
Whence dost thou knowe me? Je-  
sus answered, and sayd vnto hym :  
Before that Philippe called the, as  
thou wast vnder the figge tre, I  
sawe the. Nathanael answered  
hym and sayde : Rabbi thou arte the  
sonne of God: thou arte kynge of Is-  
rael. Iesus answered, and sayd vnto  
hym : Because I sayde vnto the :  
I sawe the vnder the figge tre, thou  
beluest, thou shalt se a greater  
thyng

eum manserunt die illa: hora autem  
erat quasi decima. Erat autem  
Andreas frater Simonis Pe-  
tri unus ex duobus qui audierat  
a Ioanne, & secuti fuerant eum.  
Inuenit hic primum fratrem su-  
um Simonem, & dicit ei: Inueni-  
mus Messiam, quod est interpre-  
tatum Christus. Et adduxit eum  
ad IESVM. Intuitus autem e-  
um IESVS, dixit: Tu es Simo  
filius Iona, tu uocaberis Cephas,  
quod interpretatur Petrus. In-  
crastinum uoluit exire in Galila-  
am, & inuenit Philippum, & di-  
xit ei IESVS: Sequere me. Erat  
autem Philippus a Bethsaida ciuitate  
Andree & Petri. Inuenit Philippus  
Nathanael, & dicit eis: Quem scripsit  
Moses in lege & prophetis, inuenimus  
IESVM filium Ioseph a Nazareth.  
Et dixit ei Nathanael: A Nazareth  
potest aliquid boni esse? Dicit ei  
Philippus: Veni, & uide. Vidit  
IESVS Nathanael uenientem ad se, &  
dicit de eo: Ecce uere Israelita, in quo  
dolum non est. Dicit ei Nathanael: Vnde  
me nostis? Respondit IESVS, &  
dixit ei: Priusquam te Philip-  
pus uocaret, cum esses sub ficu,  
uidi te. Respondit ei Nathanael  
& ait: Rabbi, tu es filius Dei,  
tu es rex Israel. Respondit IESVS,  
& dixit ei: Quia dixi tibi  
Vidi te sub ficu, credis, maius  
hinc uidebis.

Gen. 1. 1  
12. 1. 4. 9. b  
Deut. 18. 1  
Exod. 7. 1  
Exod. 9. 1  
1 Joh. 7. 1

aldebit. Et dicis et Amen amen  
dico uobis, uidebitis eorum aper-  
tum, & angelos Dei ascenden-  
tes & descendentes supra filium  
hominis.

CAPVT II.

**I**n die tertia nuptie fa-  
cte sunt in Chana Ga-  
lilee, & erat mater Ie-  
su ibi uocatus est au-  
tem & Iesus & discipuli eius  
ad nuptias. Et deficiente uino,  
dicit mater Iesu ad eum: Vinum  
non habent. Et dicit ei Iesus:  
Quid mihi & tibi est mulier?  
nondum uenit hora mea. Dicit  
mater eius ministris: Quodcum-  
que dixerit uobis, facite. Erant  
autem ibi lapidee hydrice sex  
positae secundum purificatio-  
nem iudeorum, capientes singu-  
lae metretas binas uel ternas. Di-  
cit eis Iesus: Implete hydras a-  
qua. Et impleuerunt eas usque  
ad summam. Et dicit eis Iesus:  
Haurite nunc, & ferte architri-  
clino. Et tulerunt. Ut autem go-  
stasset architriclinus aquam ui-  
num factum, & non sciebat unde  
esset: (ministri autem scie-  
bant qui hauserant aquam), uo-  
cat sponsum architriclinus, & di-  
cit ei: Omnis homo primum bonum  
utrum ponit, & cum inebri-  
ati fuerint, tunc id quod deterius  
est. Tu autem seruasti bonum uinum  
usque adhuc. Hoc fecit initium  
signo.

thyngs than these. And he sayd vnto  
them: Verely, verely I saye vnto  
you, ye shall se from henceforth hea-  
uen open, and the angels of God  
goynge vp and downe vpon þ sonne  
of man.

Chr. II. Chapter. +

**N**ow upon the thyrde daye  
ther was a weddyng in  
Chana of Galilee, and the  
mother of Iesu was there  
Jesus was also called to þ weddyng  
and hys disciples. And the wyne say-  
lynge, Iesus mother sayd vnto hym  
They haue no wine. And Iesus said  
vnto her: Woman, what haue I to  
do wpth the? myne houre is not yet  
come. Hys mother sayd vnto the mi-  
nistres: What soeuer he sayeth vnto  
you, do it. Ther were syxe water-  
pottes of stone set there, accordynge  
to the purifyenge of the Jewes,  
conteynyng euey one two or thre  
measures. Iesus sayd vnto them:  
Fyll the waterpottes wpth water.  
And they fylled the to the brymme.  
And Iesus sayde vnto them: Drawe  
nowe, and brynge it to the mayster  
of the feaste. And they hpd brenge  
it. But whan the mayster of the  
feaste hadde tasyld the water that  
was made wyne, and knewe not  
whence it was, (but the mynistres  
that hadde drawen the water knewe  
it,) the mayster of the feaste calleth  
the byptrygome, and sayeth vnto  
hym: Euery man at the spylle set-  
teth the good wyne, and whan they  
are dyonke, than it that is worse:  
But thou hast kepte the good wyne  
hether to. Whys begynnyng of  
D. II. intra

Let. 1. 6

\* Efforts,  
is a mon-  
et of half a  
frank, in  
the coun-  
try, not  
as a frank  
on a frank  
and a half

miracles hath Iesus done in Cha-  
 na of Galile, and hath shewed hys  
 glorie, and hys disciples beleued on  
 hym. + After thys went he downe  
 to Capernaum, he, and hys mother,  
 and hys brethren, and hys disciples,  
 and they remayned there not many  
 dayes. + And the Easter of the  
 Jewes was at hande, & Iesus wente  
 up to Ierusalem, and he fande sellers  
 of shepe, and oxen, & boues, & mony  
 chaungers sittynge. And whā he had  
 made as it were a scourge of small  
 cordes, he cast the al out of the temple,  
 & shepe also & oxen, & the mony of the  
 mony chaungers poured he out, and  
 ouerthrewe the tables: And vnto the  
 that solde boues, he sayd: Haue these  
 thynges hence, and make not my fa-  
 thers house, a house of marchandise.  
 But hys disciples remembred that  
 it is wyttē: The zeile of thy house  
 hath eaten me. The Jewes answered  
 and said vnto hym: What coke  
 shewest thou to vs, that thou doest  
 these thynges? Iesus answered and  
 sayd vnto them: Lowe the temple  
 and wpythin thre dayes shall I raise  
 it agayne. Then sayd the Jewes:  
 Howe canst thou saye this? For  
 forty yere was this temple buildynge,  
 and wpyt thou saye  
 it up in thre dayes? But he spake of  
 the temple of hys body. Whan he  
 therfore was risen agayne from the  
 deade, hys disciples remembred  
 that he sayd it, and they beleued the  
 scripture and the worde that Iesus  
 bydde spake. Whan he was at  
 Ierusalem at Easter in the fcaste,  
 many beleued in hys name, se-  
 ynge

signorum Iesus in Chana Galile, & manifestauit gloriam suā,  
 & crediderūt in eū discipuli eius.  
 Post hæc descendit Capernaum  
 ipse & mater eius, & fratres eius,  
 & discipuli eius, & ibi manserunt  
 non multis diebus. Et prope e-  
 rat pascha iudeorum, & ascen-  
 dit Iesus Hierosolimam, & inue-  
 nit in templo uendētes oues &  
 boues & columbas, & numula-  
 rios sedentes. Et cum fecisset  
 quasi flagellum de funiculis, oēs  
 eiecit de templo: oues quoque &  
 boues, & numulariorum effudit  
 æs, & mensas subuertit. Et hi  
 qui columbas uendebant, dixit  
 Auserte ista hinc, & nolite face-  
 re domum patris mei, domum  
 negociationis. Recordati sunt  
 uero discipuli eius, quia scriptū  
 est: Zelus domus tue comedit  
 me. Responderunt ergo iudei  
 & dixerunt ei: Quod signū osten-  
 dis nobis, quia hæc facis? Respon-  
 dit Iesus, & dixit eis: Soluite tem-  
 plum hoc, & in tribus diebus ex-  
 citabo illud. Dixerunt ergo iu-  
 dei: Quadraginta & sex annis  
 ædificatum est templum hoc, &  
 tu in tribus diebus excitabis il-  
 lud? Ille autem dicebat de tem-  
 plo corporis sui. Cum ergo resur-  
 rexisset a mortuis, recordati sunt  
 discipuli eius quia hoc dicebat,  
 & crediderūt scripture, & sermo-  
 ni quē dixit Iesus. Cum autem esset  
 Hierosolymis in pascha in die se-  
 sto, multi crediderūt in nomine eius,  
 uiden

Mark. 4. b  
 Marc. 1. b  
 Luc. 4. b

Mark. 11. b  
 Marc. 11. b  
 Luc. 19. b

John. 8. b

Mark. 11. a  
 John. 8. b

John. 11. b

1. Cor. 1. c

videntes signa eius quia facie-  
bat. Ipse autem IESVS nō cre-  
debat semetipsum eis, eo quod  
ipse nosset omnes, & quia opus  
ei non erat, ut quis testimonium  
perhiberet de homine. Ipse es-  
ciebat quid esset in homine.

CAPVT III.

**N**at autem homo ex  
phariseis Nicodemus  
nomine, princeps lu-  
dæorum. Hic uenit ad  
IESVM nocte, & dixit ei Rab-  
bi, scimus quia a Deo uenisti ma-  
gister: nemo enim potest hæc si-  
gna facere quæ tu facis, nisi fue-  
rit Deus cum eo. Respondit IESVS.  
& dixit ei: Amen amen dico  
tibi, nisi quis renatus fuerit  
denuo, non potest uidere regnū  
Dei. Dicit ad eum Nicodemus:  
Quomodo potest homo nasci,  
cum sit senex? nunquid potest in  
uentrem matris suæ iterato in-  
troire & renasci? Respondit IESVS:  
Amen amen dico tibi, nisi  
quis renatus fuerit ex aqua & spi-  
ritu sancto, non potest introire  
in regnum Dei. Quod natum est  
ex carne, caro est: & quod natū  
est ex spiritu, spiritus est. Non mi-  
seris quia dixi tibi, oportet uos  
nasci denuo. Spiritus ubi uult  
spirat, & uocem eius audis, sed  
nescis unde ueniat, aut quo uo-  
dat, sic est omnis qui natus est  
ex spiritu. Respondit Nicodemus  
& dixit ei: Quomodo possunt hæc fie-  
re? Respondit Iesus, & dixit ei: Tu  
es magister in Israel & hæc igno-  
ras?

fringe hys tokens that he dyd. But  
Jesus dyd not cōmptte hymselfe vn-  
to them, because he knewe them all,  
& because he neded not that any mā  
shulde testifpe of mā: for he knew  
what was in man. +

The.iii. Chapter. +

**T**her was a man of þ phar-  
isees by name. Nicode-  
mus, a ruler amonge the  
Jewes. The same came  
vnto Iesus by nyght, and sayd vnto  
hym: Rabbi, we knowe that thou art  
come a teacher from God: for no  
man can do these tokens that thou  
doest, wpythout God be wpyth hym.  
Jesus answered and sayd vnto hym:  
Verely verely I saye vnto the, with-  
out a man be bozne a newe, he can  
not se the kyngdome of God. Nico-  
demus sayd vnto hym: howe can a  
mā be bozne agayne, whil he is olde?  
Can he entre agayne into hys mo-  
thers wombe and be bozne agayne?  
Jesus answered: Verely verely I  
saye vnto the, wpythout a man be  
bozne of water and the holy goost,  
he can not entre into the kyngdome  
of God. That whych is bozne of  
flesh, is flesh: & that whych is bozne  
of the sprete, is sprete. Maruaþle not  
because I sayd vnto the, ye must be  
bozne agayne. The wynde bloweth  
whete he wyl, and hys voyce hearest  
thou: but þ knowest not whence he  
cometh, or where he goeth. So is e-  
uery man þ is bozne by þ sprete. Ni-  
codemus answered & said vnto hym:  
how can these thynges be? Jesus an-  
swered & sayd vnto hym: Art þ a ma-  
ster in Israel and knowest not these  
þ.iii. thynges?

John. 1. 9  
Apoc. 1. 3

John. 7. 6  
and 1. 9

John. 6. 6

John. 4. 6  
and 7. 6  
Tim. 1. 6

Rom. 8. 6

Coloss. 2. 6



## IOANNES.

Directly, verely I saye unto the: We  
 speake that we knowe, and we testifi-  
 fy that we haue sene, & ye receaue  
 not our wytnesse. Yf I haue tolde  
 you of earthly thynges, & ye beleue  
 not, how shall ye beleue yf I shal tel  
 you of heauenly thynges? And no-  
 man goeth vp into heauen, saue he  
 that came downe fraim heauen, [e-  
 uen] the sone of ma, whych is in the  
 heauens. And as Moses dyd lyfte  
 up the serpent in the wyldernes, e-  
 uen so must the sone of man be lyf-  
 ted up, that euerie ma that beleueth  
 on hym do not perishe, but haue  
 euerlastyng life. + + + For God  
 dyd so loue the worlde, that he gaue  
 hys only begotten sonne, that whoe-  
 er one that beleueth in hym do not  
 perishe, but haue euerlastyng life.  
 + For God sente not hys sonne into  
 the worlde that he do iudge þe worlde,  
 but that the worlde be saued by hym  
 he that beleueth on hym, shal not be  
 iudged: but he that beleueth not, is  
 iudged alreaby: because he dyd not  
 beleue in the name of the only begot-  
 ten sonne of God. But this is the  
 iudgement, that the lyght is come  
 into the worlde, and men loued the  
 darkenesse more than the lyght:  
 for thei: workes were euill. + For e-  
 uery one that doth euill, hateth the  
 lyght, and he cometh not to the  
 lyght, that hys workes be not repro-  
 ued. But he þe doth the truth, cometh  
 to the lyght, that hys workes may be  
 ope: for thei are done in God. + Af-  
 terwarde came Iesus & his disciples  
 in the lande of Jewrye, and dwelled  
 there wth them & and baptysed.

And

Amen and dico tibi, quia quod  
 scimus loquimur, & quod uidia-  
 mus testamur, & testimonium  
 nostrum non accipitis. Si terre-  
 na dixi uobis & non creditis,  
 quomodo si dixerero uobis cele-  
 stia credetis? Et nemo ascendit  
 in cælum, nisi qui descendit de  
 cælo, filius hominis qui est in  
 cælo. Et sicut Moses exaltauit  
 serpentem in deserto, ita exalta-  
 ti oportet filium hominis, ut om-  
 nis qui credit in ipso nō pereat,  
 sed habeat uitam æternam. Sic  
 enim Deus dilexit mundum, ut  
 filium suum unigenitum daret,  
 ut omnis qui credit in eum, non  
 pereat, sed habeat uitam æter-  
 nam. Non enim misit Deus fi-  
 lium suum in mundum, ut iudi-  
 cet mundum, sed ut saluetur mū-  
 dus per ipsum. Qui credit in  
 eum, non iudicatur: qui autem  
 non credit, iam iudicatus est  
 quia non credidit in nomine uni-  
 geniti filii Dei. Hoc est autē iudi-  
 cium, quia lux uenit in mundum,  
 & dilexerunt homines magis te-  
 nebras quam lucem: erant enim  
 eorum mala opera. Omnis e-  
 nim qui mala agit, odit lucem, &  
 non uenit ad lucem, ut non arg-  
 uantur opera eius. Qui autem  
 facit ueritatem, uenit ad lucem,  
 ut manifestentur opera eius:  
 quia in deo sunt facta. Post  
 hæc uenit IESVS & discipuli  
 eius in Iudæam terrā, & illuc mo-  
 tabatur cum eis, & baptizabat.

Erat



## CAPVT. III.

Fol. 24.

Est autem & Ioannes baptizans  
in Ennon iuxta Salim, quia aque  
multe erant illic, & ueniebant &  
baptizabantur. Nondum enim  
missus fuerat Ioannes in carce-  
rem. Facta est autem questio ex  
discipulis Ioannis cum Iudeis  
de purificatione. Et uenerunt ad  
Ioannem, & dixerunt ei: Rabbi,  
qui erat tecum trans Iordanem,  
cuius testimonium perhibuisti,  
ecce hic baptizat, & omnes uo-  
cunt ad eum. Respondit Ioan-  
nes, & dixit: Non potest homo  
accipere quicquam, nisi fuerit ei  
datum de celo. Ipsi uos mihi testi-  
monium perhibetis quod dixe-  
rim: Non sum ego Christus, sed  
quia missus sum ante illum. Qui  
habet sponsam, sponsus est: ami-  
cus autem sponsi qui stat, & au-  
dit eum, gaudio gaudet propter  
uocem sponsi. Hoc ergo gau-  
dium meum impletum est. Illum  
oportet crescere, me autem mi-  
nuí. Qui de iursum uenit, super  
omnes est. Qui est de terra, de  
terra est, & de terra loquitur. Qui  
de celo uenit, super omnes est:  
& quod uidit & audiuit, hoc tes-  
tatur, & testimonium eius ne-  
mo accipit. Qui autem accipit  
eius testimonium, signauit, quia  
Deus uerax est. Quem enim mi-  
ser Deus, uerba Dei loquitur: nō  
enim ad mensuram dat Deus spi-  
ritu. Pater diligit filium, & omnia  
dedit in manu eius. Qui credit  
in filium, habet uitam aeter-  
nam: qui autem incredulus est  
filio, non uidebit uitam, sed ira  
Dei

• And Iohn was also baptysinge in  
Ennon by Salim: for there wer many  
waters and they came & were bap-  
tised: • For Iohn was not yet put in  
preson. + And ther arose a question  
amonge the disciples of Iohn wryth  
the Jewes of the purificacion. And  
they came vnto Iohn, and sayd vnto  
hym: Master, he that was wryth the  
beyond Jordan, of whom thou dyd  
dest beare wytnesse, beholde & same  
baptyseth, • and all men come vnto  
hym. Iohn answered and sayd: A mā  
can receaue nothyng, wpythout it  
be geuen him from heauen. Ye your  
selues beare me recorde, • that I  
sayd: I am not Christ, but I am sent  
before hym. He that hath the bypde,  
is the bypdegrome: but the bypde-  
gromes frende that stādeth and hea-  
reth hym, he reioyeth greatly be-  
cause of the bypdegromes voyce.  
Chrys tope of myne thys is fulfilled,  
he must increace, but I must minish  
He that cometh from on hygh, is  
aboue all: He that is of the earth, is  
earthye, and speaketh of the earth.  
He that is come from the heauen, is  
aboue all, & testifpeth it that he hath  
sene and herd, and nomā receaueth  
hys wytnesse. But who so shall re-  
ceauē hys wytnesse, hath set to hys  
hande • that God is true. For he  
whome God hath sente, speaketh &  
wordes of God: • For God geureth  
not & spere by measure. The father  
loueth the sonne, and hath geuen al  
thynges in hys handes. • He that  
belueth in the sonne, hath lyfe euer  
lastyng: but he that belueth not &  
sone, he shall not se lyfe, but & wrath  
of

Math. 1. 6  
Ioh. 1. 6  
Luc. 1. 6

Math. 4. 6

John. 4. 6

John. 1. 6

Rom. 8. 6

1. Cor. 1. 6

Math. 11. 6

Luc. 10. 6

1. John. 1. 6

1. John. 1. 6

of God abydeth upon hym.

The. iiii. Chapter.

Dei manet super eum.

CAPVT III.



¶ Ihan Iesus tha dhd knows  
that þ pharifes had herde  
that Iesus maketh e bap-  
tyseth mo disciples than  
Jhon, (thoughte Iesus baptysed not,  
but hys disciples.) ⁊ he leste Jewry,  
and wente agayne into Galile: but  
he neded hym to go thorow þ myd-  
des of Samaria. Ihe came therefore  
in a cite of Samaria, called Sychar  
npe the peece of lande that ⁊ Jacob  
gaue unto Joseph hys sonne: ⁊ there  
was the well of Jacob. Iesus beyng  
weary of hys iourney, sat thus upon  
the well. And it was nearchande the  
syfte houre, [and] ther came a wo-  
man of Samaria, to drawe water.  
Iesus sayde vnto her: Geue me to  
drynke. For his disciples were gone  
into the cite, that they myghte bye  
meates. Then sayd the same wo-  
man of Samaria vnto hym: Howe  
doest thou, seynge thou arte a Jewe  
and drynke of me, whych am a wo-  
man of Samaria? ⁊ For the Jewes  
medle not wpyth the Samaritanes.  
¶ Iesus answered and sayd vnto her:  
Yf thou knewest the gyfte of God,  
and who it is that sayeth vnto the:  
Geue me to drynke, thou woldeste  
happely haue requyred of hym, and  
he shulde haue geuen the ⁊ the ly-  
uynge water. The woman sayd vn-  
to hym: Syr, thou haste not where  
wpyth thou makest drawe, ⁊ the wel  
is depe, whence haste thou than the  
lyuynge water? Arte thou greater  
than our father Jacob, whych gaue  
vs thys well, and he, and his chyldre  
and



T ergo cognouit Ie-  
sus quia audierunt  
pharisai, quod Ie-  
sus plures discipu-  
los facit ⁊ baptizat quam Ioan-  
nes ( quanquam Iesus non  
baptizaret, sed discipuli eius re-  
liquit iudeam, ⁊ abiit iterum in  
Galileam: oportebat autem eu-  
m transire per mediam Sama-  
ritam. Venit ergo in ciuitatem  
Samaritanarum, que dicitur Sychar,  
iuxta pradium quod dedit Ia-  
cob Ioseph filio suo. Erat autem  
ibi fons Iacob. Iesus autem  
fatigatus ex itinere, sedebat sic  
supra fontem. Hora autem erat  
quasi sexta. Venit mulier de Sa-  
maria, haurire aquam. Dicit ei  
Iesus: Da mihi bibere. Disci-  
puli enim eius abierant in ciuita-  
tem, ut cibos emerent. Dicit er-  
go ei mulier illa Samaritana:  
Quomodo tu iudeus cum sis, bi-  
bere a me poscis, que sum mu-  
lier Samaritana? non enim co-  
muntur iudei Samaritanis. Res-  
pondit Iesus, ⁊ dixit ei: Si  
scires donum Dei, ⁊ quis est qui  
tibi dicit: Da mihi bibere, tu forte  
scian petisses ab eo, ⁊ dedisset  
tibi aquam uiuam. Dicit ei mu-  
lier: Domine, neque in quo haurias  
habet, ⁊ puteus altus est, unde  
ergo habes aquam ui-  
uam? Nunquid tu maior es patre  
nostro Iacob, qui dedit nobis  
puteum, ⁊ ipse ex eo bibit ⁊ fi-

Math. 23.

Gen. 28.

2. Reg. 17.  
Ioh. 8. c

Ioh. 4. b  
Ioh. 7. d

## CAPVT. III.

Folij.

**III** eius & pecora eius / Respon-  
dit I E S V S, & dixit ei : Omnis  
qui bibit ex aqua hac, sitiet ite-  
rum, qui autem biberit ex aqua  
quam ego dabo ei, non sitiet in  
aeternum: sed aqua quam ego da-  
bo ei, fiet in eo fons aquae saluen-  
tis in uitam aeternam. Dicit ad  
eum mulier : Domine, da mihi  
hanc aquam, ut non sitiam, ne-  
que uentam huc haurire. Dicit  
ei I E S V S : Vade, uoca uirum  
tuum, & ueni hac. Respondit mu-  
lier, & dixit : Non habeo uirum.  
Dicit ei I E S V S : Bene dixisti,  
quia non habeo uirum : quinque  
enim uiros habuisti, & nunc quē  
habes, non est tuus uir, hoc uere  
dixisti. Dicit ei mulier : Domine,  
uideo quia propheta es tu. Pa-  
tres nostri in monte hoc adora-  
uerunt, & uos dicitis, quia Hiero-  
solyms est locus ubi adorare o-  
portet. Dicit ei I E S V S : Mu-  
lier, crede mihi, quia ueniet ho-  
ra quando neque in monte hoc,  
neque in Hierosolyms adorabi-  
tis patrem. Vos adoratis quod  
nescitis, nos adoramus quod sci-  
mus: quia salus ex Iudeis est.  
Sed uenit hora & nunc est, quan-  
do ueri adoratores adorabunt  
patrem in spiritu & ueritate : nā  
& pater tales quærit, qui ado-  
rent eum. Spiritus est Deus,  
& eos qui adorant eum, in spiri-  
tu & ueritate oportet adorare.

Dicit

and hye cattell byd dyynke of it: Je-  
sus answered, and sayd vnto her :  
Euery man that drynketh of thys  
water, shall thyrst agayne, but he  
that shall drynke of the water that  
I shall geue hym, he shall not thyrst  
for euer: \* but the water that I shall  
geue hym, shall become vnto hym a  
fountayne of water spryngynge into  
the lyfe euertlastynge. The woman  
sayeth vnto him: \* Spz, geue me that  
water, that I thyrst not, nother come  
hether to drinke. Jesus sayde vnto  
her: So thy waye: call thy husbände  
and come hether. The woman an-  
swered and sayde: I haue no husbād.  
Jesus sayeth vnto her: Thou hast  
sayd well, I haue no husbände: for  
thou hast had fyue husbādes, and  
he that thou hast now, is not thy hus-  
bāde: in that hast thou sayd truly.  
The woman sayd vnto hym: Spz,  
\* I se thou art a prophete. Wre sa-  
thers haue wo:shipped vpon thys  
mountayne, and ye sape, that at Je-  
rusalym is the true place where mē  
must wo:shippe. Jesus sayeth vnto  
her: Woman beleue me, the houre  
shall come when ye shall wo:shippe  
the father, nother at Ierusalem, nor  
vpon thys mountayne. Ye wo:ship  
that ye knowe not. We wo:shippe  
that we knowe: for, \* Saluation cō-  
meth of the Jewes. But the houre  
commeth and is now, whā the true  
wo:shippers shall wo:shippe the fa-  
ther in spzete and truth: for the fa-  
ther requyret such also, that they  
maye wo:shippe hym. \* God is a  
spzete, and they that wo:shippe him  
must wo:shippe in spzete and truthē  
The

1. Jo. 1. 2  
2. Jo. 1. 2

1. Jo. 4. 19

E

1. Jo. 4. 19

1. Reg. 9. 2  
1. Jo. 4. 19

1. Jo. 4. 19

1. Jo. 4. 19

1. Jo. 4. 19

**¶** The woman sayeth vnto hym: I knowe that Messias, whych is called Christ commeth: whan he therfore shall come, he shall shewe vs all thynges. Iesus sayeth vnto her: \* I am he that speaketh to the. And forthwith came hys disciples, and maruailed that he spake with the woman: yet sayd noman: What arrest thou, or what speakest thou to her? Then lesse the woman hys water-pot, and wente into the citty, & sayd vnto those men: Come and se þ man that hath tolde me all what so euer I haue done: Is not he Christ? Then wente they out of the citty, & came vnto hym. In the meane season prayed the disciples hym, sayenge: Mayster, eate. But he sayd vnto them: I haue meate to eate that ye knowe not. Then sayd hys disciples to ech other: Hath ony man brought hym to eate? Iesus sayd vnto thym: My meate is, that I do the wyl of myn that sente me, & I fulfill hys worke. Do not ye say that ther be yet foure monethes and thã i cometh the harvest? Beholde I saye vnto pou: I p̄st by poure eyes & loke vpon þ contries, & for they are now whyte vnto þ harvest. And he þ reapeyth, receaueth rewarde, and gathereth frute vnto lyfe euerlastyng, that both he that soweth and he that reapeyth may reioyce together. For in that is þ word true: One mā it is that soweth, and another that reapeyth. I haue sente pou to reape, where vpon ye bestowed no labour. Other men haue laboured, and ye are entred into theyr labours. And manye

dicat ei mulier: Scio quia Messias uenit qui dicitur Christus, cū ergo uenerit, ille annuntiabit nobis omnia. Dicit ei I E S V S Ego sum qui loquor tecum. Et continuo uenerunt discipuli eius, & mirabantur quia cum muliere loquebatur: nemo tamen dixit: Quid quaris, aut quid loqueris cum ea? Reliquit ergo hydriam suam mulier, & abiit in ciuitatem, & dicit illis hominibus: Venite, & uidete hominem, qui dixit mihi omnia quaecunque feci, nunquid ipse est Christus? Exierunt ergo de ciuitate, & ueniebant ad eum. Interrogabant eum discipuli, dicentes: Rabbi, manduca. Ille autem dixit eis: Ego cibum habeo manducare quem uos nescitis. Dicebant ergo discipuli adiuuicem: Nunquid aliquis attulit ei manducare? Dicit eis I E S V S: Meus cibus est, ut faciam uoluntatem eius qui misit me, ut perficiam opus eius. Nunc uos dicitis, quod adhuc quatuor menses sunt, & messis uenit? Ecce dico uobis: Leuate oculos uestros, & uidete regiones, quia albae sunt iam ad messem. Et qui metit, mercedem accipit, & congregabit fructum in uitam aeternam, ut & qui seminat, simul gaudeat, & qui metit. In hoc enim uerbum uerum: Quia alius est qui seminat, & alius est qui metit. Ego misi uos metere quod uos nō laborastis. Alii laborauerūt, & uos in labores eorū introistis. Ex ciuitate

Mat. 16. f  
Matt. 14. g  
Luka. 11. g  
Joh. 4. d  
Ioh. 10. f

Mat. 9. a  
Luka. 10. a

¶

## CAPVT. III.

Fol. 104.

autem illa multi crediderunt in eum Samaritanorum, propter uerbum mulieris testimonium perhibētis: Quia dixit mihi omnia quaecunque feci. Cum ueris-  
sent ergo ad illum Samaritani, rogauerunt eum ut ibi maneret. Et mansit ibi duos dies. Et multi-  
to plures crediderunt propter sermonem eius, & mulier dice-  
bant: Quia iam non propter tuam loquelam credimus: ipsi enim audiui-  
mus & scimus, quia hic est uere saluator mundi. Post  
duos autem dies exiit inde, & abiit in Galileam. Ipse enim  
IESVS testimonium perhibuit, quia propheta in sua patria honorem non habet. Cum ergo  
uenisset in Galileam, exceperunt eum Galilaei, cum omnia ui-  
dissent quae fecerat Hierosolymis in die festo: & ipsi enim ue-  
nerant ad diem festum. Venit et-  
go iterum in Chana Galilae, ubi fecerat aquam uinum. Et erat  
quidam regulus, cuius filius infirmabatur Capernaum. Hic enim  
audisset quia IESVS adueniret a Iudaea in Galileam, abiit  
ad eum, & rogabat eum ut descenderet & sanaret filium eius: accipiebat enim mori. Dixit ergo IESVS ad  
eum: Nisi signa & prodigia uideritis, non creditis. Dicit autem ad eum  
regulus: Domine descende priusquam mori-  
atur filius meus. Dicit ei IESVS: Vade, filius tuus uiuit. Credidit  
homo sermoni quem dixit ei Iesus, & ibat. Iam autem eo descendentem, ser-  
ui occurrerunt ei, & nuntiauerunt,  
dicens

Samaritanes of that cite beleeued  
on hym, because of the womans word  
bearynge recorde: he hath tolde me  
all that I haue done. When the Sa-  
maritanes home came to hym, they  
prayed hym that he wold tary there.  
And he tarped there two dayes. And  
many mo beleeued because of hys  
worde. and sayd vnto the woman:  
Now do we beleeue, not because of  
thy sayeng, for we haue herd hym of  
our selues, & know, that thys is true  
by the shauour of p worlde. And  
after two dayes he wente fro thence,  
and wente into Galile. \* For Iesus  
hymselfe testifed that a prophete  
hath no honoure in hys cōtry. Whā  
he therefore cam into Galile, the Ga-  
lileans receaued hym, as they hadde  
sene all thynges that he had done at  
Ierusalem in the feaste: for they also  
were come to the feaste daie. Then  
came he agayne in Chana of Ga-  
lile, where he had made the water  
wyne. And ther was a certayne ru-  
ler, whose sonne was sycke at Caper-  
naum. The same when he herd that  
Iesus dyd come fro Jewry into Ga-  
lile, he wente to hym, and besoughte  
hym that he wold come downe and  
heale hys sonne: for he began to dye.  
Then sayd Iesus vnto hym: wyth-  
out se tokens and wonders, ye be-  
leue not. But the ruler sayeth vnto  
hym: Sir, come downe or euer my  
chylde do dye. Iesus sayeth vnto hym  
So thy way, thy sonne lyueth. The  
man beleued the worde whiche Je-  
sus sayd vnto hym, and went away.  
As he was now goynge downe, hys  
seruautes met hym, & shewed hym,  
sayenge

Job. 1. 9

Math. 13. 6  
Mark. 6. 6  
Luc. 4. 5

Job. 1. 9

sayenge: that his sone dyd lyue. And he  
 arood he them the houre wherein he  
 dyd liue. And they tolde hym: Ye-  
 sterdaye at seuen of the cloche dyd þe  
 feure leaue hym. Then dyd the fa-  
 ther knowe that it was at the houre  
 that Iesus sayde: Thy sone lyueth,  
 and he sal dys house dyd breue. +  
 Thys seconde tyme dyd Iesus whā  
 he came agayne from Ierowp into  
 Galile.

Actu. 12.2

The. v. Chapter. +

**A**fter that ther was a feast  
 of the Jewes and Iesus  
 wente up to Ierusalem.  
 Ther is at Ierusalem by  
 the slaughter house a poole, whiche  
 is called Bethesda, haupnge spys  
 porchen. In these lape a great multy-  
 tude of speche, blynde, lame, and wy-  
 thered, waitynge for the stearynge  
 of the water. For the angel of the  
 LORDE came downe at a certayne  
 tyme in the poole, and þe water was  
 steared. And he that was first gone  
 downe into the poole, after the stea-  
 rying of the water, was made whole  
 of what so euer disease he was vex-  
 ed. And a certayne man was there,  
 haupnge a disease eyght and thertye  
 peare. When Iesus had seyn þe same  
 syenge, and dyd knowe that he had  
 now ben diseased a greate whyle, he  
 sayeth vnto hym: Wylste thou be  
 whole? The speche answered hym:  
 My I haue no man, that as the wa-  
 ter is steared, he maye put me into  
 the poole: for as I come, another is  
 gone downe afoze me. Iesus sayeth  
 vnto hym: Ryse, take vp thy bed, &  
 walke. And forthwyth was the same  
 man

Marth. 9.2  
 Marc. 12.2  
 Luc. 5.1

tes, qā filius eius uiueret. Intend  
 gabat ergo horam ab eis in qua  
 melius habuerit. Et dixerunt ei:  
 Quia heri hora septima reliquit  
 cum febris. Cognouit ergo pa-  
 ter quia illa hora erat, in qua di-  
 xit ei IESVS: Filius tuus ui-  
 uit, & credidit ipse, & domus e-  
 ius tota. Hoc iterum secundum  
 signum fecit IESVS, cum ue-  
 nisset a Iudæa in Galileam.

CAPVT V.

**P**ost hæc erat dies fe-  
 stus Iudæorum, & a-  
 scendit IESVS Hiero-  
 solymam. Est autem  
 Hierosolymis probatica piscina  
 quæ cognominatur Bethesda,  
 quinque porticus habens. In his  
 iacebat multitudo magna languen-  
 tum, cæcorum, claudorum, ar-  
 dorum, expectantium aquæ mo-  
 tum. Angelus autem Domini de-  
 scendebat secundum tempus in  
 piscinam & mouebatur aqua. Et  
 qui primus descendisset in pisci-  
 nam post motionem aquæ, sa-  
 nus fiebat a quacunque detine-  
 batur infirmitate. Erat autem  
 quidam homo ibi, triginta &  
 octo annos habens in infirmita-  
 te sua. Hunc cum uidisset IESVS  
 iacentem, & cognouisset, quia  
 iam multū tempus haberet, dicit ei:  
 Vis sanus fieri? Respondit ei lan-  
 guidus: Domine, hominem nō habeo,  
 ut cum turbata fuerit aqua, mit-  
 tat me in piscinā: dū uenio eme-  
 go, alius ante me descendit. Dicit  
 ei Iesus: Surge, tolle grabatum  
 tuum & ambula. Et statim sanus  
 factus

factus est homo ille, & sustulit grabatum suum, & ambulabat. Erat autem sabbatum in die illo. Dicebant ergo Iudei illi qui sanatus fuerat: Sabbatum est, nō licet tibi tollere grabatum tuū. Respondit eis: Qui me sanum fecit, ille mihi dixit: Tolle grabatum tuum, & ambula. Interrogauerunt ergo eum: Quis est nō le homo, qui dixit tibi: Tolle grabatum tuum, & ambula? Is autem qui sanus fuerat effectus, nesciebat quis esset. IESVS enim declinauit a turba constitutam loco. Postea inuenit eum Iesus in tēplo, & dixit illi: Ecce sanus factus es, iam noli peccare, ne deterius aliquid tibi contingat. Abiit ille homo, & nuntiavit Iudeis, quia Iesus esset qui fecit eum sanum. Propterea persequebātur Iudei Iesum, quia hæc faciebat in sabbato. Iesus autem respondit eis: Pater meus usque modo operatur, & ego operor. Propterea ergo magis quærebant eum Iudei interficere, quia non solum soluebat sabbatum, sed & patrem suum dicebat Deum, æqualem se faciens Deo. Respondit itaque Iesus, & dixit eis: Amen amen dico uobis, non potest filius a se facere quicquam, nisi quod uiderit patrem facientem: quæcunque enim ille facit, hæc & filius similiter facit. Pater enim diligit filium, & omnia demonstrat ei quæ ipse facit, & maiora his demonstrabit ei opera, ut uos miremini.

**Sicut**

man made whole, and toke vp hys  
bed, and walked. And it was sabbat  
on that daye. Therefore sayd the  
Jewes vnto hym that was made  
whole: Is the sabbat, and it is not  
lawfull for the to carpe thy bedde. He  
answered them: he that made me  
whole, the same said vnto me: Take  
vp thy bed, and walke. Chanaced  
they hym: What man is he, that said  
vnto the: Take vp thy bed: & walke?  
But he s<sup>t</sup> was made whole knew not  
who it was. for Iesus had gotten  
hymselfe awaye from the people  
th<sup>t</sup> it was in that place. Afterwarde  
dyd Iesus spcke hym in the temple,  
and he sayd vnto hym: Beholde, thou  
arte made whole, s<sup>t</sup> fynde not nowe,  
lest some worse thyng happen vn-  
to the. The same man wente, and  
shewed the Jewes that it was Iesus  
that had healed hym. & Therefore  
dyd the Jewes persecute Iesus, be-  
cause he dyd these thynges on sabbat.  
But Iesus answered the: My  
father worketh hereto, & I worke  
[also.] Therefore sought the Jewes  
so much s<sup>t</sup> more to slaye hym, for he  
broke not only sabbat, but he cal-  
led God also hys father, makinge  
hymselfe equall w<sup>th</sup> God. Iesus  
therefore answered and said vnto the  
Alceely verely I saye vnto pou:  
The sonne can do nothing of him-  
selfe, but that he seeth the father do:  
for what thynges so euer he doth, s<sup>t</sup>  
same doth the sonne l<sup>y</sup>phewse. The  
father loueth s<sup>t</sup> sone, & sheweth hym  
all thynges that he doeth, and he shal  
shewe hym greater workes than  
these, that ye also maye maruaile.

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47th Fl.  
 48th Fl.  
 49th Fl.  
 50th Fl.  
 51st Fl.  
 52nd Fl.  
 53rd Fl.  
 54th Fl.  
 55th Fl.  
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 100th Fl.

**Job 1.6.b**

**Topic 1.0**

## 1. Conf. mtg.

2014年12月  
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2014年12月

1041 9-10

## IOANNES.

For as the father rayseth the deade,  
and maketh them to lyue, so both f  
sonne also make to lyue whome he  
wyl. Noether doth the father iudge  
ouy man, but he hath geuen al iud  
gement vnto the sonne, that al men  
shulde honoure the sonne, as they ho  
noure the father. He that honoureth  
not the sonne, honoureth not the fa  
ther, whych sente the sonne. Verely  
verely I saye vnto you, that he that  
heareth my worde, and beleueth him  
that sente me, hath lyfe euerlastyng  
and commeth not into iudgement,  
but he is gone from death to lyfe.

Verely, verely I saye vnto you that  
the houre commeth, and is now,  
whan the deade shall heare the voyce  
of the sonne of God: and they that  
shall heare it, shall lyue. For as the  
father hath lyfe in himself, so hath he  
also geuen vnto f sonne to haue lyfe  
in hymselfe: and hath geuen hym po  
wer to execute iudgement, for he is  
the sonne of man. Maruayle not at  
this: for the houre commeth, wher  
in all they that be in graues, shall  
heare the voyce of the sone of God,  
e shall go forth, they that haue done  
good vnto the resurrection of lyfe:  
but they that haue done euell, in the  
resurrection of iudgement. I can do  
nothyng of my selfe. As I heare, so  
do I iudge, e my iudgement is iust:  
for I seeke not my wyl, but hys wyl  
that sente me. Yf I therfore beare  
wytnesse of my selfe, my wytnesse is  
not true. For ther is another f bea  
reth wytnesse of me, and I knowe f  
his wytnesse is true that he beareth  
of me. Ye sente vnto Iohn, and he

Sicut enim pater suscitauit mortu  
os & uiuificauit, sic & filius quos  
uult uiuificat. Neque enim pater  
iudicat quenquam, sed omne iu  
diciu dedit filio, ut omnes ho  
norificent filium, sicut honorifi  
cant patrem. Qui non honorifi  
cat filium, non honorificat pa  
trem, qui misit illum. Amen amen  
dico uobis, quia qui uerbum me  
um audit, & credit ei qui misit  
me, habet uitam eternam, & in  
iudiciu non uenit, sed transit a  
morte in uitam. Amen amen di  
co uobis, quia uenit hora & nunc  
est, quando mortui audient uo  
cem filii Dei, & qui audierint, ui  
uent. Sicut enim pater habet ui  
tam in semetipso, sic dedit & fi  
lio habere uitam in semetipso: &  
potestatem dedit ei iudiciu fa  
cere, quia filius hominis est. Non  
lite mirari hoc: quia uenit hora,  
in qua omnes qui in monimen  
tis sunt, audient uocem filii Dei,  
& procedent qui bona fecerunt  
in resurrectionem uitae: qui uero  
mala egerunt, in resurrectionem  
iudicii. Non possum ego a meis  
so facere quicquam. Sicut au  
dio, iudico, & iudiciu meum iu  
stum est: quia non quero uolun  
tatem meam, sed uoluntatem eo  
ius qui misit me. Si ego testimo  
nium perhibeo de me, testimo  
nium meum non est uerum. Ali  
us est qui testimonium perhibet  
de me, & scio quia uerum est tes  
timonium eius, quod perhibet de  
me. Vos misistis ad Ioannem, &

Mar. 16. 8  
Luc. 10. 1

Job. 1. 1

Luc. 19. 9

Mar. 9. 8  
Job. 11. 6  
1. Cor. 4. 1

Job. 1. 1  
Gen. 1. 1

Rom. 11. 1  
Mar. 15. 1

Job. 1. 1

Job. 1. 1

byd

eccl. 1



## CAPVT. V.

Fol. 12.

testimonium perhibuit ueritati. Ego autem non ab homine testimonium accipio: sed hæc dico, ut uos salui sitis. Ille erat lucerna ardens & lucens: uos autem uoluitis ad horam exultare in luce eius. Ego autem habeo testimonium maius Ioanne. Opera enim quæ dedit mihi pater, ut perficiam ea, ipsa opera quæ ego facio testimonium perhibent de me, quia pater misit me: & qui me misit pater, ipse testimonium perhibuit de me, neque uocem eius unquam audistis, neque speciem eius uidistis: & uerbum eius non habetis in uobis manens, quia quem misit ille, hunc uos non creditis. Scrutamini scripturas, quia uos putatis in ipsa uitam æternam habere: Et ille sunt quæ testimonium perhibent de me, & non uultis uenire ad me, ut uitam habeatis. Claritatem ab hominibus non accipio, sed cognoui uos, quia dilectionem Dei non habetis in uobis. Ego ueni in nomine patris mei, & non acceptus mei: si alius uenerit in nomine suo, illum accipietis. Quomodo uos potestis credere, qui gloriam ab iniunctis accipitis, & gloriam quæ a solo Deo est, non queritis? Nolite putare quia ego accusaturus sum uos apud patrem: est qui accusat uos Moses, in quo speratis. Si enim crederetis Moysi, crederetis fortassis & mihi de me enim ille scripsit. Si autem illius literis non creditis, quomodo uerbis meis credetis?

CAPVT VI.

Post

God beare wytnesse of the truth. I receaue no recorde of man: but I saye these thynges, that ye may be saued. \* He was a burninge and shynynge lyght: and ye wolde haue reioyced a lytle whyle in hys lyght. \* But I haue a greater wytnesse than Iohn. \* For the woordes that my father hath geue me & I shulde do the, & same woordes & I do beare wytnesse of me that the father hath sente me. \* And & father & I haue sente me he beareth wytnesse of me, nother haue ye euer herd hys voyce, nor haue sente hys lykenesse. \* And ye haue not hys woordes abydinge in you: for ye beleue not hym, whome he hath sente. \* Search the scriptures, for ye thynke to haue euertlastinge lyfe in them: \* and the same be they that beare wytnesse of me, and ye wyl not come vnto me, that ye maye haue lyfe. \* I receaue no prayse of men, but I knowe you that ye haue not the loue of God in you. I am come in my fathers name and ye haue not receaued me: \* Yf another shall come in hys name, the same shall ye receaue. How can ye beleue, whych receaue prayse of each other, and seke not the glory that is of God only? Thynke not that I shall accuse you before my father: ther is ony that accuseth you, [scilicet] Moses, in whom ye trust. \* For yf ye beleued Moses, ye wold happily beleue me also: \* for he hath wyttnesse of me. \* But yf ye beleue not hys wyrd, how shal ye beleue my woordes?

The vi. Chapter.

After

Matth. 14. b  
Marc. 6. b  
Luc. 9. b

Matth. 11. a

Matth. 14. b

**A**fter these thynges went  
Jesus ouer the see of Ga-  
lilee nye to Cephth & Peter  
as, and a great multitude  
followed hym: for they sawe the to-  
kens that he dyd vpon them & were  
fyrche. Therefore went Jesus vp into  
a mountayne, and sat there wth his  
disciples: And + Easter the Jewes  
feaste was at hande. + When Je-  
sus than had lysted vp his eyes, and  
had sene that a great multitude dyd  
come vnto hym, he sayde vnto Phi-  
lippe: Whence shall we bye breades  
& these maye eater? But thys he sayde  
temptyng hym: for he knewe what  
he shuld do. Philippe answered him:  
Two hyllzeth penyworthes of bread-  
des do not suffice them, that euery  
one maye take a lytle. One of his  
disciples sayd vnto hym, And: we &  
brother of Simon Peter: Here is a  
lab, whych hath spue barly loues, &  
two fishes, + but what are these a-  
monge so many? Then sayd Jesus:  
Cause the men to syt downe. Ther  
was much grasse in that place. Then  
dyd the men syt downe, in nombze  
nearthande spue thousande. Then  
dyd Jesus take the breades, and as  
he had geuen thankes, he toke them  
to his disciples, but the disciples  
gaue them vnto the that sat downe:  
and lphetwys of the fishes so muche  
as they wold. And when they were  
fylled, he sayd vnto his disciples:  
Gather the broken peces that are  
lesse ouer, lest they perishe. Then ga-  
thered they them: and fylled twelue  
baskets of the broken peces of the  
spue barly loues, & whych were lesse  
ouer

**P**ost hæc abiit IESVS  
trans mare Ga-  
lilee quod est Tyber-  
iades, & sequeba-  
batur eum multitudo magnæ  
quia uidebant signa quæ facie-  
bat super his qui infirmabantur.  
Subiit ergo in montem IESVS,  
& ibi sedebat cum discipulis eo-  
ius. Erat autem proximum pas-  
cha dies festus iudeorum. Cum  
subleuasset ergo oculos IESVS,  
& uidisset quia multitudo maxi-  
ma uenit ad eum, dicit ad Philip-  
pum: Unde ememus panes, ut  
manducent hi? Hoc autem dico  
bat tentans eum: Ipse enim scie-  
bat quid esset facturus. Respon-  
dit ei Philippus: Ducentorum  
denariorum panes non sufficiunt  
eis, ut unusquisque modicum quid  
accipiat. Dicit ei unus ex disci-  
pulis eius Andreas, frater Simo-  
nis Petri: Est puer unus hic, qui  
habet quinque panes hordea-  
ceos & duos pisces, sed hæc quid  
inter tantos? Dicit ergo Iesus:  
Facite homines discumbere. Es-  
t autem scænum multum in loco.  
Discubuerunt ergo uiri, nu-  
mero quasi quinque milia. Ace-  
pit ergo IESVS panes, & cum  
gratias egisset, distribuit discum-  
bentibus similiter & ex piscibus  
quantum uolebant. Ut autem im-  
pleti sunt, dixit discipulis suis. Col-  
ligite quæ superauerunt fragmen-  
ta, ne pereant. Collegunt ergo,  
& impleuerunt duodecim co-  
plinos fragmentorum ex quinque pa-  
nibus hordeaceis, qui superuenerunt

hī qui manducauerant. Illi ergo homines, cum uidissent quod IESVS fecerat signum, dicebant: Quia hic est uere propheta, qui uenturus est in mundum. IESVS ergo cum cognouisset quia uenturi essent ut raperent eum, & facerēt eū regē, fugit iterum in montem ipse solus. Vt autem sero factum est, ascenderunt discipuli eius ad mare. Et cum ascēdissent nauim, uenerunt trans mare in Capernaum: & tenebræ iam factæ erant, & non uenerat ad eos IESVS, mare autem uento magno flāte, exurgebat. Cum tēnis gassent ergo quasi flādia uiginti, quinque aut triginta, uidens IESVM ambulātem supra mare, & proximum nauiferi, & timuerunt. Ille autē dixit eis: Ego sum, nolite timere. Voluerunt ergo eū accipere in nauim, & statim nauis fuit ad terrā ad quā ibāt. Altera die, turba quæ stabat trans mare uidit quia nauicula alia nō erat ibi, nisi una, & quia non introiisset cum discipulis suis in nauim, sed soli discipuli eius abiūssēt (alix uero superuenerunt naues a Tyberade, iuxta locum ubi manducauerant panem gratias agentes Deo.) Cum ergo uidisset turba quia IESVS non esset ibi, neque discipuli eius, ascēderūt in nauiculas, & uenerunt in Capernaum, querentes IESVM. Et cum inuenissent eum trans mare, dixerūt ei: Rabbi, quando

huc

ouert into them that had eaten.

¶ Then those men as they had sene the token that Iesus had done, they sayd: \* This truly is the prophete that shulde come into the worlde. I. 7. 36. + 8  
¶ When Iesus now knewe that they shulde come to take hym and make hym a kynge, \* he fled agayne into the mountayne, he alone. \* But whā it was become euen, hys disciples wente downe to the see. And when they were gone vp into the shippe, they came ouer the see to Capernaum, and it was now become darke, and Iesus was not come into them & the see arose wth a great wynde. ¶ When they therefore had rowed vps a space and twenty or thyrty furlonges, they se Iesus walkynge vpon the see, and to come neare, and they were asfayed. But he sayde vnto them: I am he, feare not. ¶ Then wolde they take hym into the shippe and forthwith was the shippe at the lande to the whych they wente. ¶ The nexte daye the people that stood on the other syde of the see sawe that ther was none other shippe, saue one, and that he had not entered into the shippe wth hys disciples, but that the disciples were gone alone: (¶ Neuerthelesse other shippes came from Tyberias, neare to the place wherre they had eaten bread, they geuynge thūkes to God.) ¶ Whā the people thā sawe the Iesus was not there, nor hys disciples, they wente vp into theire shippes, & came to Capernaum, sekyng Iesus. And when they had founde hym beyonde the see, they sayde vnto hym: Rabbi, when

B. A. cam.

John. 6. 1  
Mark. 14. 2  
Matt. 6. 2

comest thou here? Jesus answered them, and sayd: Verely, verely I say vnto you, ye see me, not because ye haue sene the myracles, but because ye haue eate of the breades, and are satisfied. + Laboure not for þe breade that peryshe, but þe abydeth into euerlastyng lyfe, the which the sone of man shal geue you: for hym hath God the father sealed. Then sayde they vnto hym: What shall we do that we myght worke the workes of God? Jesus answered and sayd vnto them: Thys is the worke of God that ye beleue in hym whom he sett. Then sayd they vnto hym: \* What token doest thou than, that we may se and beleue þe? what workest thou? Our fathers haue eaten breade in þe wyldernesse, as it is wyttene: \* We gaue them breade from heauen to eate. Then sayd Jesus vnto the: Verely verely I saye vnto you: Moses gaue you not the same breade from heauen, but my father geueth you the true breade from heauen: for it is the true breake that came downe from heauen, and geueth lyfe vnto the worlde. Then sayd they vnto hym: \* Spye, geue vs alwaye thys breade. But Jesus sayd vnto them: I am the breade of lyfe, he that cometh vnto me, shall not hunger: and he þe beleueth on me, shall not thyrst for euer. + But I haue sayde vnto you that ye haue sene me, and haue not beleued. All that the father geueth vnto me, cometh vnto me: and hym that shal come vnto me, shall I not cast forth. for, I am come downe from heauen, not that

huc uenisti? Respondit eis IESVS, & dixit: Amen amen dico uobis, queritis me, non quia uidistis signa, sed quia manducauistis ex panibus & saturati estis. Operamini non cibum qui perit, sed qui permanet in uitam æternam, quem filius hominis dabit uobis, hunc enim pater signauit Deus. Dixerunt ergo ad eum: Quid faciemus ut operemur opera Dei? Respondit IESVS, & dixit eis: Hoc est opus Dei, ut credatis in eum quem misit ille. Dixerunt ergo ei: Quod ergo tu facis signum, ut uideamus & credamus tibi? quid operaris? Patres nostri manducauerunt manna in deserto sicut scriptum est: Panem de celo dedit eis manducare. Dixit ergo eis IESVS: Amen amen dico uobis, non Moses dedit uobis panem de celo, sed pater meus dat uobis panem de celo uerum. Panis enim uerus est, qui de celo descendit, & dat uitam mundo. Dixerunt ergo ad eum: Domine, semper da nobis panem hunc. Dixit autem eis IESVS: Ego sum panis uitæ, qui uenit ad me, non esuriat & qui credit in me, non sitiet in æternum. Sed dixi uobis, quia uidistis me, & non credidistis. Omne quod dat mihi pater, ad me ueniet: & cum qui uenit ad me non eliciam foras. Quia descendi de celo, non ut faciam uoluntatem

Math. 16. a  
Marc. 8. b  
Job. 1. c

Exod. 16. a  
Psalm. 77. c

Job. 1. b



## IOANNES.

Luce. 11. 1

he shall lyue for euer: & the bread,  
 \* that I shall geue for the lyfe of the  
 worlde, is my flesh. + Then stroue  
 the Jewes amonge themselves, say-  
 inge: How can he geue vs hys flesh  
 to eate? Then sayd Iesus vnto the:  
 Wretche vncleyp I saye vnto you ex-  
 cepte ye shall eate the flesh of the  
 sonne of man, & drynke hys bloude,  
 ye shal not haue lyfe in you. he that  
 eateth my flesh, and drynketh my  
 bloude. hath lyfe euerlastyng, and I  
 shal raise hym vp agayne in the last  
 daye. + For my flesh is meate  
 in dede, and my bloude is drynke in  
 dede: he that eateth my flesh, and  
 drynketh my bloude, abydeth in me  
 and I in hym. As the lyuynge father  
 hath sente me, and I lyue for the fa-  
 thers sake: and he that eateth me,  
 he shall also lyue for my sake. This  
 is the bread that is come downe  
 from heauen. Not as your fathers  
 dyd eate Manna and are dead. he  
 that eateth this bread shal lyue for-  
 euer. + These thynges sayd he in  
 the synagoge, teachyng in Caperna-  
 nai. Many therfore of hys disciples  
 hearyng this, sayd: This is a harde  
 sayenge, and who can heare it? But  
 Iesus knowynge by hymselfe that  
 hys disciples dyd murmure at that,  
 he sayd vnto them: Doeth this of-  
 fende you? What I thanke ye shall  
 se the sonne of man. go vp where  
 he was spake? It is the sperte that  
 quykenneth the flesh: prosperech no  
 thyng. The wordes that I haue  
 spoken vnto you, are sperte and lyfe:  
 but ther are some of you that beleue  
 not. For Iesus dyd knowe from the be-

Luce. 11. 1

Luce. 11. 1

pane, ubi et in eternum: & panis  
 quem ego dabo, caro mea est pro  
 mundi uita. Litigabant ergo Iudei  
 ad inuicem, dicentes: Quomodo  
 potest hic nobis carnem suam da-  
 re ad manducandum? Dixit ergo  
 eis IESVS: Amen amen dico uo-  
 bis, nisi manducaueritis carnem  
 filii hominis, & biberitis eius san-  
 guinem, non habebitis uitam in  
 uobis. Qui manducat meam car-  
 nem, & bibit meum sanguinem,  
 habet uitam eternam, & ego re-  
 suscitabo eum in nouissimo die.  
 Caro enim mea uere est cibus, &  
 sanguis meus uere est potus: qui  
 manducat meam carnem, & bi-  
 bit meum sanguinem, in me ma-  
 net, & ego in illo. Sicut misit me  
 uiuens pater, & ego uiuo propter  
 patrem: & qui manducat me, &  
 ipse uiuet propter me. Hic est  
 panis qui de caelo descendit. Non  
 sicut manducauerunt patres ue-  
 stri manna & mortui sunt. Qui man-  
 ducat hunc panem, uiuet in eternum.  
 Hec dixit in synagoga docens in  
 Capernaum. Multi ergo audientes  
 ex discipulis eius dixerunt: Durus  
 est hic sermo, & quis potest eum  
 audire? Sciens autem Iesus apud semet-  
 ipsum, quia murmuraret de hoc dis-  
 cipuli eius, dixit eiss: Hoc uos scis-  
 dalizatis? Si ergo uideritis filium ho-  
 minis ascendentem ubi erat prius?  
 Spiritus est qui uiuificat, caro non  
 prodest quicquam: Verba quae ego  
 locutus sum uobis, spiritus & ui-  
 ta sunt: sed sunt quidam ex uobis  
 qui non credunt. Sciebat enim ab  
 initio

**I**nio IESVS, qui essent creden-  
tes, & quis traditurus esset eum.  
Et dicebat: Propterea dixi uo-  
bis, quia nemo potest uenire ad  
me, nisi fuerit ei datum a patre  
meo. Ex hoc multi discipulorum  
eius abierunt retro, & iam non  
cum illo ambulant. Dicit ergo  
IESVS ad duodecim: Nunquid  
& uos uultis abire? Respondit er-  
go ei Simon Petrus: Domine, ad  
quem ibimus? uerba uitæ æternæ  
habet, & nos credimus & co-  
gnouimus, quia tu es Christus fi-  
lius Dei. Respondit eis IESVS:  
Nonne ego uos duodecim elegi  
& ex uobis unus diabolus est? Di-  
cebat autem de Iuda Simonis Is-  
canotis: hic enim erat traditurus  
eum, cum esset unus ex duodecim.

## CAPVT VII.

**P**ost hæc autem ambu-  
labat IESVS in Ga-  
lileam, non enim uole-  
bat in Iudæam ambula-  
re, quia quaerebant eum Iudei in-  
terficere. Erat autem in proximo  
dies festus Iudeorum scenope-  
gia. Dixerunt autem ad eum fra-  
tres eius: Transi hinc, & uade in  
Iudæam, ut & discipuli tui uideant  
opera tua quæ facis. Nemo quip-  
pe in occulto quid facit, & querit  
ipse in palam esse: si hæc facis mani-  
festa teipsum mundo: Neque enim fra-  
tres eius credebant in eum. Dixit er-  
go eis Iesus: Tempus meum nondum  
aduenit, tempus autem uestrum semper  
est paratum. Non potest mundus  
odisse uos, me autem odit,  
quia ego testimonium perhibeo  
de illo

beginnyng whiche were the betr-  
wyng, and who shulde betraye him.  
And he sayd: Therefore sayde I unto  
you: • Roman can come unto me, **John. 6. 6**  
without it be geuen hym of my fa-  
ther. From that tyme forth wente  
many of hys disciples backe, and tyd  
not now walke with hym. Thā said  
Jesus unto the twelue: Wyl ye also  
go awaye? Than answered hym Si-  
mon Peter: • Lorde, to whome **Math. 16. 6**  
shall we go? Thou hast the wordes  
of euertlastyng lyfe, and we beleeue  
and haue knowen that thou arte  
Christi the sonne of God. Jesus an-  
swered vnto them: Haue not I chosē  
you twelue, • and is not one of you a **John. 11. 6**  
deuill? But he spake of Judas Si-  
mon Iscariotes sonne: • for he shulde  
betraye hym, and he was one of the  
twelue.

## Chr. vii. Chapter. +

**A**fter this wente Jesus a-  
bout in Galile, for he  
woulde not walke in Jew-  
ry, because the Jewes  
sought to slaye hym. And þe Jewes  
• feast of tabernacles was at hand. **John. 7. 1**  
Than sayd hys brethren vnto hym:  
See the hence, & go into Jewry, that  
thy disciples also may see thy workes  
that thou doest. For no man doeth  
ought in secrete, and sheweth hymselfe  
to be known openly: Yf thou doest  
these thynges, shewe thyselfe vnto  
the world: for hys brethren tyd not  
beleue on hym nother. Thā sayd Je-  
sus vnto them. My tyme is not yet  
come, but your tyme is alway ready  
• The world hath not hate you, • but **John. 7. 7**  
me it hateth, for I testifie of it þis  
• world.

wothes are euil. So ye be into this  
feast, I wyl not go vp vnto it, for  
my tyme is not yet fulfilled. Whan  
he had sayd thys, he abode in Galile  
But whan hys brethren were gone  
vp, than wente he vp also to þe feast,  
not openly, but as it were secreete.

¶ Than soughe the Jewes hym at the  
feaste, and sayd: \* Where is he? And  
ther was a great murmure amōge  
the people of hym. For some sayde:

\* He is good. And other sayd: No,  
but he myscrepeth þe people. \* How  
be it nomā spake openly of hym, for  
fearre of the Jewes. ¶ But now in

the myddest of the feast, Iesus went  
vp into the temple and taught. And  
the Jewes maruailed, sayng: How  
can he the scriptures seynge he hath  
not learned them? ¶ Iesus answered  
them, and sayd: My doctrine is not  
myne, but hys that sente me. Who  
so wyl do hys wyl, he shall knowe  
of þe doctrine whe ther it be of God,  
or whe ther I speake of my selfe. He  
that speaketh of hym selfe, seeketh hys  
owne prapfe: but he that seeketh hys  
prapfe that sente hym, the same is  
true, & ther is no vnryghte on swesse  
in hym. \* Hath not Moyses geue you

the lawe? and noman of you kepeth  
the lawe? Why do ye seek to slaye  
me? ¶ The people answered, and said:  
¶ Thou hast the deuill, who seeketh to  
slaye the? Iesus answered and sayde  
vnto the: \* I haue done one worke,

and ye al maruaile. Moyses therfore  
gaue you the circumcision, not be-  
cause it is of Moyses, \* but of the fa-  
thers: and vpon the sabbat do ye cir-  
cumcise

de illo, quod opera eius mala  
sunt. Vos ascendite ad diem fe-  
stum hunc, ego enim nō ascendam  
ad diem festum, quia meum tem-  
pus nondū impletū est. Hęc cum  
dixisset, ipse māsīt in Galilea. Vi-  
autē ascenderūt fratres eius, tūc  
& ipse ascendit ad diē festum, nō  
manifeste, sed quasi in occulto.  
Iudæi ergo quærebant eū in diē  
festo, & dicebant: Vbi est ille? Et  
murmur multū erat in turba de  
eo. Quidā enim dicebant: Quia  
bonus est. Alii autem dicebant:  
Non, sed seducit turbas. Nemo  
tamen palā loquebatur de illo,  
propter metū Iudeorum. Iam au-  
tem diē festo meditante, ascen-  
dit IESVS in tēplū & docebat.  
Et mirabantur Iudæi, dicentes:  
Quomodo hic literas scit, cū nō  
didicerit? Respondit eis IESVS, &  
dixit: Mea doctrina nō est mea,  
sed eius qui misit me. Si quis vo-  
luerit uoluntatem eius facere,  
cognoscer de doctrina, utrum  
ex Deo sit, an ego a meipso lo-  
quar. Qui a semetipso loquitur,  
gloriā propriā querit: qui autem  
querit gloriā eius q misit eū, hic  
uerax est, & iniustitia in illo non  
est. Nōne Moyses dedit uobis le-  
gem? & nemo ex uobis facit le-  
gē. Quid me quæritis interficere?  
Respondit turba, & dixit: Dāmo-  
niū habes, q̄s te querit interfice-  
re? Respondit IESVS, & dixit  
eis: Vnum opus feci, & omnes  
miramini. Propterea Moyses de-  
dit uobis circumcisionem, non  
quia ex Mose est, sed ex patris  
bus

John. 6. 1

John. 6. 1-3

John. 6. 4

John. 6. 5

John. 6. 11

John. 6. 12

John. 6. 13

John. 6. 14

John. 6. 5

John. 6. 17



## CAPVT. VII.

Polij.

has: & in sabbato circumciditis hominem. Si circumcisionem accipit homo in sabbato, ut nō solatur lex Moysi: mihi indignamini quia totū hominem saluam feci in sabbato? Nolite iudicare secundum faciem, sed iustum iudicium iudicare. Dicebant ergo quidam ex Hierosolymis: Nonne hic est quem querunt interficere? Ecce palam loquitur, & nihil ei dicunt. Nunquid uere cognouerūt principes, quia hic est Christus? Sed hunc scimus unde sit Christus: autem cum uenerit, nemo scit unde sit. Clamabat ergo I E S V S in templo docens, & dicens: Et me scitis, & unde sim scitis, & a me ipso non uenit sed est uerus qui misit me, quem uos nescitis. Ego scio eum: & si dixero quia nescio eū, ero similis uobis mendax: sed scio eum, quia ab ipso sum, & ipse me misit. Querebant ergo eum apprehendere, & nemo misit in eū manus quia nondum uenerat hora eius. De turba autem multi crediderunt in eū, & dicebant: Christus cum uenerit, nunquid plura signa faciet quam quæ hic facit? Audierūt pharisei turbā murmurātem de illo hæc, & miserūt principes & pharisei ministros ut apprehēderēt Iesum. Dixit ergo Iesus: Adhuc modicū tēpus uobis eū sum, & uado ad eū qui me misit. Quæretis me, & nō inuenietis. & ubi ego sū uos nō potestis inuenire. Dixerūt ergo Iudei ad semet ipsos: Quo hic uerus est, quia nō inue-

cuntur? a man. If a mē be create circumcision vpon the sabbat, that þ lawe of Moyses be not disannulled: disdayne ye at me that I haue made a man whole euery wyth vpo the sabbat. Judge not after þ better appearance, but iudge ryghteous iudgement. Chan sayde some of them of Jerusalem: Is not thys he whome they seke to slaye? Beholde, he speaketh openly, and they saye nothyng to hym. Do the rulers know in dede þ this is Christ? We know whiche he is: but whan Christ shal come, no man shall knowe whiche he be. Chateped Iesus teaching in the temple and sayenge: Ye knowe me, & whiche I am ye know, & I am not come of my selfe: but he is true that sente me, whome ye knowe not. I knowe hym, and yf I shall saye that I know him not, I shall be a lyar like you: but I knowe hym, for I am of hym, & he hath sente me. Chan soughte they to take hym, and no man laied handes on hym: for hys houre was not yet come. But many of the people beleued on hym, and sayd: Whan Christe shall come, shall he do more miracles than these that he doeth? The pharises herde the people murmuringe thys, & the rulers and pharises sente seruantes that they shoulde take Iesus. Chan sayd Iesus vnto them: I am yet a lytle whyle wyth you, and I go to hym that sent me. Ye shall seke me, and not fynde me, and where I am eā not ye come. Chan sayde the Jewes amonge themselves: Where shall he go, that we

Deut. 1. 2

E

Mat. 23. 9  
Mat. 23. 10  
Luc. 4. 6

Ioh. 8. 14

Luc. 19. 9  
Ioh. 1. 1. 2  
Ioh. 1. 2. 3Ioh. 1. 2. 4  
Ioh. 1. 2. 5

D

I. Reg. 29. 9  
Glor. 12. 3  
Glor. 12. 4  
Luc. 10. 4  
Ioh. 16. 5Ioh. 19. 6  
Ioh. 19. 7  
Ioh. 19. 8

R. 111. 104

# IOANNES.

shall not fynde hym? Wylle he go a-  
monge the Gentyles that he scatte-  
red here and there, and teach þe Et-  
tills? What sayenge is thys that he  
sayeth: Ye shall seke me, & not fynde  
me: where I am can not ye come?  
And in the laste, the moost solempne  
daye of the frast stode Iesus & cryed  
sayenge: • We that chrysteth let hym  
come vnto me and drinke. We that  
beleueth on me (as sayeth the scrip-  
ture) out of hys belly shal flowe flou-  
des of lyuynge water. But that he  
sayd of the sperte, the which the be-  
leuyng in hym shoulde receaue: for  
the holy goost was not yet geuen, be-  
cause Iesus was not yet glorified.  
Now whan many of that company  
herde these hys sayenges, they sayd:  
• Thys truly is a prophete. • Other  
sayd: • Thys is Christ. • But some  
sayd: • Doth Christ come of Galilee?  
Doth not scripture saie, that Christ  
commeth of Dauides sede, and of  
the towne of Bethleem? Therefore  
was ther a debate amonge þe people  
for hys sake. • And some of the wolde  
haue taken hym, but noman layed  
handes on hym. Then came the ser-  
uautes to þe hygh prestes & pharises,  
& they said vnto them: Why haue ye  
not brought hym? The seruantes an-  
swered: Neuer man spahe as thys  
man doth. Then answered them the  
pharises: Are ye also myscarped?  
• Hath ony of the rulers beleued on  
hym, or of the Pharises? But thys  
comune people which do not knowe  
þe lawe are cursed. • Nicodemus said  
vnto the: he þe came vnto hym in the  
nyght, which was one of the: • Doth  
oute

inueniuntur est? nūquid in disper-  
sionem gentiū iturus est, & docu-  
rus gentes? Quis est hic sermo  
quē dixit: Queretis me, & nō in-  
uenietis: & ubi ego sū, uos nō po-  
testis uenire? In nouissimo autē die  
magno festiuitatis stabat Iesus,  
& clamabat dicens: Si quis sitit,  
ueniat ad me, & bibat. Qui cre-  
dit in me (sicut dicit scriptura) flu-  
mina de uentre eius fluent aque ui-  
ue. Hoc autem dixit de spiritu,  
quem accepturi erant creden-  
tes in eum: nondum enim erat  
spiritus datus, quia IESVS non-  
dum erat glorificatus. Ex illa er-  
go turba cū audissent hos sermo-  
nes eius, dicebant: Hic est uere  
propheta. Alii dicebant: Hic est  
Christus. Quidam autē dicebāt  
Nūquid a Galilæa uenit Chris-  
tus? Nonne scriptura dicit quia  
ex semine Dauid & de Bethleem  
castello, ubi erat Dauid, uenit  
Christus? Dissensio itaq; facta est  
in turba propter eū. Quidā autē  
ex ipsis uolebant apprehendere  
eum, sed nemo misit super eū ma-  
nus. Venerūt ergo ministri ad pō-  
tifices & phariseos, & dixerunt  
eis illi: Quare non adduxistis il-  
lum? Respondēbant ministri: Nūq;  
sic locutus est homo sicut hic hō.  
Responderunt ergo eis pharisei  
Nūquid & uos seducti estis? nūq;  
ex principibus aliqui credidit in  
eum, aut ex phariseis? Sed turba  
hec quę non nouit legē, mā edis-  
ci sunt. Dixit Nicodemus ad eo-  
s, ille qui uenit ad eum nocte,  
qui unus erat ex ipsis: Nūquid

Mat. 11. a

Mat. 11. a  
Joh. 1. f  
Joh. 1. a  
Mat. 4. b  
Mat. 14. a

Mat. 11. b  
Luc. 7. b  
Joh. 7. b  
Jo. 8. 11. b  
Mat. 16. c  
Joh. 6. g  
Joh. 1. f  
Mat. 11. b  
Mat. 11. b  
Mat. 11. b  
Mat. 11. b

Mat. 11. c  
Mat. 11. c  
Luc. 10. b  
Joh. 5. b

Joh. 1. f  
1. Cor. 1. b

Joh. 1. a  
Mat. 9. b  
Mat. 11. a  
Luc. 19. b

lex nostra indicat holē, nisi pri-  
us audierit ab ipso, & cognoue-  
rit qd faciat? Responderūt & dixe-  
runt ei: Nūquid & tu Galileus es?  
Scrutare scripturas, & uide, quia  
a Galilea propheta non surgit.  
Erreuerſi ſunt unusquiſque in do-  
mum ſuam.

## CAPVT VIII.

**I**ESVS autem petre-  
xit in montem oliueti,  
& diluculo iterum ue-  
nit in templum, & om-  
nis populus uenit ad eum, & se-  
dens docebat. Adducunt autem  
scribæ & phariſæi mulierem in a-  
dulterio deprehensam, & ſtatue-  
runt eam in medio, & dicunt ei:  
Magiſter, hæc mulier modo de-  
prehensa eſt in adulterio. In le-  
ge autem Moſes mandauit nobis  
huiusmodi lapidare. Tu ergo  
quid dicis? Hoc autem dicebant  
tentantes eum, ut poſſint accu-  
ſare eum. IESVS autem incli-  
nans ſe deorſum, digito ſcribe-  
bat in terram. Cum ergo perſe-  
uerarent interrogantes eum, ere-  
xit ſe, & dixit eis: Qui ſine pecca-  
to eſt ueſtrum, primus in illam la-  
pidem mittat. Et iterum ſe incli-  
nans ſcribebat in terram. Audientes  
autem hæc, unus poſt unum exi-  
bant, incipientes a ſenioribus,  
& remanſit ſolus IESVS, &  
mulier in medio ſtans. Erigens  
autem ſe IESVS, dixit ei: Mu-  
lier, ubi ſunt qui te accuſabant?  
nemo te condemnauit? Que di-  
xit: Nemo Dñe. Dixit autē Ieſus:  
Nec ego te condemnabo. Vade,  
& iam

our lawe iudge a man, without he  
haue fyrſt herde of hymſelfe, & haue  
knownen what he doth: They anſwe-  
red and ſayd vnto hym: Art thou al-  
ſo a Galilean? Search the ſcriptu-  
res, and ſe, that ther arſeith no pro-  
phete out of Galile. And euery man  
returnd vnto hys houſe.

## The. viii. Chapter. +

**A**d Ieſus + wente vnto a  
mounte Oliuete, & early  
in the mornynge he came  
agayne into the temple, &  
all the people came to hym, and ſpe-  
tynge he taught them. And the ſcri-  
bes and phariſes brought a woman  
taken in aduouty, and ſet her in the  
myddelt, and ſayd vnto hym: Wre-  
ſter, thys woman is nouw taken in  
aduouty. Now hath Moſes in the  
lawe comāunded vs to ſtone ſuche  
What ſayſt thou therfore: and thys  
they ſayd temptynge hym that they  
myght accuſe hym. But Ieſus ſtou-  
pynge downe warde, byd wyte on þ  
groude wpth hys ſpynger. Whā they  
now continued arpynge hym, he lyſt  
hymſelfe vp, and ſayd vnto them: He  
of pou is without ſynne, let hym  
throwe fyrſt a ſtone at her. And bo-  
wpyng hymſelfe agayne he wrote vp  
pon the groude. But they þ hearpyng  
theſe thynges, they went out one af-  
ter another, begynnynge at þ eldeſt  
& Ieſus remayned alone, & the wo-  
man ſtandpyng in the myddelt. Je-  
ſus lyſtpyng hymſelfe vp, ſayde vnto  
her: Woman, wherre are they þ byd  
accuſe þ? hath nomā cōdēned þ? The  
which ſayd: Noman. And Je-  
ſus ſayd: Nothet ſhal Ieſeue þ. Go  
thys

John. 8.

John. 8.  
John. 8.

John. 8.

**John. 1. 9** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100** **101** **102** **103** **104** **105** **106** **107** **108** **109** **110** **111** **112** **113** **114** **115** **116** **117** **118** **119** **120** **121** **122** **123** **124** **125** **126** **127** **128** **129** **130** **131** **132** **133** **134** **135** **136** **137** **138** **139** **140** **141** **142** **143** **144** **145** **146** **147** **148** **149** **150** **151** **152** **153** **154** **155** **156** **157** 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**908** **909** **910** **911** **912** **913** **914** **915** **916** **917** **918** **919** **920** **921** **922** **923** **924** **925** **926** **927** **928** **929** **930** **931** **932** **933** **934** **935** **936** **937** **938** **939** **940** **941** **942** **943** **944** **945** **946** **947** **948** **949** **950** **951** **952** **953** **954** **955** **956** **957** **958** **959** **960** **961** **962** **963** **964** **965** **966** **967** **968** **969** **970** **971** **972** **973** **974** **975** **976** **977** **978** **979** **980** **981** **982** **983** **984** **985** **986** **987** **988** **989** **990** **991** **992** **993** **994** **995** **996** **997** **998** **999** **1000**

& iam amplius non peccare. Ita  
 rum ergo locutus est eis IESVS  
 dicens: Ego sum lux mundi. Qui  
 sequitur me, non ambulat in te-  
 nebris, sed habebit lumen uite.  
 Dixerunt ergo ei pharisæi: Tu de  
 teipso testimoniū perhibes, testi-  
 monium tuū non est uerū. Respō-  
 dit IESVS, & dixit eis: Et si ego  
 testimoniū perlubeo de meipso,  
 uerū est testimoniū meū, quia scio  
 unde ueni, & quo uado: uos autē  
 nescitis unde uenio, aut quo uā-  
 do. Vos secundū carnē iudicatis,  
 ego non iudico quēquā & si iudi-  
 co ego, iudiciū meū uerū est, quia  
 solus nō sum, sed ego & qui misit  
 me pater. Et in lege uestra scrip-  
 tū est: Quia duorū hominū testi-  
 moniū uerū est. Ego tū qui testi-  
 monium perlubeo de meipso,  
 & testimoniū perlubet de me  
 qui misit me pater. Dicebant er-  
 go ei: Vbi est pater tuus? Respō-  
 dit IESVS: Neque me scitis, neque  
 patrem meū. Si me sciretis, scitis-  
 tan & patrem meū sciretis. Hæc  
 uerba locutus est IESVS in ga-  
 zophylacio, docens in templo, &  
 nemo apprehendit eū, quia nec  
 dum uenerat hora eius. Dixit er-  
 go iterū eis Iesus: Ego uado, &  
 queretis me, & in peccato uestro  
 moriemini. Quo ego uado uos  
 nō potestis uenire. Dicebāt ergo  
 iudei: Nunquid interficiet semet  
 ipsū, quia dicit: Quo ego uado,  
 uos nō potestis uenire. Et dice-  
 bāt eis: Vos de deorsū estis, ego  
 de supnis sū, uos de mūdo hoc eo-  
 stis, ego nō sū de hoc mūdo. Dixi  
 ergo uos

ergo uobis, quia moriemini in peccatis uestris: si enim non credideritis quia ego sum, moriemini in peccato uestro. Dicebat ergo ei: Tu quis es? Dixit eis IESVS: Principium qui & loquor uobis. Multa habeo de uobis loqui & iudicare, sed quia me misit uerax est, & ego quia audio ab eo, haec loquor in mundo. Et non cognouerunt, quia pater eius dicebat Deum. Dixit ergo eis IESVS: Cum exaltaueritis filium hominis, tunc cognoscetis quia ego sum, & a me ipso facio nihil, sed sicut docuit me pater, haec loquor. Et qui me misit, mecum est, & non relinquit me solum: quia ego quae placita sunt ei, facio semper. Haec illo loquente, multi crediderunt in eum. Dicebat ergo IESVS ad eos qui crediderunt ei laudeos: Si uos manseritis in sermone meo, uere discipuli mei eritis, & cognoscetis ueritatem, & ueritas liberabit uos. Responderunt ei: Semen Abrahae sumus, & nemini seruimus unquam, quomodo tu dicis liberi eritis? Respondit eis IESVS: Amen amen dico uobis, quia omnis qui facit peccatum, seruus est peccati: seruus autem non manet in domo in aeternum, filius manet in aeternum. Si ergo uos filius liberauerit, uere liberi eritis. Scio quia filius Abrahae estis, sed queritis me in carnem: quia sermo meus non caepit in uobis. Ego quod uidi apud patrem, loquor: & uos quae uidistis

you, that ye shal dye in your synnes: for yf ye shal not beleue that I am it, ye shal dye in your synne. Then sayd they vnto hym: Who art thou? Jesus sayd vnto them: The begynnyng whych also speake vnto you. I haue many thynges to speake and to iudge of you, but he that sente me is true, and I speake in the world those thynges that I haue herde of hym. And they knew not that he called God hys father. Then sayde Jesus vnto them: Whin ye shal lyfte vp the sonne of man, & then shal ye knowe that I am he, and I do no thyng of myself, but as the fathre hath taught me, those thynges do I speake. And he that hath sente me, is with me, & hath not lefte me alones for I do alway the thynges that please hym. As he spake this, many beleued on hym. Then sayd Jesus vnto those Jewes that beleued on hym: Yf ye shal abyde in my worde, ye shalbe my very disciples, and ye shal knowe the truth, & the truthe shal deliuer you. They answered vnto hym: We are the seede of Abraham, & neuer serued ony man, howe sayest thou: Ye shalbe fre? Jesus answered the: Merely & truly I saye vnto you, that euery man that doeth synne, is a seruaunte of synne: as for a seruaunt abydeyth not in the house for ever, but the sonne abydeyth for ever. Yf the sone therfore deliuer you, ye shalbe fre in deede. I know that ye be Abrahams chyldren, but ye seke to kyll me, because my worde hath no hold in you. I speake that I haue sene by my father, and ye do that ye haue sene

Mat. 23. 17  
Joh. 1. 9  
anh. 4. f  
Joh. 8. 12  
Joh. 15. 9  
Rom. 11. 9  
Joh. 1. 9  
anh. 11. 9  
1. Joh. 1. 9  
anh. 4. 9  
Joh. 1. 9  
Rom. 8. 9  
anh. 2. 9  
Gal. 4. 9  
Rom. 8. 9  
1. Joh. 1. 9

fene by your father. They answered  
 and sayd vnto hym: Abraham is our  
 father. Iesus sayeth vnto them: Yf  
 ye be the chylidren of Abraham, do þ  
 workes of Abraham. But no. yf ye  
 feke to slaye me, a mā that hath told  
 you the truth, + the whyche I haue  
 herde of God, that byd not Abraham.  
 Ye do your fathers workes. Then  
 sayd they: We are not bozne of for-  
 nicacion, we haue a father, [euen]  
 God. Then sayd Iesus vnto them:  
 Yf God were your father, thā wold  
 ye surely loue me, so: I am praceded  
 and come from God: for I am not  
 come of my selfe, but he hath sente  
 me. Why do not ye know my spech?  
 [Euen] because ye can not hear my  
 word. Ye are of the father þ deuell,  
 and his despyre wyl ye do. + The  
 same was a murtherer from the be-  
 gynnynge, and byd not abyde in the  
 truth: for ther is no truth in hym.  
 When he speaketh a lye, he speaketh  
 of his owne: for he is a lyar, and his  
 father. But yf I tell the truth, ye be-  
 lieue me not. + Which of you can re-  
 buke me of synne? Yf I tell you the  
 truth, wherfore do not ye beleue me  
 = He that is of God, heareth the wor-  
 des of God. Therfore heare ye not,  
 because ye are not of God. Then an-  
 swered the Jewes and sayde: Do not  
 we saye ryght that thou arte a Sa-  
 maritan, + and hast the deuel? Je-  
 sus answered: I haue not the deuel,  
 but I honoure my father, + ye haue  
 dishonoured me. I seke not myne  
 owne prayse, ther is one that doth  
 seke it and iudgeth. + Alther I saye  
 vnto you: Yf ouy mā kepe my word,

uidistis apud patrem uestrū fac-  
 tis. Respondentes & dixerunt:  
 Pater noster Abraham est. Di-  
 cit eis I E S V S: Si filii Abrahæ  
 estis: opera Abrahæ facite. Nūc  
 autē queritis me interficere, ho-  
 minē qui ueritatē uobis locutus  
 sum, quā audiui a Deo, hoc Abra-  
 ham non fecit. Vos facitis opera  
 patris uestri. Dixerunt itaque eis  
 Nos ex fornicatione non sumus  
 nati, unam patrē habemus Deū.  
 Dixit ergo eis Iesus: Si Deus pa-  
 ter uester esset, diligeretis utique  
 me, ego enim ex Deo processi &  
 ueni: neq; enī a meipso ueni, sed  
 ille me misit. Quare loquelā meā  
 non cognoscitis? Quia non pote-  
 stis audire sermonē meū. Vos ex  
 patre diabolo estis, & desyderia  
 patriis uestri uultis facere. Ille ho-  
 micida erat ab initio, & in uerita-  
 te non stetit: quia non est uenias  
 in eo. Cum loquitur mendacium,  
 ex propriis loquitur: quia mendax  
 est, & pater eius. Ego autē ueritatē  
 dico, nō creditis mihi. Quis ex  
 uobis arguet me de patrē? Si uerit-  
 atē dico uobis, quare nō creditis  
 mihi? Qui ex Deo est, uerba Dei  
 audit. Propterea uos nō auditis,  
 quia ex deo nō estis. Respondērūt e-  
 go iudei, & dixerūt: Nōne bñ dici-  
 mus nos quia Samaritanus es tu, &  
 dēmoniū habes? Respondit Iesus:  
 Ego dēmoniū nō habeo, sed ho-  
 norifico patrē meū, & uos iho-  
 noraſtis me. Ego autē nō quero glori-  
 am meam, est qui quat & iudi-  
 cet. Amen amen dico uobis: Si  
 quis sermonem meum seruaue-  
 rit,

Joh. 1. 9  
 Joh. 7. 1

Gen. 1. 1  
 Joh. 1. 1

Joh. 10. 1  
 Joh. 1. 1

Joh. 10. 1

Joh. 1. 1

he

rit,

ut non uidebit mortem in æternum. Dixerunt ergo Iudei: Nunc cognouimus quia dæmonium habes. Abraham mortuus est, & propheta, & tu dicis si quis sermone meum seruauerit, mortem non uidebit in æternum. Nūquid tu maior es patre nostro Abraham? Quem te ipsum facis? Respondit IESVS: Si ego gloriifico me ipsum, gloria mea nihil est. Est pater meus qui glorificat me, quem uos dicitis: quia Deus noster est, & non cognouistis eum, ego autem noui eum. Et si dixero quia non noui eum, ero similis uobis mendax. Sed scio eum, & sermonem eius seruo. Abraham pater uester exultauit ut uideret diem meum, & uidit, & gaudius est. Dixerunt ergo Iudei: Quinquaginta annos nōdū habes, & Abraham uidit? Dixit eis Iesus: Amē amē dico uobis, antequā Abraham fieret, ego sū. Tulerunt ergo lapides ut iaceret in eum. Iesus autē abscondit se, & exiit de templo. CAP. IX.

he shall not se death for euer. Then sayd the Jewes: Now do we knowe that thou hast the deuill. Abraham is dead and the prophetes, and thou sayest: If ony man kepe my worde, he shall not se death for euer. Art thou gre ater than our father Abraham? Whome doest thou make thy selfe? Iesus answered: \* Yf I praysse my selfe, my prayse is nothinge. It is my father that praysseth me, & he saye to you: God, and ye haue not knowe hym, but I haue knowe hym: And yf I saye that I do not knowe hym, I shalbe a lyar lyke you. But I knowe hym, and kepe his worde. Abraham your father was glad that he myght se my daye, \* and he sawe it, and reioyced. Then sayd the Jewes: Thou art not yet fyfthe yeare olde, and hast thou sene Abraham? Iesus sayd vnto them: Verely verely I say vnto you: \* Euer Abraham was, \* I am. \* Then toke they vp stones to cast at hym. \* But Iesus hyd him selfe, and went out of the temple. +

Ch. ix. Chapter. +

¶ IESVS goinge by, he sawe a man blynde from his birth. And his disciples asked hym: Master, who hath synned, the same, or his elders, that he was borne blynde? Iesus answered: Neither this synned, nor his elders: \* but that the worke of god shoulde be shewed on hym. \* I muste worke that worke of hym that hath set me whole it is day. The nyght cometh when no man can worke. As long as I am in this worlde, I am the light of the worlde. When he had sayd that,

expus

Mark. 8. 12  
John. 1. 9  
John. 9. 13  
John. 7. 13

John. 1. 9  
John. 11. 10  
John. 11. 10

John. 9. 13  
John. 10. 10  
John. 10. 10

John. 1. 9  
John. 1. 9

John. 1. 9  
John. 1. 9

he

he spitted vpon þe earth, & made clape of  
 þe spatle, & straked the clape vpon hys  
 eyes, and sayd vnto hym: **Go thy**  
**waye, washe the in the poole** of Sil-  
 loe, which is interpreted, sente. Thā  
 wente he and washed [hym], & came  
 seynge. Hys neyghbourres & they that  
 had sene that he was a begger afore,  
 they sayd: Is not thys he þat a beg-  
 ged? Some sayd: It is he. But some  
 sayde: No, but he is lyke hym. But  
 he sayd: I am he. Than sayd they vn-  
 to hym: How are thyn eyes opened?  
 He answered: The man that is cal-  
 led Iesus made clape, and anoynted  
 myne eyes, and sayd vnto me: **Go to**  
**the poole of Silloe, and washe** [the:]  
 And I wente and washed me, and I  
 se. And they sayd vnto hym: Where  
 is he? He sayd: I can not tell. They  
 brought to þe pharisees hym that had  
 ben blynde. It was the sabbat whā  
 Iesus made the clape, and opened  
 hys eyes. Than ared the pharisees  
 hym agayne how he sawe. But he  
 sayd vnto them: He put clape vpon  
 myne eyes, and I washed me, and I  
 se. Than sayde some of the pharisees:  
 This man is not of God whych he  
 peth not the sabbat. But some sayd:  
 How can a synfull man do these to  
 kens? And ther was a diuision a-  
 monge thim. Than sayd they againe  
 vnto the blynde: What sapest thou  
 of hym, that he hath opened thyn  
 eyes? But he sayd: It is a prophete  
 Than dyd the Jewes not beleue of  
 hym that he had ben blynde & sawe,  
 tyll they dyd call the elders of hym  
 that sawe, and ared them, sayeng: Is  
 this your sonne, whome ye saie that  
 he was bozne blynde? How hath he

expuit in terram, & fecit lutum  
 ex spato, & linxit lutum super o-  
 culos eius, & dixit ei: Vade, lau-  
 in natatoria Siloe, quod inter-  
 pretatur missus. Abiit ergo & la-  
 uit, & uenit uidens. Itaque uicini &  
 qui uiderāt prius, quia mendicus  
 erat, dicebāt: Nōne hic est qui se  
 debat & mendicabat? Alii dice-  
 bāt: Quia hic est. Alii autē: Nequa  
 quam, sed similis est ei. Ille uero  
 dicebat: Quia ego sum. Dicebāt  
 ergo ei: Quomodo aperti sunt ti-  
 bi oculi? Respondit: Ille homo  
 qui dicitur I E S V S, lutum fec-  
 it, & unxit oculos meos, & dixit  
 mihi: Vade ad natatoria Siloe, &  
 laua. Et abiit, & lauit, & uideo. Et  
 dixerunt ei: Vbi est ille? Ait: Nes-  
 cio. Adducunt ad phariseos eū,  
 qui cæcus fuerat. Erat autē saba-  
 batum quando lutum fecit I E-  
 S V S, & aperuit oculos eius. Ita-  
 rum ergo interrogabant eū phar-  
 isæi, quomodo uidisset. Ille autē  
 dixit eis: Lutū mihi posuit super  
 oculos, & laui, & uideo. Dice-  
 bāt ergo ex phariseis quidā: Non  
 est hic hō a Deo, qui sabbatū nō  
 custodit. Alii autē dicebāt: Quō-  
 potest hō peccāte hæc signa facere?  
 Et scisma erat inter eos. Dicūt er-  
 go cæco iterū: Tu quid dicis de il-  
 lo qui apuit oculos tuos? Ille autē  
 dixit: Quia propheta est. Nō cre-  
 diderunt ergo iudei de illo, quia  
 cæcus fuisset & uidisset, donec  
 uocauerūt parētes eius, qui uide-  
 rat, & interrogauerūt eos dicētes:  
 Hic est filius uester, quē uos dicitis,  
 quia cæcus natus est? quomō

Math. 9. 14  
 Marc. 6. 6  
 Luc. 6. 6  
 Job. 7. 8  
 Job. 7. 8

Job. 7. 8  
 Job. 7. 8

Job. 7. 8



ergo nunc uidet? Responderunt  
eis parentes eius, & dixerunt: Sci-  
mus quia hic est filius noster, &  
quia cecus natus est: quomodo  
autem nunc uideat, nescimus: aut  
quis eius aperuit oculos, nos ne-  
scimus: ipsum interrogate, atque  
habet, ipse de se loquatur. Hæc  
dixerunt parentes eius, quoniam  
timebant ludæos. Iam enim con-  
spirauerant ludæi, ut si quis eum  
confiteretur esse Christum, extra  
synagogam fieret. Propterea pa-  
rentes eius dixerunt: Quia statim  
habet, ipsum interrogate. Voca-  
uerunt ergo rursus hominē, qui  
fuerat cecus, & dixerunt ei: Da  
gloriā Deo, nos scimus quia hic  
homo peccator est. Dixit ergo  
eis ille. Si peccator est nesciorum  
scio, quia cecus cum essem,  
modo uideo. Dixerunt ergo illi:  
Quid fecit tibi? Quomodo ape-  
ruit tibi oculos? Respondit: Dixi  
uobis iam, & audistis, quid iterum  
uultis audire? Nunquid & uos uol-  
tis discipuli eius fieri? Maledixe-  
runt ergo ei, & dixerunt: Tu disci-  
pulus illius sis, nos autem Mosi  
discipuli sumus. Nos scimus, quia  
Mosi locutus est Deus, hunc autē  
nescimus unde sit. Respondit ille  
homo, & dixit eis: In hoc enim  
mirabile est, quia uos nescitis unde  
sit, & aperuit meos oculos.  
Scimus autē quia peccatores De-  
us non audit: sed si quis Dei cultor  
est, & uoluntatē eius facit, hunc ex-  
audit. A seculo non est auditus, quia  
quis aperuit oculos cæci nati.  
Nū

than now se. Hys elders answered  
them, and sayd: We knowe that this  
is our sonne, and that he is bozne  
blynde: but how he doth now se. can  
not we tell: or who hath opened hys  
eyen can we not tell: are hymselfe,  
he hath age [prough] let hym speake  
of hymselfe. Thys sayd hys elders  
because they feared þe Jewes. \* John. 9. 13  
the Jewes had conspyred alreedy,  
that if ony man shold confesse hym to  
be Christ, he shuld be excommunicat:  
therfore sayd hys elders: he hath age  
[prough], are hym. Than called  
they the man agayne that had bene  
blynde, and sayd vnto hym: \* Gene  
glory vnto God, we know that thys  
man is a synner. Than sayd he vnto  
them: Whether he be a synner can  
not I tell: one thyng I knowe, that  
where I was blynde, nowe I se.  
Than sayd they vnto hym: What  
dod he vnto the? Howe opened he  
thyne eyes? He answered: I told you  
euen now, and ye herde it, what wil  
ye heare it agayne? Wyl ye also be-  
come hys disciples? Than cursed  
they hym & sayd: We thou hys disci-  
ple, but we be Moses disciples. We  
knowe þe God hath spokē vnto Mo-  
ses, but we knowe not whence thys  
is. The man answered, & sayd vnto  
them: It is a maruailous thyng, þe  
ye knowe not whence he is, and he  
hath opened myne eyes. But we  
knowe that God doth not heare syn-  
ners: but if ony man be a seruer of  
God, and doth hys wyl, hym doth  
he heare. It is not herde sence the  
worlde beganne, that ony man shold  
open the eyes of one bozne blynde.  
yf

John. 9. 13  
Gen. 16. 13

D

If he were not of God, he could not  
do ought. They answered and sayde  
vnto hym: Thou arte altogether  
bozne in synne, and dost thou teach  
us? And they cast hym out. Iesus  
herde that they had caste hym out, &  
whan he had founde hym, he sayd vn  
to hym: Dost thou beleue on þe sone  
of man? He answered and sayd: Who  
is it Lorde, that I may beleue on  
hym? And Iesus sayd vnto hym:

**Mark. 14. 1**  
**Matt. 14. 1**  
**John. 1. 1**  
\* Thou hast sene hym, and he that  
spraketh wth the is it. But he saide:  
Lorde, I beleue. And fullynge  
downe he worshipped hym. + And  
Iesus sayd vnto hym: I am come to  
iudgement into this world, þe thep  
wobth se not, maye se: and they that  
se, maye be made blynde. And some  
of the pharisees that were wth hym  
herde it, and sayd vnto hym: Are we  
also blynde? Iesus sayd vnto them:  
\* If ye were blynde, ye shulde haue  
no synne: but now ye say: we se, thep  
fore doth your synne remaine.

Ch. 8. Chapter. +

**A** Truly verely I saye vnto  
you: He that entred not  
into the shepfold at the  
doze, but goeth by ano  
ther waye, the same is a thefe & mur  
derer. But he that goeth in at the  
doze, is the shepheard of the shepe:  
vnto hym openeth the poster, & the  
shepe heare hys voyce, and he + cal  
leth hys owne shepe by name, & lea  
beth them forth. And whan he hath  
sent out hys owne shepe, he goeth  
before hem, and the shepe followe  
hym, for they knowe hys voyce. But  
a stranger do they not followe,  
but

Nisi esset hic a Deo, nō poterat  
facere quicquam. Responderunt  
& dixerunt ei: In peccatis natus  
es totus, & tu doces nos? Et eie  
cerunt eum foras. Auduit Ie  
sus quia eiecerunt eum foras,  
& cum inuenisset eum, dixit ei  
Tu credis in filium Dei? Respon  
dit ille, & dixit: Quis est Domi  
ne, ut credam in eum? Et dixit ei  
Iesus: Es uidisti eum, & qui  
loquitur tecum ipse est. At ille  
ait: Credo Domine. Et prociēs  
adorauit eū. Et dixit ei Iesus:  
In iudicium ego in hunc mun  
dum ueni, ut qui non uident, ui  
deant: & qui uident, cœci fiant.  
Et audierunt quidam ex phari  
sæis qui cum ipso erant, & dixe  
runt ei: Nunquid & nos cœci sum  
us? Dixit eis Iesus: Si cœci  
essetis, non haberetis peccatum:  
nunc uero dicitis, quia uidemus,  
peccatum ergo uestrum manet.

## CAPVT X.

**A** Men amen dico uobis,  
qui non intrat per osti  
um in ouile ouium, sed  
ascendit aliunde, ille  
fure est & latro. Qui autē intrat per  
ostium, pastor est ouium. Huic osti  
arius aperit, & oues uocem eius  
audiunt, & proprias oues uocat  
nominatim, & educit eas. Et cum  
propriis oues emiseric, ante eas  
uadit, & oues illum sequuntur,  
quia sciunt uocem eius. Alie  
rum autem non sequuntur, sed  
esse

**John. 1. 1**  
**John. 17. 1**

effugiant ab eo, quia non nouerunt uocem alienorum. Hoc prouerbum dixit IESVS. Illi autem non cognouerunt quid loqueretur eis. Dixit ergo eis iterum IESVS: Amen amen dico uobis, quia ego sum ostium ouium. Omnes quotquot uenerunt, fures sunt & latrones, sed non audietur eos oues. Ego sum ostium, per me si quis introierit, saluabitur, & ingredietur & egredietur, & pascua inueniet. Fur non uenit, nisi ut furetur, & mactet, & perdat: & non ueni ut uitam habeant, & abudantius habeant. Ego sum pastor bonus. Bonus pastor animam suam ponit pro ouibus suis. Mercenarius autem, & qui non est pastor, cuius non sunt oues propriæ, uidet lupum uenientem, & dimittit oues, & fugit, & lupus rapit, & dispergit oues, mercenarius autem fugit quia mercenarius est, & non pertinet ad eum de ouibus. Ego sum pastor bonus, & cognosco oues meas, & cognoscunt me meæ. Sicut nouit me pater, & ego agnosco patrem, & animam meam pono pro ouibus meis. Et alias oues habeo, quæ non sunt ex hoc ouili, & illas oportet me adducere, & uocem meam audiet, & fiet unus ouile & unus pastor. Propterea me diligit pater, quia ego pono animam meam, ut iterum sumam eam: nemo tollit eam a me, sed ego pono eam a meipso. Potestatem habeo ponendi eam, & potestatem habeo iterum sumendi eam. Hoc mandatum accepi a patre meo.

Dissen

but flye from hym, for they knewe not the voyce of straungers. This prouerbe spake Iesus vnto the: but they knewe not what he spake vnto the. When sayd Iesus agayne vnto the: Verely verely I say vnto you I am the doore of the shepe. As many as are come, were theues and murderers, and the shepe heere them not. \* I am the doore. Who soeuer goeth in by me, he shalbe saued. and shall go in and out, and shall finde pasture. These cometh not saue that he maye steale, and kyll, and destroy. I am come that they maye haue lyfe, and haue it abundantly. + \* I am a good shepheyrd. A good shepheyrd geureth hys lyfe for hys shepe. But an hirelyng, and he that is not the shepheyrd, whose owne the shepe be not, seyth the wolfe comynge, and leaueth the shepe, and flyeth: and the wolfe catcheth & scattereth the shepe. But the hyrlyng flyeth, because he is: but in hyrlyng seruante, and careth not for the shepe. I am a good shepheyrd, \* I know my shepe, and my shepe knowe me. \* As my father knoweth me, so do I knowe the father, and I leaue my lyfe for my shepe. And I haue other shepe that be not of this folde, those must I also bynge, & they shal heare my voyce, and they shalbe one folde, and one shepheyrd. + Therefore doth the father loue me, because I leaue my lyfe, and take it agayne. No man taketh it from me, but I leaue it of myself. I haue power to leaue it, & I haue power to take it agayne. This commaundment haue I receaued of my

A. L. fathers

John 10. 1

John 10. 1  
John 10. 1

John 10. 1

John 10. 1  
John 10. 1  
John 10. 1

father. Ther was a diffencion a-  
gapne amonge the Jewes becaufe  
of these wordes, = and many of them  
sayd: He hath the deuell and is mad.  
What do ye heare hym? Some saith:  
= These wordes are not of one ha-  
upngre the deuell. Can the deuell ope  
the eyes of the blinde? + And it was  
the dedication at Jerusalem, and  
it was wynter. And Iesus walked in  
the temple in Salomons porche.

Then compassed hym the Jewes &  
sayd vnto hym: how longe dost thou  
kepe vs in doute? If thou art Christ  
tell it vs openly. Iesus answered the  
I speake vnto you, and ye beleue  
not. = The workes that I do in my  
fathers name, the same beare recorde  
of me. But ye beleue not, because  
ye are not of my shepe. App shepe  
heare my voyce, and I knowe them,  
and they follow me, and I geue the  
euertlastyng lyfe, and they shall not  
perishe for euer, and noman shall  
take them out of my hande. App fa-  
ther that gaue me them, is greater  
thn all, and noman is able to take  
them out of my fathers hande.

= I and the father are one. = Then  
toke the Jewes vp stones agayne,  
that they myght stone hym. Iesus  
answered them: I haue shewed you  
many good workes fro my father, for  
whych worke of those do ye stone  
me?

The Jewes answered him: We  
do not stone the for the good worke,  
= but for the blasphemy, that saynge  
thou arte a man, thou makest thyself  
God. Iesus answered them: Is it  
not wyrtten in your lawe: = I haue  
sayd: ye are goddes: If ye call the god

Dissensio iterū facta est inter Iu-  
deos propter sermones hos. Di-  
cebant autem multi ex ipsis: Dæ-  
monium habet & insanit, quid eo-  
um auditis? Alii dicebant: Hæc  
uerba non sunt dæmonium ha-  
bentis. Nunquid dæmonium po-  
test cæcorum oculos aperire? Fa-  
cta sunt autem Encæniam in Hiero-  
solyms, & hyems erat. Et am-  
bulabat IESVS in tēplo in por-  
ticu Salomonis. Circumdedērunt  
ergo eum Iudei, & dicebant eis:  
Quousque animam nostram tole-  
lis? Si tu es Christus, dic nobis pa-  
lam. Respondit eis IESVS: Lo-  
quor uobis, & non creditis: ope-  
ra quæ ego facio in nomine pa-  
tris mei, hæc testimonium perhi-  
bent de me: sed uos non credi-  
tis, quia non estis ex ouibus me-  
is. Oues meæ uocem meam au-  
diunt, & ego cognosco meas, &  
sequuntur me, & ego uitā æternā  
do eis, & non peribunt in ætero-  
num, & non rapiet eas quisquam  
de manu mea. Pater meus qui  
dedit mihi maior omnibus est, &  
nemo potest rapere de manu pa-  
tris mei. Ego & pater unū sumus.  
Sustulerūt ergo iterū lapides Iu-  
dei, ut lapidaret eū. Respondit eis  
Iesus: Multa bona opera ostēdi  
uobis ex patre meo, propter quā  
eorū opus me lapidatis? Respon-  
derūt ei Iudei: De bono ope non  
lapidamus te, sed de blasphemia  
& quia tu homo cū sis, facis teip-  
sū deū. Respondit eis Iesus: Non  
ne scriptū est in lege uestra: Ego  
dixi di estis? Si illos dixit deos  
ad quos

Mar. 9. 3  
Matt. 9. 3

Job. 7. 3  
1. c. 9. b

1. Mac. 10. b

1. Reg. 6. a

Job. 6. b

John. 14. a  
and 17. c  
1. Job. 2. c

Job. 15. b

John. 11. a

CAPVT. XI.

Folij.

ad quos sermo Dei factus est, & non potest solui scriptura, quem pater sanctificauit, & misit in mundum, uos dicitis: Quia blasphemus, quia dixi filius Dei sum. Si non facio opera patris mei, nolite credere mihi, si autem facio, & si mihi non uultis credere, o peribus credite, ut cognoscatis, & credatis, quia pater in me est, & ego in patre. Querrebant ergo eum apprehendere, & exiit de manibus eorum. Et abiit iterum trans Iordanem in eum locum ubi erat Iohannes baptizans primum, & mansit illic. Et multi uenerunt ad eum, & dicebant: Quia Iohannes quidem signum fecit multum: omnia autem quaecumque dixit Iohannes de hoc, uera erant. Et multi crediderunt in eum.

CAPVT XI.

**E**rat autem quidam laqueus Lazarus a Bethania, de castello Marthe & Marthe sororum eius. Maria autem erat quae unxit Dominum unguento, & extersit pedes eius capillis suis, cuius frater Lazarus infirmabatur. Misit ergo sorores eius ad eum, dicentes: Domine, ecce quem amas, infirmatur. Audiens autem IESVS, dixit eis: Infirmitas haec non est ad mortem, sed pro gloria dei, ut glorificetur filius Dei per eam. Diligebat autem IESVS Mariam, & sororem eius Mariam, & Lazarum. Ut ergo audiuit quia infirmabatur, tunc quidem mansit in eodem loco duobus diebus.

Deum

unto whome the worde of God happened, and the scripture can not be disanulled: ye do saye \* Thou blasphemest [unto hym] whom f father hath halowed, & sente into þ worlde, because I sayd I am þ sone of God. \* Yf I do not my fathers workes, beleue me not. But yf I do them, and yf ye wyll not beleue me, beleue the workes. that ye may knowe and beleue, that the father is in me, and I in the father. + \* Therfore soughte they to take hym, and he escaped out of their handes. And he wente agayne beyonde Iordane, unto that place, + where Iohn was spelt baptysnge, and he abode there, and many came to hym, and sayce: Iohn byd no miracle, \* but all that Iohn spake of this man, were true. And many beleued on hym.

Chap. xi. Chapter. +

**T**here was one syche, [cal. &] Iohannes of Bethany of the towne of Marys & Marthe his sisters. \* It was Mary that anointed the Lord with oylement and dyed his feet with hyr heere, whose brother Lazarus was syche. When sente his sisters vnto hym, sayenges: Lord, behold, he whome thou louest, is syche. And Iesus hearing it, sayde vnto them: This synnesse is not vnto death, but for the glorie of God, + that the sone of God maye thereby be glorified. Iesus loued Marthe, & hyr sister Mary, and Lazarus. When he herde now that he was syche, then abode he in the same place two dayes.

And After

Math. 12. 9  
Mark. 1. 9  
Luc. 11. 9

Joh. 1. 1  
Joh. 1. 1

Math. 11. 9  
Mark. 1. 9  
Joh. 7. 9

Joh. 1. 1

Joh. 1. 1

Luc. 7. 9

Joh. 1. 1

## IOANNES

Afterwarde sayde he vnto hys disci-  
ples: Let vs go agayne into Ieruss.  
The disciples sayde vnto hym:

After the Jewes sought lately  
to stone the, and goest thou thither  
agayne? Jesus answered: Hath  
not the dape twelfe hottes? If any  
man shall walke in the dape, he doth  
not stamble, because he seyth & lygeth  
of thys worlde: but yf he walke in  
the nyght, he stambleth, because there  
is no lyght in hym.

Thys sayde  
he, and after thys he sayeth vnto  
them: Lazarus our frende sle-  
peth, but I go to rase him fro slepe.  
Then sayd hys disciples: Lord, if he  
slepe, he shalbe safe. But Jesus  
spake of hys death, but they thought  
that he had spake of the bodie slepe.  
Therefore sayde Jesus openly vnto  
them: Lazarus is deade, and I am  
glad for your sakes, that ye maye  
beleue, for I was not there: but let  
vs go to hym. Then sayd Thomas,  
(whych is surnamed Didymus) vn-  
to his fellowedisciples: Let vs go also,  
let vs dye wth hym. Then came Je-  
sus, and founde hym halpynge lyen  
fourte dayes in the graue. Bethany  
was nye Ierusalem, aboute fyfene  
furlonges. And many of the Jewes  
were come to Martha and Mary to  
comforte them ouer theyr brother.

Martha sayde vnto Jesus: Lord, if thou haddest bene here,  
my brother had not bene deade. But  
yet I know, & what soeuer thou shalt  
reque of God, God shall geue thee. Je-  
sus sayeth to her: Thy brother shall

Deinde post haec dixit discipulis  
suis: Eamus in Iudream iterum.  
Dicunt ei discipuli: Rabbi, nunc  
querrebant te Iudaei lapidare, &  
iterum uadis illuc? Respondit IESVS:  
Nonne duodecim sunt horae dici?  
Si quis ambulauerit in die, non offendit,  
quia lucem huius mundi uidet: si autem ambu-  
lauerit in nocte, offendit, quia  
lux non est in eo. Haec ait, & post  
haec dicit eis: Lazarus amicus no-  
ster dormit, sed uado ut a somno  
suscitem eum. Dixerunt ergo disci-  
puli eius: Domine, si dormit,  
saluus erit. Dixerat autem IESVS  
de morte eius, illi autem putave-  
runt quod de dormitione somni  
diceret. Tunc ergo IESVS dixit  
eis manifeste: Lazarus mortuus est,  
& gaudeo propter uos, ut cre-  
datis quia non eram ibi, sed eamus  
ad eum. Dixit ergo Thomas  
(qui dicitur Didymus) ad disci-  
pulos: Eamus & nos, moriamur  
cum eo. Venit namque IESVS  
& inuenit eum quatuor dies iam  
in monumento habentem. Erat  
autem Bethania iuxta Hieroso-  
lymam quasi stadiis quindecim.  
Multi autem ex Iudeis uenerant  
ad Mariam & Mariam, ut con-  
solarentur eas de fratre suo. Mar-  
tha ergo ut audiuit quia Iesus ue-  
nit, occurrit illi, Maria autem do-  
mi sedebat. Dixit ergo Martha  
ad Iesum: Domine, si fuisses hic, fra-  
ter meus non fuisset mortuus. Sed  
& nunc scio, quia quaecunque  
poposceris a Deo, dabit tibi de-  
us. Dicit ei Iesus: Resurget frater

Dicit ei Martha: Scio quod  
 resurget in resurrectione in  
 ult. mo die. Dicit ei IESVS:  
 Ego sum resurrectio & uita. Qui  
 credit in me, etiam si mortuus fue-  
 rit, uiuet. Et omnes qui uiuunt &  
 credit in me, non morietur in  
 eternum. Credis hoc? At illi  
 Vtq; Domine. Ego credidi quia tu es  
 Christus filius Dei uiui, qui in  
 hunc mundum uenisti. Et cum  
 hac dixisset, abiit & uocauit Ma-  
 riam sororem suam silentio di-  
 dens: Magister adest, & uocat  
 te. Illa ut audiuit, surrexit cito, &  
 uenit ad eum: nondum enim ue-  
 nerat Iesus in castellum, sed erat  
 adhuc in eo loco, in quo occur-  
 rerat ei Martha. Iudaei ergo qui  
 erant cum ea in domo, & conso-  
 labantur eam, cum uidissent Ma-  
 riam quia cito surrexit & exiit,  
 secuti sunt eam, dicentes: Quia  
 uadit ad monumentum, ut plo-  
 ret ibi. Maria ergo cum uenisset  
 ubi erat IESVS, uidens eum  
 cecidit ad pedes eius, & dicit ei:  
 Domine, si fuisses hic, non esset  
 mortuus frater meus. IESVS  
 ergo ut uidit eam plorantem, &  
 Iudaeos qui cum ea uenerant, in-  
 fremuit spiritu, & turbauit seip-  
 sum, & dixit: Vbi posuistis eum?  
 Dicunt ei: Domine, ueni, & uide.  
 Et lachrymatus est Iesus. Dixe-  
 runt ergo Iudaei: Ecce quomo-  
 do amabat eum. Quidam autem ex  
 ipsis dixerunt: Non poterat hic  
 qui

agayne. Martha sayd vnto hym: I  
 know that he shall lyse agayne at  
 resurrection in the last daye. Iesus  
 sayeth vnto her: I am the resurrec-  
 tion & the lyse. & he that belueth  
 on me, though he were dead, he shal  
 lyue. And euery one that lyueth and  
 beleueth on me, shal not be so: euer  
 Doest thou beleue thys? & he sayde  
 vnto hym: Yee LORD. I haue be-  
 leued that thou arte Christe the sone  
 of the lyuynge God, which art come  
 into thys worlde. & And whā he had  
 sayd thys, she wente hir waye, & cal-  
 led hir syster Mary secretly, sayenge  
 The master is here and calleth the.  
 Whā she herde it, she rose quykely  
 and came vnto hym for: Iesus was  
 not yet come into the towne. but he  
 was yet in the same place, where  
 Martha met hym. The Jewes  
 that were in the house wth her,  
 and comforted her, whā the same  
 Marye that she rose quykely, and  
 wente forth, they followed her, say-  
 eng: She goeth to the graue that  
 she maye wepe there. Now whā  
 Marye came wher Iesus was, se-  
 ynge hym she fell at hys fete, and say-  
 eth vnto hym: \* LORD, yf thou  
 haddest ben here, my brother shulde  
 not haue dyed. Whā Iesus dyd  
 se her wepyng, and the Jewes  
 that were come wth her, he gro-  
 ued in sperte, and troubled hymselfe,  
 and sayde: Where haue ye layed  
 hym? They saye vnto hym:  
 LORD, come and se. And Iesus  
 wepte. Whā sayde the Jewes:  
 Beholde how he loued hym. But  
 some of them sayde: Coude not he

Joh. 14. 6  
 & Joh. 1. 9  
 and 4. 4  
 Rom. 1. 6

Joh. 1. 9

Lam. 2. 10

S. ill. which



Joh. 1. 8

whych opened the eyes of þe blinde bozne, haue made that he shoulde not haue dyed: Than came Iesus to the graue, gronping agayne in hymself: It was a caue, and a stone was layed thereon. Iesus sayd: Take awaye the stone. Martha hys syster þe was dead, sayd: Lord, he hath ben dead foure dayes. Iesus sayd vnto her: Sayd not I vnto the, that yf thou beleuest, thou shalt se þe glorie of God? Than toke they awaye the stone. But Iesus his eyes beynge lyfte vppwarde, sayd: Father I thanke the, because thou hast herde me. I knew that thou hearest me alwayes

Joh. 1. 10

but because of the people whiche standeth aboute [here] haue I sayde it, that they maye beleue that thou hast sente me. When he sayde thys, he cryed wth a loude voyce: Lazarus come forth.

Joh. 1. 11

And straight way came he forth that was dead, bounde hande and foote wth grave clothes and hys face was bounde wth a naplyn. Iesus sayd vnto them: Lowse hym, and let hym go.

Joh. 7. 8

Many of the Jewes therfore, whych came to Mary and Martha, and had sene what he had done, they beleued on hym: but some of them wente to the pharises, & tolde them what thynges Iesus had done.

Joh. 1. 12

Joh. 1. 13

Joh. 1. 14

Joh. 1. 15

Joh. 1. 16

Joh. 1. 17

Joh. 1. 18

Joh. 1. 19

Joh. 1. 20

Joh. 1. 21

Joh. 1. 22

Joh. 1. 23

Joh. 1. 24

Then gathered the hygh prestes and pharises a councell, and sayd: What do we? For thys man doth many tokens. If we leaue hym so, all men shall beleue on hym, & and the Romaynes shall come, and shall take awaye oure place and people. And one of the, by name Caiphas,

qui aperuit oculos caeci nati, facere ut hic non moreretur? I E S V S ergo rursus fremens in semetipso, uenit ad monumentum: erat autem spelunca, & lapis superpositus erat ei. ait I E S V S: Tollite lapidem. Dicit ei Martha, soror eius, qui mortuus fuerat: Domine, quia sciet, quatuoriduanus est enim. Dicit ei I E S V S: Nonne dixi tibi, quoniam si credideris, uidebis gloriam Dei? Tu leuauit ergo lapidem. I E S V S autem eleuatis sursum oculis, dixit: Pater, gratias ago tibi, quoniam audisti me. Ego enim sciebam quia semper me audis, sed propter populum qui circumstat, dixi: ut credant quia tu me misisti. Hec cum dixisset, uoce magna clamauit: Lazare, ueni forth. Et statim prodit qui fuerat mortuus, ligatus manus & pedes institis, & facies eius sudario erat ligata. Dixit eis I E S V S: Soluite eum, & sinite abire. Multi ex iuda:is qui uenerant ad Mariam & Martham, & uiderant quae fecit, crediderunt in eum: quidam autem ex ipsis abieuerunt ad phariseos. & dixerunt eis quae fecit I E S V S. Collegerunt ergo pontifices & pharisei concilium, & dicebant: Quid facimus? quia hic homo multa signa facit. Si dimittimus eum sic, omnes credent in eum, & uenient Romani, & tollent nostrum locum & gentem. Unus autem ex ipsis Caiphas nomine,



cum esset pontifex anni illius, di-  
 xit eis: Vos nescitis quicquam,  
 nec cogitatis, quia expedit vo-  
 bis, ut unus moriatur homo pro  
 populo, & non tota gens pereat.  
 Hoc autem a semetipso non di-  
 xit, sed cum esset pontifex anni  
 illius, prophetauit quod IESVS  
 moriturus erat pro gente: & non  
 tantum pro gente, sed ut filios  
 Dei qui erant dispersi, congrega-  
 ret in unum. Ab illo ergo die co-  
 gitauerunt ut interficerent eum.  
 IESVS ergo non in palam am-  
 bulabat apud Iudeos, sed abiit  
 in regionem iuxta desertum, in  
 ciuitatem que dicitur Ephraim,  
 & ibi morabatur cum discipulis  
 suis. Proximum erat autem pas-  
 cha Iudeorum, & ascenderunt  
 multi Hierosolimam de regio-  
 ne ante pascha, ut sanctificarent  
 seipso. Querrebant ergo IESVS  
 & M., & colloquebantur adinu-  
 uicem, in templo stantes: Quid  
 putatis, quia non uenit ad diem  
 festum? Dederunt autem pōstifi-  
 ces & pharisæi mandatum, ut si  
 quis cognouerit ubi sit, indicet,  
 ut apprehendant eum.

CAPVT XII.

**I**ESVS ergo ante sex  
 dies pasche uenit Be-  
 thaniam, ubi Lazarus  
 fuerat mortuus, quem  
 suscitauit IESVS. Fecerunt au-  
 tem ei carnem ibi, & Martha  
 ministrabat: Lazarus uero unus  
 erat ex discumbentibus cum eo.  
 Maria ergo accepit libram un-  
 guenti

as he was hygh prest that yere, said  
 vnto them: Ye knowe nothyng. no-  
 ther conspore, \* for it behoueth you  
 that one man dye for all the people,  
 and all the people petysh not. This  
 he sayde not of hymselfe, but for as  
 much as he was hygh preste of that  
 yere, he propheted that Iesus was  
 for to dye for the people: and not on-  
 ly for the people, but that he shulde  
 gather together the chyldre of God,  
 whyche were scattered abrode.  
 \* Therefore dyd they ymagyne from  
 that day forth how they might slaye  
 hym. for thys cause walked not Je-  
 sus openly amonge the Jewes, but  
 he wente into a contry by y desertte,  
 into a ytie that is called Ephrem,  
 and there he abode wpth hys disci-  
 ples. + And the Jewes Easter was  
 at hande, and many of the contry  
 wente vp to Jerusalem before Ea-  
 ster, to purifye themselves. Then  
 soughte they Iesus & spake together  
 standynge in the temple: \* What  
 thynke ye, that he commeth not vn-  
 to the feaste? \* But the hygh prestes  
 and pharises had geuen a comma-  
 demente, that yf ony man shal knowe  
 wherre he be, he shulde shewe it, that  
 they myght take hym.

Job. 13.0

Mat. 11.0  
Mark. 1. 0  
Job. 11.0

Job. 7. 0

Job. 19. 0

The. xii. Chapter. +

**Y**et six dayes than before  
 Easter came Iesus vnto  
 Bethany, wherre Lazarus  
 (whome Iesus raysed vp  
 agayne) had ben dead. There dyd  
 they make hym a supper, and Mar-  
 tha serued: but Lazarus was one of  
 them that sat at borde wpth hym.  
 \* Then toke Mary a poudre of opunt  
 S. iiii. ment

Mark. 14.0  
Mark. 14.0  
Luc. 10.0

Luc. 7.0

## IOANNES.

ments of pure costlynardus, and anointed Iesus fete, and dried hys fete with hys herre, and the house was filled with the sauoure of the oymemente. Then sayde one of hys disciples. Judas Iscariot, which shoulde betraye hym: Why was not thys oymemente solde for the hundred pence, and was geuen to the poore? But thys he sayd, not that he cared for the poore, but because he was a thefe, and hauing the purse, he caried it that was geuen. Then sayde Iesus: Let her alone, that she maye kepe it vntill the daye of my buryall. For ye haue alwayes the poore with you, but me haue ye not alwaye. Much people of the Jewes then hadde knowlege, that he was there, and came, not onely for Iesus sake, but that they shoulde se Lazarus whom he had raysed from þe dead. Then were the hygh prestes aduised, to put Lazarus to death also: because many of the Jewes went and belueued on Iesus for hys sake.

But on the morowe much people that were come to the feast, when they had herde that Iesus came to Ierusalem, they toke braunches of palmes, and wente to meete hym and cryed: Hosanna, blessed be he that cometh in the name of the Lord kyng of Israel. And Iesus sende a ponge asse, and he sat thereon, as it is wytten: Great not thou daughter Sion, behold, thy kyng cometh spettyng vpon an asses foale. Thys knewe not hys disciples at the firste, but when Iesus was glorified, then remembered they

guentimardi pulchre preciosi, & unxit pedes IESV, & extenu pedes eius capillis suis, & domus impleta est ex odore ungenti. Dixit ergo unus ex discipulis eius, Iudas Iscariotes qui erat cum traditurus: Quare hoc unguentum non uenit trecentis denariis, & datum est egenis? Dixit autem hoc, non quia de egenis pertinebat ad eum, sed quia fur erat, & loculos habens, ea que mittebantur portabat. Dixit ergo IESVS: Sine illa, ut in die sepulture mee seruet illud. Pauperes enim semper habetis uobiscum, me autem non semper habebitis. Cognouit ergo turba multa ex Iudeis quia illic est, & uenerunt non propter IESVM tantum, sed ut Lazarum uiderent, quem suscitauit a mortuis. Cogitauerunt autem principes sacerdotum ut & Lazarum interficerent: quia multi propter illum ibant ex Iudeis, & credebant in IESVM. In crastinum autem turba multa que uenerat ad festum, cum audissent quia uenit IESVS Hierosolymam, acceperunt ramos palmarum, & processerunt obviam ei, & clamabant Hosanna, benedictus qui uenit in nomine Domini rex Israel. Et inuenit IESVS asellum, & sedit super eum, sicut scriptum est: Noli timere filia Sion, ecce rex tuus uenit, sedens super pullum asinæ. Hæc non cognouerunt discipuli eius primum, sed quando glorificatus est IESVS, tunc recordati sunt

sunt, quia hæc scripta erant de eo, & hæc fecerunt ei. Testimoniū ergo perhibebat turba, quæ erat cū eo quādo Lazarū uocauit de monumento, & suscitauit eum a mortuis. Propterea obuiam uenit ei turba, quia audierant eum fecisse signum. Pharisei ergo dixerunt ad semetipsos: Videtis quia nihil poscimus: ecce mundus totus post eum abiit. Erant autem quidam gentiles ex his qui ascenderant, ut adorarent in die festo. Hi ergo accesserunt ad Philippum, qui erat a Bethsaida Galilææ, & rogabant eum, dicentes: Domine, uolumus IESV Mittere. Venit Philippus, & dicit Andreæ. Andreas rursum & Philippus dixerunt IESV. IESVS autem respondit eis, dicens: Venit hora, ut clarificetur filius hominis. Amen amen dico uobis, nisi granum frumenti cadens in terram mortuum fuerit, ipsum solum manet: si autem mortuum fuerit, multum fructum affert. Qui amat animam suam, perdet eam: qui odit animam suam in hoc mundo, uitam æternam euodit eam. Si quis mihi ministrat, me sequatur: & ubi sum ego, illic & minister meus erit. Si quis mihi ministrauerit, honorā eum pater meus. Nunc anima mea turbata est, & quid dicam? Pater, saluifica me ex hac hora. Sed propterea ueni in horam hanc. Pater, clarifica nomen tuum. Veni ergo uox de celo,

they that these thynges were wrought of hym, and that they had done suche thynges vnto hym. The people that was with hym when he called Lazarus out of þe graue, and rased hym from the deade, testified of hym. Therefore met the people hym, because they herd hym to haue done a myracle. Then sayde the pharisees amonge themselves: Se ye [not] that we preuaple nothyng? Beholde, all the whole world is gone after hym. \* Ther were some hyphen men amonge them, & that were come vp to praye at the fraite. The same came to Philippe, whych was of Bethsaida of Galile, and prayed hym sayenge: Spy we wolde se Iesus. Philippe came and tolde it Andrewe. And agayne Andrew and Philippe tolde it vnto Iesus. But Iesus answered them, sayeng: \* The houre is come that the sonne of man must be glorified. + Verely verely I saye vnto you: \* Excepte þe wheate cozne fallynge into the grounnde be deade, it abyrdeth alone: but yf it be deade it byrgeth much frute. \* He that loueth his lyfe, shall lose it: he that hateth his lyfe in this worlde, he shall kepe it vnto lyfe euerlastyng. He that serueth me, let hym folowe me: and where I am, there shall my minister be also. Yf any man shall serue me, my father shall honoure hym. + \* Nowe is my soule trauayled, and what shall I saye? Father saue me from this houre. But therefore came I come into this houre. Father make thy name glorious. Then came ther a voyce from hea-

1. Reg. 2. f  
Ier. 2. f  
1. Job. 1. 9

Job. 1. 9  
and. 17. 9

Mat. 13. 9  
1. Cor. 15. 9

Matth. 10. 9  
Mat. 2. 9  
Luc. 9. 9  
and. 17. 9

Matth. 16. 9  
Matth. 14. 9  
Luc. 22. 9

D

## IOANNES.

heauen, sayeng: I haue glorified it,  
and wyl gloriſye it agayne. Then  
the people that ſtoode by and herde,  
ſayd it to haue thundered. Other  
ſayd: \* An angell hath ſpoken vnto  
hym. Jeſus answered & ſayde: This  
voyce is not come for my ſake, but  
for your ſake. + Now is the iudge-  
ment of this worlde, nowe ſhall the  
prince of this worlde be caſt out.

+ And when I ſhalbe liſte vp from  
the earth, I ſhall drawe all thynges  
to my ſelfe. But that he ſayd to ſig-  
niſſe what death he ſhould dye. The  
people answered hym: \* We haue  
herde of the lawe that Chriſte aby-  
deth for euer, and how ſayeſt thou:  
The ſonne of man muſte be liſted  
vp? And who is this ſonne of man?

¶ Then ſayd Jeſus vnto them: The  
lyght is yet a litle whyle with you  
walke whyle ye haue þ lyght, that  
the dartheſſe do not catch you. And  
he that walketh in the dartheſſe wo-  
teeth not where he goeth. As longe  
as ye haue the lyght, beleue on the  
lyght, that ye may be the chyldren of  
lyght. + This ſayd Jeſus, and went  
and hid hymſelfe from them. And  
though he had done ſo great mira-  
cles, they beleued not on him, that þ  
worde of Eſaye myght be fulfilled,  
whych he ſayd: \* **LORD**, who hath  
beleued our preachinge? vnto who  
is the arme of the **LORD** declared?  
Therefore couide not they beleue, be-  
cauſe Eſaye ſayde agayne: \* He hath  
blinded theyr eyes, and hath harde-  
ned theyr harte, that they ſe not  
theyr eyes, & vnderſtande not wyth  
theyr harte, and be turned, & I heale  
them

cælo, dicens: Et clarificauit, & ho-  
rum clarificabo. Turba ergo quæ  
ſtabat & adiebat, dicebat toni-  
trum eſſe factum. Alij autem di-  
cebant: Angelus ei locutus eſt.  
Reſpondit IEſVS, & dixit: Non  
propter me hæc vox uenit, ſed  
propter uos. Nunc iudicium eſt  
mundi, nunc princeps huius man-  
di eſt iectus foras. Et ego ſi exal-  
tatus fuero a terra, omnia trahã  
ad meipſum: hoc autem dicebat  
ſignificans quæ morte eſſet mo-  
riturus. Reſpondit ei turba: Nos  
audiuimus ex lege, quia Chriſtus  
manet in æternum, & quomodo  
tu dicis: Oporteret exaltari filium  
hominis? & quis eſt iſte filius ho-  
minis? Dixit ergo eis IEſVS:  
Adhuc modicum lumen in uo-  
bis eſt. Ambulate dum lucem ha-  
betis, ut uos non tenebræ com-  
prehendant. Et qui ambulat in  
tenebris, nescit quo uadat. Dum  
lucem habetis, credite in lucem,  
ut filii lucis ſitis. Hæc locutus eſt  
IEſVS, & abiit, & abſcondit  
ſe ab eis. Cum autem tanta ſigna  
feciſſet coram eis, non crede-  
bant in eum: ut ſermo Iſaie im-  
pleretur, quem dixit: Domine,  
quis credidit auditui noſtro? &  
brachium Domini cui reuela-  
tum eſt? Propterea non poterant  
credere, quia iterum dixit Iſaia:  
Excecaui oculos eorum, & in-  
duraui cor eorum, ut non ui-  
deant oculis, & non intelligant  
corde, & conuertantur, & ſanem  
eos.

Joh. 12. 2

Joh. 1. 9  
and 1. 6John. 1. 9. 2  
Eph. 4. 3  
Deut. 7. 6  
John. 1. 6Eph. 1. 6  
1. Cor. 1. 6

Joh. 1. 6

Eph. 1. 6  
Rom. 12. 6

Eph. 1. 6

## CAPVT. XIII.

Fol. 42

eos. Hec dixit Isaias, quando uidi gloriam eius, & locutus est de eo. Veruntamen & ex principibus multi crediderunt in eum. Sed propter phariseos non conuertebantur, ut e synagoga non eicerentur: dilexerunt enim gloriam hominum magis, quam gloriam Dei. I E S V S autem clamauit & dixit: Qui credit in me, non credit in me, sed in eum qui misit me. Et qui uidet me, uidet eum qui misit me. Ego lux in mundum ueni, ut omnis qui credit in me, in tenebris non maneat. Et si quis audierit uerba mea, & non custodierit, ego non iudico eum: non enim ueni ut iudicem mundum, sed ut saluificem mundum. Qui spernit me, & non accipit uerba mea, habet qui iudicat eum: sermo quem locutus sum, ille iudicabit eum in nouissimo die. Quia ego ex meipso non sum locutus, sed qui misit me pater, ipse mihi mandatum dedit quid dicam, & quid loquar: & scio quia mandatum eius uita aeterna est. Quare ergo loquor, sicut dixit mihi pater, sic loquor.

## CAPVT XIII.

**N**te diem festum pasche sciens I E S V S quia uenit hora eius, ut transeat ex hoc mundo ad patrem, cum dilexisset suos, qui erant in mundo, in finem dilexit eos. Et cum facta,

them. **Thys spake Esaye when he sawe hys glorie, and spake of hym.**  
 • Nevertheless, many of the rulers  
 had also beleue on him. But because  
 of pharisees they wold not be achio  
 ue of it, & they shulde not be th: uste  
 out of the synagoge: • For they lo  
 ued moze the prayse of men, thā the  
 prayse of God. Iesus cryed and saide:  
 he that beleueth on me, beleueth  
 not on me, but on hym that sent me:  
 And he that seyth me, seyth hym that  
 sente me. + + I am come a lpyht in  
 the worlde, that euery man that be  
 leueth on me, abyde not in darke  
 nesse. And psony man do heare my  
 wordes, and do not kepe them, I do  
 not iudge him: • For I am not come  
 that I shulde iudge the worlde, but  
 that I shulde saue the worlde. He  
 despyseth me, and receaueth not my  
 wordes, he hath one that iudgeth  
 hym: • the word that I haue spoken,  
 the same shall iudge hym at the last  
 daye. • For I haue not spoken of my  
 selfe, but the father that sente me, he  
 hath geuen me a commaundement  
 what I shall saye and what I shall  
 speake: and I knowe that hys com  
 maundement is lye euerlastynge.  
 The thynges that I speake therfore  
 do I speake as the father hath sayde  
 vnto me. +

## The. xiii. Chapter. +

**I**esus knowynge before & fraste of Caius that hys haurc was come, that he shulde passe from thys worlde vnto the father, when he had loued hys that were in the worlde, he saued them vntill the ende. And

## IOANNES

the supper beyng done, \* when the  
 deuyl had now put into þe harte that  
 Judas Iſcariot Simons ſonne ſhuld  
 betraye hym, knowyng that the fa-  
 ther \* had geuen hym al thynges in  
 hys handes, & that he was come  
 forth from God, & goeth vnto God,  
 he riſeth from the ſupper, and layeth  
 downe hys clothes: and whā he had  
 taken a towell, he gvyded hymſelfe.  
 After that put he water into a baſe,  
 and beganne to waſhe hys diſciples  
 fete, and to drye them wpyth þe towel  
 that he was gvyded aboute. Then  
 came he to Simon Peter, and Pe-  
 ter ſayd vnto hym: \* **LORD**, doeſt  
 thou waſh my fete? Jeſus answered  
 and ſayd vnto him: What I do canſt  
 not thou tell nowe, but thou ſhalte  
 knowe it afterwarde. Peter ſapeth  
 vnto hym: Thou ſhalte neuer waſh  
 me fete. Jeſus answered vnto hym:  
 Yf I ſhall not \* waſh the, thou ſhalt  
 haue no parte wpyth me. Simon Pe-  
 ter ſayd vnto him: **LORD**, not on-  
 ly my fete, but alſo the handes and þe  
 head. Jeſus ſapeth vnto hym: He that  
 is waſhen, needeth not but to waſhe  
 the fete, and is cleane euerp whyete.  
 And ye are cleane, \* but not all: for  
 he knewe who it was that ſhulde be-  
 traye hym, therfore ſayd he: Ye are  
 not all cleane. After than that he had  
 waſhen theyr fete, he toke hys clo-  
 thes. And whan he waſet agayne  
 at borde, he ſayd vnto them: Note  
 ye what I haue done vnto you? Ye  
 call me maſter and **LORD**, and  
 ye ſape well, for I am it. Yf I than  
 poure **LORD** and maſter haue  
 waſhen poure fete, ye oughte alſo to  
 waſh

a, cum diabolus iam miſiſſet  
 in cor ut traderet eum Iudas Si-  
 monis Iſcariotes, ſciens quia om-  
 nia dedit ei pater in manus, &  
 quia a Deo exiuit, & ad Deum  
 uadit, ſurgit a cœna, & ponit ue-  
 ſtimenta ſua: & cum accepſſet  
 linteam, præcinxit ſe. Deinde mi-  
 ſit aquam in peluim, & cepit la-  
 uare pedes diſcipulorum, & ex-  
 tergere linteo quo erat præcin-  
 ctus. Venit ergo ad Simonem  
 Petrum, & dicit ei Petrus: Domi-  
 ne, tu mihi lauas pedes? Reſpon-  
 dit Jeſus, & dixit ei: Quod ego  
 facio, tu nescis modo, ſcies au-  
 tem poſtea. Dicit ei Petrus: Non  
 lauabis mihi pedes in æternum.  
 Reſpondit ei Jeſus: Si non laue-  
 ro te, non habebis partem me-  
 cum. Dicit ei Simon Petrus: Do-  
 mine, non tantum pedes meos,  
 ſed & manus & caput. Dicit ei Je-  
 ſus: Qui lotus eſt, non indiget  
 niſi ut pedes lauet, ſed eſt mun-  
 dus totus. Et uos mundi eſtis,  
 ſed non omnes. Sciebat enim  
 quiſnam eſſet qui traderet eum,  
 propterea dixit: Non eſtis munda  
 omnes. Poſtquam ergo lauit  
 pedes eorum, accepit ueſtimen-  
 ta ſua, & cum recubuſſet iterum,  
 dixit eis: Scitis quid fecerim  
 uobis? Vos uocatis me ma-  
 giſter & Domine, & bene dicti-  
 tis: ſum etenim. Si ergo ego  
 laui pedes ueſtros, Dominus  
 & magiſter, & uos debetis alter  
 alter

## CAPVT. XIII.

Pol. 143.

aliter lauare pedes. Exempli  
enim dedi uobis, ut quemadmo-  
dum ego feci, ita & uos faciatis.  
Amen amen dico uobis, non est  
seruus maior domino suo, neque  
Apostolus maior est illo qui mi-  
sit illum. Si hec scriitis, beati eritis  
si feceritis ea. Non de omnibus  
uobis dico: ego scio quos elege-  
rim. Sed ut impleatur scriptura  
Qui manducat mecum panem,  
seuabit contra me calcaneum su-  
um. A modo dico uobis, priusquam  
fiat, ut cum factum fuerit, creda-  
tis, quia ego sum. Amen amen di-  
co uobis: Qui accipit si quem mi-  
sero, me accipit: qui autem me  
accipit, accipit eum qui me misit.  
Cum haec dixisset I E S V S, tur-  
batus est spiritu, & protestatus  
est, & dixit: Amen amen dico uo-  
bis, quia unus ex uobis tradet  
me. Aspiciebant ergo adinui-  
cem discipuli, hystitantes de quo  
diceret. Erat ergo recumbens u-  
nus ex discipulis in sinu I E S V  
quem diligebat I E S V S. In-  
nuit ergo huic Simon Petrus, &  
dixit ei: Quis est de quo dicit?  
Itaque cum recubuisset ille su-  
pra pectus I E S V, dixit ei: Do-  
mine quis est? Respondit I E  
S V S: Ille est cui ego intinctum pa-  
nem porrexero. Et cum intinxis-  
set panem, dedit Iudae Simonis  
Iscariote. Et post buccellam in-  
troyit in eum satanas. Et dicit ei  
I E S V S: Quod facis, fac citius.

Hoc

washe one anothers fete. For I haue  
geuen you an ensample, that  
lyke as I haue done vnto you, so may  
ye do also. Verely verely I saye vnto  
you: The seruant is not greater  
than hys lord, nor no messaun-  
ger is greater than he that sent him.  
Yf ye knowe these thynges, happye  
shall ye be yf ye do the. I speake not  
of you all, I knowe whome I haue  
chosen, but by the scripture [map] he  
fulfilled: He that eateth breade w me,  
hath lyfte vp hys heile agaynste me.  
Henceforth do I tel it you before  
it be done, & whā it is done, ye maye  
beleue that it is I. Verely verely I  
say to you, he that receaueth who I do  
sende, receaueth me: but he that recea-  
ueth me, receaueth hym that sent me.  
Whan Iesus had sayd thys, he was  
troubled in sprete, and testifyed,  
and sayde: Verely verely I saye  
vnto you, that one of you shal be-  
traye me. Then looked the disciples  
ech vpon other, doutynge of whome  
he spake. And ther was one of hys  
disciples leanyng on Iesus bosome  
whome Iesus loued. Then breke-  
ned vnto hym Simon Peter, & sayd  
vnto him, [that he shuld are:] Who  
is it of whome he speaketh? Whā he  
therfore leaned vpon Iesus bosome,  
he sayd vnto hym: Lowe, who is  
it? Iesus answered: He it is, vnto  
whome I shall geue that dypped bread.  
And whan he had dypped the bread,  
he gaue it vnto Iudas Iscariot,  
Simons sonne. And after the mor-  
sell [eaten,] Satan dyd entre into  
hym: And Iesus sayeth vnto hym:  
That thou doest, do it quickely.

Wm

Eph. 1. 6  
1. Cor. 1. 6Eph. 1. 6  
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1. Cor. 1. 6

1. Cor. 1. 6

But none of them that sat at vnder  
 byd knowe where to he sayd that vn  
 to hym. For some thought, because  
 Judas had the bagges, that he hadde  
 sayd: Bye such thynges as we nede  
 at the feaste, or that he shulde geue  
 somethynge to the poore. When he  
 than hadde receaued the myssell, he  
 wente forth streyght waye. And it  
 was nyght. When he therfore was  
 gone forth, Iesus sayd: Now is the  
 sonne of man glorified, and God is  
 glorified in hym. Yf God is glori-  
 fied in hym, God shall also be glori-  
 fied in himseife, and he shal straight  
 waye glorifye hym. + Deare chylde  
 I am yet a lytle whyle wyth you.

\* Ye shall see me, and (as I told the  
 Jewes) where I go can not ye come  
 And now I saye vnto you: I geue  
 you a new commaundement, that  
 ye loue eche other as I haue loued  
 you, so loue ye amonge your selues.

\* By that shal al men knowe, that ye  
 be my disciples, yf ye haue loue one  
 to another. Simon Peter sayd vn-  
 to hym: Lord, whethre goest thou?  
 Iesus answered: Where I go canst  
 thou not now followe me, + but thou  
 shalt followe afterwarde. Peter  
 sayd vnto hym: \* Wherfore can not  
 I followe the now? I wyll prepare  
 my selfe for the. Iesus answered vn-  
 to hym: Wylte thou prepare thy  
 selfe for me? Verely verely I saye vn-  
 to the, the rocke shall not croun  
 vntill thou hast denyed me thrise.

The. xiiii. Chapter. ÷

**A**nd he sayd vnto his disciples:  
 Let not your hart be troubled  
 yf ye beleue on God, beleue  
 also

Hoc autem nemo scilicet discipu-  
 lorum, ad quid dixerat ei. Qui  
 dā enim putabant, (quia loculos  
 habebat Judas) quod dixisset ei  
 I E S V S: Ene ea quæ opus sunt  
 ad diem festum, aut egenis ut al-  
 iquid daret. Cum ergo accepisset  
 ille buccellam, exiuit contin-  
 nuo. Erat autem nox. Cum ergo  
 exiisset, dixit I E S V S: Nunc cla-  
 rificatus est filius hominis, & De-  
 us clarificatus est in eo. Si Deus  
 clarificatus est in eo, & Deus cla-  
 rificabit eum in semetipso, & cō-  
 tinuo clarificabit eum. Filii, adhuc  
 modicum vobiscum sum. Quæretis me, & sicut dixi Iudeis,  
 quo ego uado, uos non potes-  
 tis uenire, & uobis dico modo.  
 Mandatum nouum do vobis, ut  
 diligatis inuicem, sicut dilexi  
 uos: ut & uos diligatis inuicem.  
 In hoc cognoscent omnes, quia  
 discipuli mei estis, si dilectio-  
 nem habueritis ad inuicem. Dic-  
 cit ei Simon Petrus: Domine,  
 quo uadis? Respondit I E S V S:  
 Quo ego uado, non potes me  
 modo sequi, sequeris autem post  
 ea. Dicit ei Petrus: Quare non  
 possum te sequi modo? Ani-  
 mam meam pro te ponam. Res-  
 pondit I E S V S: Animam tuam  
 pro me pones? Amen amen di-  
 co tibi, non cantabit gallus, do-  
 nec ter me neges.

CAPVT XIII.

**E**T ait discipulis suis: Non  
 turbetur cor uestrum. Cre-  
 ditis in Deum, & in me  
 credite.



credite. In domo patris mei mansiones multe sunt. Si quomimus, dixissem vobis: quia uado parare vobis locum. Et si abiero & preparauero vobis locum, iterum uenio, & accipiam uos ad meipsum: ubi sum ego, & uos scitis: & quo ego uado scitis, & uiuam scitis. Dicit ei Thomas: Domine, nescimus quo uadis, & quo modo possumus uiuam scire? Dicit ei IESVS: Ego sum uita, & ueritas, & uita: nemo uenit ad patrem, nisi per me. Si cognouissetis me, & patrem meum: utique cognouissetis, & amodo cognoscitis eum, & uidistis eum. Dicit ei Philippus: Domine, ostende nobis patrem, & sufficit nobis. Dicit ei IESVS: Tanto tempore uobiscum sum, & non cognouistis me? Philippe, qui uidet me, uidet & patrem. Quomodo tu dicis: Ostende nobis patrem? Non credis quia ego in patre, & pater in me est? Verba que ego loquor uobis, a meipso non loquor, pater autem in me manens, ipse facit opera. Non creditis quia ego in patre, & pater in me est? Alioquin propter opera ipsa credite. Amen amen dico uobis, qui credit in me, opera que ego facio, & ipse faciet, & maiora horum faciet, quia ego ad patrem uado: & quodcumque petieritis patrem in nomine meo, hoc faciam, ut glorificetur pater in filio. Si quid petieritis me in nomine,

also on me. In my fathers house are many dwellinges. Yf it were not so I wolde haue told it you: for I go to prepare a place vnto you. And yf I shall go, and prepare you a place, I do come agayne, and shall take you to my selfe, & ye also maye be, where I am. And whether I go can ye tel, and the waye do ye know. Thomas sayd vnto him: Lord, we can not tell whether thou goest, and howe can we knowe the waye? Iesus saith vnto hym: I am the waye, the truthe, & the lyfe. A Roman commeth to pater, but by me. Yf ye had knowen me, ye shulde haue knowen the father also. And now ye knowe hym, and ye haue seene hym. Philip saith vnto hym: Lord, shewe vs the father, and it sufficeth vs. Iesus saith vnto hym: Thus longe am I with you, and haue not ye knowen me? Philippe, he that seyth me, seyth also the father. Why saiest thou shewe vs the father? Beleuest thou not that I am in the father, and the father in me? The wordes whyche I speake vnto you, do not I speake of my selfe, but the father abydynge in me, he doth the workes. Beleue ye not that I am in the father, and the father in me? Where els beleue so: the workes themselves. Verely verely I saye vnto you, he that beleueth on me, the workes that I do, shall he do also, and shall do greater than these: for I go to the father. And what so euer ye shall aske the father in my name, that shall I do, that the father maye be prayesed in the sonne. Yf ye are ony thyng of me in my name,

John 14

John 14  
and 11. 2  
John 14. 6John 14. 6  
John 14. 6  
John 14. 6Mark 16. 9  
Mark 16. 9  
John 14. 6  
and 14. 6

that

## IOANNES

that saye I do. I + Yf ye loue me  
kepe my commaundementes. And I  
shall praye the father, & he shall sende  
you another comforter, that he may  
abide wth you for euer, the spirite  
of truth, to whome the worlde can not  
receaue: it seyth hym not, nor know  
eth him. But ye shall knowe him, for  
he shall abide wth you, & shalbe in  
you. + I will not leaue you comfort  
lesse, I will come vnto you. It is yet  
a litle while, and the worlde seyth  
me nomore, + but ye se me, for I lye  
and ye shall lye [also.] In that daye  
shall ye knowe that I am in my fa-  
ther. and you in me, and I in you.

\* He that hath my commaundemen-  
tes and keperh them, he it is that lo-  
ueth me. But he that loueth me,  
shalbe loured of my father, and I shall  
loue hym, and shall shewe my selfe  
vnto hym. I + Judas sayd vnto him,  
not the Iscariot: LOUe, what is  
the cause that thou shalte shewe thy  
selfe vnto vs, and not vnto þ worlde?

Jesus answered and sayd vnto hym:  
+ Yf ony mā loueth me, he shall kepe  
my worde, and my father shall loue  
hym, & we shall come to hym & make  
a dwellng place wth hym. he that  
loueth me not, keperh not my sayn-  
ges. + And the worde that ye haue  
herde is not myne, but the fathers,  
whych hath sent me. These thynges  
haue I spoken vnto you, abyding w  
you. But the comforter & holy goost  
+ whome the father shall sende in my  
name, + he shall teach you all thyng-  
es, and shall brynge to your reme-  
braunce all thynges that I shall haue  
tolde you. Peace I leaue vnto you,

mine meo, hoc facit. Si diligitis  
me, mandata mea seruate. Et e-  
go rogabo patrem, & alium pa-  
racterum dabit vobis, ut maneat  
uobiscum in æternum, spiritum  
ueritatis, quem mundus non pos-  
test accipere, quia non uidet e-  
um, nec scit eum. Vos autem co-  
gnosceris eum, quia apud uos  
manebit, & in uobis erit. Non re-  
linquam uos orphanos, ueniam  
ad uos. Adhuc modicum, & man-  
dus me iam non uidet. Vos au-  
tem uidetis me, quia ego uiuo, &  
uos uiuetis. In illo die uos co-  
gnossetis quia ego sum in patre  
meo, & uos in me, & ego in uos-  
bis. Qui habet mandata mea, &  
seruat ea, ille est qui diligit me  
qui autem diligit me, diligitur a  
patre meo, & ego diligam eum,  
& manifestabo ei meipsum. Di-  
cit ei Iudas, non ille Iscariotes  
Domine, quid factum est, quia  
manifestaturus es nobis teipsum  
& non mundo? Respondit Ie-  
sus, & dixit ei: Si quis diligit  
me, sermonem meum seruabit, &  
pater meus diliget eum, & ad e-  
um ueniemus, & mansionem a-  
pud eum faciemus. Qui non dili-  
git me, sermones meos non ser-  
uat. Et sermonem quem audi-  
stis, non est meus, sed eius qui  
misit me patris. Hæc locutus  
sum uobis apud uos manens. Pa-  
racterus aut spiritus sanctus, quem  
mittet pater in nomine meo, ille  
uos docebit omnia, & suggeret  
uobis omnia quæcunque dixerò  
uobis. Pacem relinquo uobis,

pacem

## CAPVT. XV.

Fol. 145.

pacem meam do uobis: non quo modo mundus dat, ego do uobis. Non turbetur cor uestrum, neque formidet. Audistis quia ego dixi uobis: Vado & uenio ad uos. Si diligeretis me, gauderetis utique quia uado ad patrem, quia pater maior me est. Et nunc dixi uobis priusquam fiat, ut cum factum fuerit, credatis. Iam non multa loquar uobiscum: uenit enim princeps mundi huius, & in me non habet quicquam. Sed ut cognoscat mundus, quia diligo patrem, & sicut mandatum dedit mihi pater, sic facio. Surgite etiamus hinc.

## CAPVT XV.

**E**gosum uitis uera, & pater meus agricola est. Omnem palmitem in me non ferentem fructum tollet eum, & omnem qui fert fructum, purgabit eum, ut fructum plus afferat. Iam uos mundi estis propter sermonem quem locutus sum uobis. Manete in me, & ego in uobis. Sicut palmes non potest ferre fructum a semet ipso, nisi manserit in uite: sic nec uos nisi in me manseritis. Egosum uitis, uos palmites: qui manet in me, & ego in eo, hic fert fructum multum: quia sine me nihil potestis facere. Si quis in me non manserit: mittetur foras sicut palmes, & arefcet, & colligent eum, & in ignem mittent, & ardet, Si manseritis in me,

I give my peace vnto you. I do not geue vnto you, as the world geueth. Let not your harte be troubled, neither feare. Ye haue herte that I saye vnto you. I go and come vnto you. If ye loued me ye should reioyce because I go to the father: for the father is greater than I. And now I tell it you before it happen, & when it shalbe done, ye may beleue. I uel not now talke much wpth you. For the pryncce of this worlde cometh, and he hath nothyng in me. But the worlde maye knowe that I loue the father. And as the father hath geuen me & commaundemente, so do I. & Arise let vs go hence.

## The xv. Chapter. 4

**I** am & true vyne, and my father is & husbandman. Every braynche not bynginge forth the frute in me, shal he take awaye: and every one that byngeth forth the frute, he shall cleanse it, that it maye bynge more frute. Now are ye & cleane because of the worde that I haue spoken vnto you. Abide ye in me, and I in you. As a braynche can not bynge forth frute of hymselfe, wpthout it do abide in the vyne: euen so ye nother, wpthout ye abide in me. I am the vyne, ye [are] the braynches. He that abydeth in me, and I in hym, the same byngeth forth muche frute: for wpthout me can ye do nothyng. He that abydeth not in me, shalbe caste out as a braynche, and shal wpyther, and they shal gather hym. and cast hym into a fyre, and be burneth. If ye shall abide

in me, and my wordes shall abyde in  
 you, ye shal are what so euer ye wyll,  
 and it shalbe done vnto you. + Here  
 in is my father praised, that ye bring  
 forth much frute, and becomie my di-  
 sciples. As my father hath loued me,  
 euen so haue I loued you. Continue  
 in my loue. \* Yf ye shall kepe my co-  
 mmaundementes, ye shal abyde in me  
 loue: eue as I also haue kepte my fa-  
 thers commaundementes, & abyde  
 in hys loue. These thynges haue I  
 sayd vnto you, that my lope maye a-  
 byde in you, and that your lope may  
 be perfecte. + \* This is my coman-  
 demente that ye loue together as I  
 haue loued you. Noman hath grea-  
 ter loue than this, [namely] that  
 he set hys lyfe for hys frendes. \* Ye  
 are my frendes, yf ye shall do those  
 thynges that I commaunde you. \* I  
 wyll not now call you seruantes:  
 for a seruante knoweth not what  
 hys mayster doth. But I haue called  
 you frendes: for al that euer I herd  
 of my father, haue I made you kno-  
 wen. Ye haue not chosen me, but I  
 haue chosen you, and see you that ye  
 go and bypnye frute, and pour frute  
 do remayne: and that what so euer  
 ye shall are the father in my name,  
 he maye geue it you. + + \* This I  
 commaunde you, that ye loue toge-  
 ther. \* Yf the worlde do hate you,  
 knowe ye, that it hath hated me be-  
 fore you. Yf ye had ben of the worlde  
 the worlde wolde loue that hys is.  
 But because ye are not of the worlde,  
 but I haue chosen you fro the worlde,  
 therefore doth the worlde hate you.  
 All to mynde my worde, the which

in me, & uerba mea in uobis ma-  
 serint, quodcunque uolueritis pe-  
 tetis, & fiet uobis. In hoc clari-  
 ficatus est pater meus, ut fru-  
 ctum plurimum afferatis, & effi-  
 ciimini mei discipuli. Sicut dile-  
 xit me pater, & ego dilexi uos.  
 Manete in dilectione mea. Si  
 precepta mea seruaueritis, mane-  
 bitis in dilectione mea, sicut &  
 ego precepta patris mei serua-  
 ui, & maneo in eius dilectione.  
 Hec locutus sum uobis, ut gau-  
 dium meum in uobis sit, & gau-  
 dium uestrum impleatur. Hoc est  
 preceptum meum, ut diligatis in-  
 uicem sicut dilexi uos. Maiorem  
 hac dilectionem nemo habet,  
 quam ut animam suam ponat quis  
 pro amicis suis. Vos amici mei es-  
 tis, si feceritis quae ego praece-  
 pio uobis. Iam non dicam uos  
 seruos: quia seruus nescit quid  
 faciat Dominus eius. Vos autem  
 dixi amicos: quia omnia quaecum-  
 que audiui a patre meo, nota fe-  
 ci uobis. Non uos me elegistis,  
 sed ego elegi uos, & posui uos ut  
 eatis & fructum afferatis, & fru-  
 ctus uester maneat: & quodcum-  
 que petieritis patre n in nomi-  
 ne meo, det uobis. Hec mando  
 uobis, ut diligatis inuicem. Si mu-  
 dus uos odit, scitote quia me pri-  
 ore m uobis odio habuit. Si de  
 mundo fuissetis, mundus quod  
 suum erat diligeret. Quia uero de  
 mundo non estis, sed ego elegi uos  
 de mundo, propterea odit uos mu-  
 dus. Memerote sermonis mei quem

## CAPVT. XVI.

Fol 146.

ego dixi uobis: Non est seruus maior dño suo. Si me persecuti sunt, & uos psequetur: si sermonem meum seruauerint, & uestrum seruauerint. Sed hæc omnia facient uobis propter nomen meum, quia nesciunt eam qui mittit me. Si non uenissem, & locutus non fuisset eis, peccatum non haberent: nunc autem excusationem non habent de peccato suo. Qui me odit, & patrem meum odit. Si opera non fecissem in eis quæ nemo alius fecit, peccatum non haberent: nunc autem & uidentur & oderunt, & me & patrem meum. Sed ut adimpleatur sermo qui in lege eorum scriptus est: Quia odio habuerunt me gratis. Cum autem uenerit paracletus (quem ego mittam uobis a patre) spiritus ueritatis qui a patre procedit, ille testimonium perhibebit de me, & uos testimonium perhibebitis, quia ab initio mecum estis.

## CAPVT XVI.

**E** Acc locutus sum uobis, ut non scandalizemini. Absq; synagogis facient uos. Sed uenit hora, ut omnis qui interficit uos, arbitretur obsequium se prestare Deo. Et hæc facient uobis, quia non nouerunt patrem, neque me. Sed hæc locutus sum uobis, ut cum uenerit hora, eo-  
m̃ remuiscamini, q̃a dixi uobis.

Hæc

I sayd vnto you: • The seruant is no greater than hys lord. • Yf they haue persecuted me, they shall persecute you also: Yf they haue kept my worde, they shall kepe yours also. • But all these thynges shall they do vnto you for mynames sake, because they knowe not hym that sente me. • Yf I had not come, and had not spoken vnto them, they shoulde haue no synne: but now haue they no excusation of theyr synne. He that hateth me, hateth my father also. • Yf I had not done the workes amonge them, by whych none other hath done, they shuld haue no synne: But now haue they sene them, and haue hated both me and my father. But [thys cometh] that the sayenge be fulfilled, whych is spok in thys law: • They haue hated me without a cause. • + But whan the cōfōter shal come (whome I shall sende you from the father) the sperte of truty, that proceedeth of the father, the same shall beare wytnesse of me. • And ye shall beare wytnesse also, for ye are wyth me from the begynnyng.

## The xvi. Chapter.

**E** These thynges haue I sayd vnto you, & ye shoulde not be offended. • They shall excommunicate you. • Yet the houre cometh, that euery man that putteth you to death, shal thinke to do a seruyce vnto God. • And suche thynges shall they do vnto you, because they knewe not ffather, nor me. • But these thynges haue I told you that whā þ houre shal come, ye may remembʒe tht, þ I haue tolde it you. •

¶.11. But

## TO ANNES.

But these thynges dyd not I tel you from the begynnyng, for I was to you. + And now I go to hym þe sente me, & no man of you arerh me: & he thet goest thou: But because I tolde you these thynges, heupnes hath fylled your hart. But I tel you þe truth, it is expedient for you that I go.

For þe I go not, the comforter shall not come vnto you. But þe I shall go, I shall sende hym vnto you, and whan he shal come, he shal rebuke the world of synne, of rpyghtousnesse, & of iudgemēt: of synne verely, because they haue not beleued on me: of rpyghtousnes, because I go to the father, & now ye shal not se me: of iudgemēt, because the prince of this world is now iudged. I haue yet many thynges to say vnto you, but ye can not now beare the: But whan þe same sprete of truth shall come, he shall teache you al truth. For he shal not speake of hymselfe, but what so euer he shal heare, that shall he speake, and the thynges that are to come, shall he shewe you. He shall glorifye me, for he shall receaue of myne, and shewe it you. + All thynges that the father hath, are myne: therfore sayde I: he shall receaue of myne, and shewe it you. + + [It is yet a lytle whyle and now ye shall not se me: and agayne a lytle whyle, & ye shall se me, for I go to the father. Then sayde some of his disciples to ether other:

What is it that he sayeth vnto vs: [It is yet a lytle whyle, and ye shall not se me, & agayne: a lytle whyle & ye shall se me, and that because I go to the father. Therfore sayde they: What

But these thynges dyd not I tel you from the begynnyng, for I was to you. + And now I go to hym þe sente me, & no man of you arerh me: & he thet goest thou: But because I tolde you these thynges, heupnes hath fylled your hart. But I tel you þe truth, it is expedient for you that I go.

For þe I go not, the comforter shall not come vnto you. But þe I shall go, I shall sende hym vnto you, and whan he shal come, he shal rebuke the world of synne, of rpyghtousnesse, & of iudgemēt: of synne verely, because they haue not beleued on me: of rpyghtousnes, because I go to the father, & now ye shal not se me: of iudgemēt, because the prince of this world is now iudged. I haue yet many thynges to say vnto you, but ye can not now beare the: But whan þe same sprete of truth shall come, he shall teache you al truth. For he shal not speake of hymselfe, but what so euer he shal heare, that shall he speake, and the thynges that are to come, shall he shewe you. He shall glorifye me, for he shall receaue of myne, and shewe it you. + All thynges that the father hath, are myne: therfore sayde I: he shall receaue of myne, and shewe it you. + + [It is yet a lytle whyle and now ye shall not se me: and agayne a lytle whyle, & ye shall se me, for I go to the father. Then sayde some of his disciples to ether other:

What is it that he sayeth vnto vs: [It is yet a lytle whyle, and ye shall not se me, & agayne: a lytle whyle & ye shall se me, and that because I go to the father. Therfore sayde they: What

Hæc autem vobis ab initio nō dixi, quia vobiscum erā. Et nunc vado ad eū qui misit me, & nemo ex vobis interrogat me: Quo vadis? Sed quia hæc locutus sum vobis, tristitia impleuit cor uestrū. Sed ego veritatem dico vobis, expectate vobis ut ego vadam. Si enim non abiero, paracletus non ueniet ad uos. Si autem abiero, mitram eū ad uos: & cum uenerit ille, arguet mundū de peccato, & de iustitia, & de iudicio: de peccato quidē, quia non crediderunt in me: de iustitia uero, quia ad patrem vado, & iam non uidebitis me: de iudicio autē, quia princeps huius mundi iam iudicatus est.

Adhuc multa habeo vobis dicere, sed non potestis portare modo. Cū autē uenerit ille spiritus ueritatis, docebit uos omnē ueritatem. Non enim loquetur a semet ipso, sed quæcunque audierit loquetur, & quæ uentura sunt annuntiabit uobis. Ille me clarificabit, quia de meo accipiet, & annuntiabit uobis. Omnia quæcunque habet pater, mea sunt. Propterea dixi, quia de meo accipiet, & annuntiabit uobis. Modicum & iam non uidebitis me, & iterum modicum, & uidebitis me, quia uado ad patrem. Dixerunt ergo ex discipulis eius ad unicum: Quid est hoc quod dicit nobis: Modicū & non uidebitis me, & iterū modicum, & uidebitis me, & quia uado ad patrem? Dicebant ergo:

Quid

Quid est hoc quod dicit modicum? Nescimus quid loquitur. Cognouit autem IESVS quia uolebant eum interrogare, & dixit eis: De hoc queritis inter uos, quia dixi: Modicum & non uidebitis me, & iterum modicum & uidebitis me. Amen amen dico uobis, quia plorabitis & flebitis uos, mundus autem gaudebit uos autem contristabimini, sed tristitia uestra uertetur in gaudium. Mulier cum parit tristitiam habet, quia uenit hora eius: cum autem peperit puerum, iam non meminit pressuræ propter gaudium, quia natus est homo in mundum. Et uos igitur nunc tristitiam habetis: iterum autem uidebo uos, & gaudebit cor uestrum, & gaudium uestrum nemo tollet a uobis. Et in illo die me non rogabitis quicquam. Amen amen dico uobis: Si quid petieritis patrem in nomine meo, dabit uobis. Vtique modo non petistis quicquam in nomine meo. Petite, & accipietis, ut gaudium uestrum sit plenum. Hæc in prouerbiis locutus sum uobis. Venit hora cum iam non in prouerbiis loquar uobis, sed palam de patre annuntiabo uobis. In illo die in nomine meo petetis. Et non dico uobis, quia ego rogabo patrem de uobis: ipse enim pater amat uos, quia uos me amastis, & credidistis, quia a Deo exiui. Exiui a patre

What is it that he sayeth? It is a litle while? We knowe not what he sayeth. Than knowe Iesus that they wolde aske hym, and he sayd vnto them: Ye enquire of this amonge you that I sayde: [It is but a litle while, and ye shall see me: and agayne after a litle while, & ye shall see me. Verely verely I say vnto you that ye shall wepe and lamente, but the worlde shall reioyce: you shalbe sorowful, but your sorowe shalbe turned into ioye.] A woman when she travaileth, she hath sorowe, because hir houre cometh: but when she is deliuered of the chyldre, she remembereth now the angurish no more, for ioye that a man is borne in this world. And ye also haue now sorowe: but I shall see you agayne, and your hearte shal reioyce, and no man shall take your ioye awaye from you. And in that daye shall ye aske nothinge at me. Verely verely I say vnto you: If ye shall aske my father ought in my name, he shal geue you it. He that hath me aske nothinge in my name. And ye shall receaue that your ioye maye be full. These thynges haue I spoken vnto you by prouerbes. [Nevertheless] the houre cometh when I shall not nowe speake by prouerbes vnto you, but I shall shewe you openly of my father. In that daye shall ye aske in my name. And I saye not vnto you that I shall praye the father for you: for the father hymselfe loueth you, because ye loued me, and haue beleued that I am come forth from God. I am come oute from

John. 16. 1  
Esa. 44. 4

Math. 7. 9  
and. 11. 4  
Math. 14. 6  
Luce. 11. 9  
John. 14. 13  
and. 15. 8

Math. 17. 9  
Matt. 4. 8

John. 19. 9  
and. 10. 6

Ch. III. the



God the father, and am come into þ  
worlde: agayne I leaue the worlde,  
and go to the father. Hys disciples  
saye vnto hym: Behold, now talkest  
thou openly, & speakest no prouerbe  
\* Nowe are we sure that thou knowest  
all thynges, and it is not nede  
that any man aske the: here by we be  
leue that thou arte come fro God: I  
Jesus answered the: Beleue ye now?  
Beholde, the houre cometh, and  
is now come, that ye shalbe scattered  
euery man to hys owne, and that ye  
shall leaue me aloner: and yet am  
not I aloner, for þ father is wth me  
These thynges haue I spoken vnto  
you, that in me ye may haue peace.  
Ye shall haue trouble in the worlde,  
but be of good chere, I haue ouercome  
the worlde.

Chr. xviij. Chapter. +

**I**hesus sayd Iesus, and hys  
eyes lyfted vp to heauen  
he said: Father, þ houre  
is come, glorify thy sone,  
that thy sonne glorifye the, and thou  
hast geuen hym power of all flesh:  
that vnto all that thou hast geuen  
hym, he maye geue lyfe euerlastyng  
\* But this is the lyfe euerlastyng,  
that they knowe the the onely true  
God, and whome thou hast sente  
Jesus Christ. I haue glorified the  
vpo earth, I haue sprayed þ worke  
that thou hast geuen me that I  
shulde do. And nowe father, glo-  
rifye thou me by thyselfe, wth  
the glorie that I hadde before the  
worlde was made by the. I haue be-  
clared thy name vnto þ men whom  
thou gauest me fro þ worlde. They  
were

patre, & ueni in mundum, horum  
relinquo mundum, & uado ad pa-  
trem. Dicunt ei discipuli eius:  
Ecce nunc palam loqueris, &  
proverbium nullum dicis. Nunc  
scimus quia scis omnia, & non  
opus est tibi, ut quis te interro-  
get: In hoc credimus quod a De-  
o existis. Respondit eis IESVS:  
Modo creditis? Ecce uenit hora  
& iam uenit, ut dispergami-  
nus quisque in propria, & me so-  
lum relinquatis: & tamen non  
sum solus, quia pater mecum est.  
Hec locutus sum uobis, ut in me  
pacem habeatis. In mundo prelo-  
suram habebitis, sed confidite,  
ego uici mundum.

CAPVT XVII.

**E**cc locutus est IESVS,  
& subleuatis oculis in cælum, dixit  
Pater, uenit hora, cla-  
rifica filium tuum, ut filius tuus  
clarificet te, sicut dedisti ei pote-  
statem omnis carnis: ut omnis  
quod dedisti ei, det eis uitam æ-  
ternam. Hæc est autem uita æter-  
na, ut cognoscant te solum De-  
um uerum, & quem misisti IESVS  
M Christum. Ego te glori-  
ficauit super terram, opus con-  
summaui, quod dedisti mihi,  
ut faciam. Et nunc clarifica me  
tu pater apud te ipsum, claritate  
quam habui prius quam  
mundus fieret apud te. Ma-  
nifestaui nomen tuum homini-  
bus, quos dedisti mihi de mudo.

Tui



Tulerant, & mihi eos dedisti, & sermonem tuum seruauerunt. Nunc cognouerunt quia omnia que dedisti mihi ab te sunt: quia uerba que dedisti mihi, dedi eis, & ipsi acceperunt, & cognouerunt uerum, quia a te exiui, & crediderunt quia tu me misisti. Ego pro eis rogo. Non pro mundo rogo, sed pro his quos dedisti mihi, quia qui sunt. Et mea omnia tua sunt, & tua, mea sunt, & clarificatus sum in eis. Et iam non sum in mundo, & hi in mundo sunt, & ego ad te uenio. Pater sancte, serua eos in nomine tuo, quos dedisti mihi, ut sint unum sicut & nos. Cum essem cum eis, ego seruabam eos in nomine tuo. Quos dedisti mihi, ego custodiu, & nemo ex eis perit, nisi filius perditionis, ut scriptura impleatur. Nunc autem ad te uenio, & hec loquor in mundo, ut habeant gaudium meum impletum in semetipsis. Ego dedi eis sermonem tuum, & mundus eos odio habuit, quia non sunt de mundo, sicut & ego non sum de mundo. Non rogo ut tollas eos de mundo, sed ut serues eos a malo. De mundo non sunt, sicut & ego non sum de mundo. Sanctifica eos in ueritate. Sermo tuus ueritas est. Sicut tu me misisti in mundum, ita & ego misi eos in mundum: et pro eis ego sanctifico meipsum, ut sint & ipsi sanctificati in ueritate. Non pro eis autem rogo tantum,

were thynne, and thou gauest them vnto me, & they haue kept my word. Now knowe they that all that thou hast geuen me, are of thee: for the wordes that thou gauest me, haue I geue them, and they haue receaued and knowen for a truth, that I am come forth from thee, and haue beleued that thou hast sente me. I praye for the. I praye not for the worlde, but for them whom thou gauest me, for they are thynne: And all myne are thynne, and thyn are myne, and I am glorified in them. And nowe am I not in the worlde, and they are in the worlde, and I come vnto the. Oly father, saue them in thy name whi thou gauest me, that they maye be one as we. Whi I was wpth them, I kept them in thy name. Those whom thou gauest me, haue I kept, and none of them perished, saue the sonne of perdition, that the scripture myghte be fulfilled. But nowe I come vnto the, and thys I sprake in the worlde, that they maye haue my praye fulfilled in them. I haue geuen them thy worde, and the worlde hated them, because they are not of the worlde, as I also am not of the worlde. I praye not that thou take them out of the worlde, but that thou kepe them from euell. They are not of the worlde, as I also am not of the worlde: therefore I loue them in the truth. Thy worde is the truth. As thou hast sente me in the worlde, so haue I also sente them in the worlde: for thy sake do I sanctify my selfe, that they maye also be sanctified in the truth. Nevertheless, I praye not only for them

Joh. 1. 10

Cap. 1. 10

Joh. 1. 10

Joh. 1. 10

Cap. 1. 10

Cap. 1. 10

Joh. 1. 10

et illi. them

them, but also for them that shall be  
Iesus on me thowtore they worde:  
that they all be one, as thou father  
in me, and I in the, that they also be  
one in vs: that the worlde may be  
true, that thou hast sent me. And the  
gloze that thou gauest me, haue I  
geuen them, that they may be one,  
as we also are one: I in them, & thou  
in me, that they maye be perfecte in  
one, and that the worlde may know  
that thou hast sente me, and I haue  
loued them, as thou hast loued me.

\* Father, I wpll that they whome  
thou hast geue me be also wpth me,  
where I am, that they maye se the  
gloze that thou hast geuen me: for  
thou hast loued me before the crea-  
cion of th: worlde. Ryghteous fa-  
ther, the worlde hath not knowen  
the, but I haue knowe the, and these  
haue knowen that thou hast se me.  
And I haue declared thy name vnto  
them, and I shall declare it, that  
the loue w:re wpth thou hast loued  
me be in them, & I in them.

The. viii. Chapter. +

**W**hen Iesus hadde spoken  
these wordes, he wente  
forth wpth hys disciples  
beyond the broke Cedron  
where ther was a garden, into the  
whych he entred and hys disciples.  
But Judas, whyche betrayed hym,  
knewe the place also: for Iesus resor-  
ted thither ofte wpth hys disciples.  
Now when Judas hadde taken a  
bende of men, & mynisters of phary-  
sees & pharises, he came thither  
wpth lanternes, & cressettes & was-  
pens. Iesus than knowynge al thyn-  
gys

tantum, sed & pro eis qui credi-  
turi sunt per uerbum eorum in  
menit omnes unum sint, sicut tu  
pater in me, & ego in te, ut & ip-  
si in nobis unum sint: ut credat  
mundus, quia tu me misisti. Et ego  
claritatem quam tu dedisti  
mihi, dedi eis, ut sint unum sicut  
& nos sumus: Ego in eis, & tu in  
me, ut sint consummati in unum,  
& cognoscat mundus quia tu me  
misisti, & dilexisti eos, sicut & me  
dilexisti. Pater, quos dedisti mi-  
hi, uolo ut ubi sum ego, erip-  
si sint mecum: ut uideant clari-  
tatem meam quam dedisti mihi  
quia dilexisti me ante constitu-  
tionem mundi. Pater iuste, mun-  
dus te non cognouit, ego autem  
te cognoui, & hi cognouerunt,  
quia tu me misisti. Et notum feci  
eis nomen tuum, & notum factu-  
am, ut dilectio qua dilexisti me,  
in ipsis sit, & ego in ipsis.

CAPVT XVIII.

**A**ec cum dixisset I E-  
S V S, egressus est cū  
discipulis suis trans cer-  
entem Cedron, ubi e-  
rat hortus, in quem introiuit ipse  
& discipuli eius. Sciebat autem  
& Judas qui tradebat eum lo-  
cum: quia frequenter I E S V S  
conuenerat illuc cum discipulis  
suis. Judas ergo cum accepisset  
cohorte, & a pontificibus, &  
phariseis ministros, uenit illuc  
cum laternis & facibus & armis.  
I E S V S itaque sciens omnia  
qua

John. 1. 10

John. 11. 10  
John. 14. 10

John. 11. 10  
John. 14. 10  
John. 15. 10

John. 16. 10  
John. 17. 10  
John. 18. 10

John. 16. 10  
John. 17. 10  
John. 18. 10

que uentura erant super eum pro-  
cessit, & dixit eis: Quem queri-  
tis? Responderunt ei IESVM  
Nazarenū. Dicit eis IESVS: Ego  
sum. Stabat autē & Iudas, qui tra-  
debat eum cū ipsis. Vt ergo dixit  
eis: Ego sū, abierūt retrorsum, &  
cecidērunt in terrā. Item ergo in-  
terrogauit eos: Quē queritis? Illi  
dixerūt IESVM Nazarenū: Res-  
pōdit IESVS: Dixi uobis quia e-  
go sum: si ergo me queritis sinite  
hos abire. Vt impletetur sermo  
quē dixit: Quia quos dedisti mi-  
hi, nō peridi ex eis quenquā. Si-  
mon ergo Petrus habens gladiū,  
eduxit eū, & percussit pontificis  
seruū, & abscidit auriculā eius  
dexteram. Erat autē nomē serui  
Malchus. Dixit ergo IESVS Pe-  
tro: Mitte gladiū tuū in uaginā.  
Calicem quem dedit mihi pa-  
ter, non uis ut bibam illum? Co-  
hors autem & tribunos & mini-  
stri Iudeorum comprehendērunt  
IESVM, & ligauerunt eum, &  
adduxerunt eum ad Annam pri-  
mum, erat enim socer Caiaphæ,  
qui erat pontifex anni illius: erat  
autē Caiaphas qui consiliū dederat  
Iudeis: Quia expedit unū homi-  
nem mori pro populo. Seque-  
batur autem IESVM Simon  
Petrus & alius discipulus. Disci-  
pulus autem ille erat notus ponti-  
fici, & introiuit eum IESVM in  
atrium pontificis: Petrus autem  
stabat ad ostium foras. Exiit  
ergo discipulus alius, qui erat  
notus pontifici, et dixit ostio-  
ariis, et introduxit Petrum.

Dicit

ge: that werre to come vpon hym. he  
wente forth & sayd vnto the: Whom  
do ye seke? They answered hym: Je-  
sus of Nazareth. Jesus sayeth vnto  
them: I am he. Iudas that betrayed  
hym stode also wpyth them. When he  
than sayd vnto them: I am he, they  
wente backwarde. & fell to þ grounde.  
Then ased he them agayn: Whom  
do ye seke? They sayd: Jesus of Na-  
zareth. Jesus answered: I haue told  
you, that I am he: Yf ye therfore seke  
me, let these go. That þ word might  
be fulfilled which he sayd: \* Of the  
whō I gaue me, haue I lost none.  
Then byd Simon Peter, hauynge  
a swearde drawe it out, & smote the  
hygh prests seruante, & cut of his  
ryght eare. The seruante was cal-  
led Malchus. Then sayd Jesus vn-  
to Peter: Put vp the swearde into  
the sheeth. The cuppe that my fa-  
ther hath geuen me wyle not thou þ  
I drinke it? \* Then byd the bende  
of men, and the captayne, & the ser-  
uautes of the Jewes take Jesus, &  
boilde hym, & brought him to Annas  
spytter: for he was father in lawe to  
Caiphas, whiche was hygh prest þ  
yeare. It was Caiphas \* þ had geue  
the Jewes þ counsel: It behoueth one  
mā to dye for þ people. Simon Peter  
& the other disciple followed Jesus.  
And þ same disciple was acquainted  
w the hygh prest, & he went in w Je-  
su, into þ palace of þ hygh prest: but  
Peter stode wpythout at the doore.  
Then wente forth the other disci-  
ple whiche was acquainted wpyth þ  
hygh prest, and sayd vnto the dame-  
sel þ kept þ doore, & brought in Peter  
Then

Joh. 17. 9

Math. 26. 5  
Marc. 14. 7  
Luc. 22. 5

Joh. 18. 16

¶ Then sayd the portersse vnto Peter: Art not thou of thys mans disciples? He sayd: I am not. ¶ The seruantes and officers stode by a fyre made of coles (for it was colde) and warmed them. Peter was also standynge wpyth them, and warmynge hym. ¶ Then axed the hygh preste Jesus of hys disciples, and of hys doctrine.

¶ Jesus answered hym: \* I haue spokē openly vnto the worlde. I haue alwaye taught in the synagoge and in the temple, where all þe Jewes come together, and I haue spokē nothyng in secrete. Why axest thou me? Art thou that haue herde what I haue sayd vnto them: behold, they knowe what I haue sayd. \* ¶ When he had sayd all these thynges, one of the officers standynge by smote Jesus on þe face, saynge: Answerest thou þe hygh preste so? Jesus answered: \* If I haue spoken euell, beare wytnesse of euell: but if I haue spoken wel, why symplest thou me? And Annas sente hym bounde to Caiphas the hygh preste.

¶ And Simon Peter was standynge and warmynge hym. ¶ Then sayd they vnto hym: Art not thou also one of hys disciples? He denyed it and sayd: I am not. ¶ One of the hygh prestes seruantes, þe cosyn of him whose eare Peter dyd cut of sayd: Dyd not I see the in the garden wpyth hym? ¶ Then denyed Peter agayne, \* and forthwpyth dyd the cocke crowe. \* ¶ Then broughte they Jesus from Caiphas into the comune hall. And it was in the mornynge. And they thesclures entered not into the comune hall, þe they shulde not be defyled, but that they myght

Dicit ergo Petrus ancilla ostiaria: Nunquid & tu ex discipulis es hominis istius? Dicit ille: Non sum. Stabant autem serui & ministri ad prunas: quia frigus erat) & calefaciebant se. Erat autem & cum eis Petrus stans & calefaciens se. Pontifex ergo interrogauit IESVM de discipulis suis, & de doctrina eius. Respondit ei IESVS: Ego palam locutus sum mundo, ego semper docui in synagoga, & in templo, quo omnes Iudei conueniunt, & in occulto locutus sum nihil. Quid me interrogas? Interroga eos qui audierunt quid locutus sum ipsis, ecce hi sciunt que dixerim ego. Hac omnia cum dixisset, unus assistens ministrorum dedit alapam IESV, dicens: Sic respondes pontifici? Respondit IESVS: Si male locutus sum, testimonium perhibe de malo: si autem bene, quid me cedis? Et misit eum Annas ligatum ad Caiapham pontificem. Erat autem Simon Petrus stans & calefaciens se. Dixerunt ergo ei: Numquid & tu ex discipulis eius es? Negavit ille, & dixit: Non sum. Dixit ei unus ex seruis pontificis, cognatus eius, cuius abscidit Petrus auriculam: Nonne ego te vidi in horto cum illo? Iterum ergo negavit Petrus, & statim galilus cantauit. Adducunt ergo IESVM a Caiapha in pratorium. Erat autem mane. Et ipsi non introierunt in pratorium, ut non contaminarentur, sed ut

Joh. 7. b

Jer. 10. 8  
Mat. 16. 8  
Mitt. 23.

Mat. 16. 8  
Marc. 14. 8  
Luc. 22. 8

Joh. 4. b

Mat. 27. 8  
Marc. 15. 8  
Luc. 23. 8

mandat

mandacarent pascha. Exiit ergo Pilatus ad eos foras, & dixit: Quam accusationem asseritis aduersus hominem hunc? Responderunt, & dixerunt ei: Si non esset hic malefactor, non tibi tradidissimus eum. Dixit ergo eis Pilatus: Accipite eum uos, & secundum legem uestram iudicate eum. Dixerunt ergo ei Iudæi: Nobis non licet interficere quemquam. Ut sermo IESV impleretur, quem dixit, significans quia morte esset moriturus. Introiit ergo iterum in prætorium Pilatus, & uocauit IESVM, & dixit ei: Tu es rex Iudeorum? Respondit IESVS: A te metipso hoc dicis, an alii tibi dixerunt de me? Respondit Pilatus: Nunquid ego Iudæus sum? Gens tua & pontifices tradiderunt te mihi. Quid fecisti? Respondit IESVS: Regnum meum non est de hoc mundo. Si ex mundo esset regnum meum, ministri mei utique decertarent, ut non traderer Iudæis: nunc autem regnum meum non est hinc. Dixit itaque ei Pilatus: Ergo rex es tu? Respondit IESVS: Tu dicis quia rex sum ego. Ego in hoc natus sum, & ad hoc ueni in mundum, ut testimonium perhibeam ueritati. Omnis qui est ex ueritate, audit uocem meam. Dicit ei Pilatus: Quid est ueritas? Et cum hoc dixisset, iterum exiit ad Iudæos, & dixit eis: Ego nullam inuenio in eo causam. Est autem consuetudo

myght eate the Easterlambe. Therfor wente Pilate forth vnto them, and sayd: What accusation brynge ye agaynst thys man? They answered and sayd vnto hym: Yf he were none euell doer, we wold not haue deliuered hym vnto the. Than sayd Pilate vnto them: Take ye hym, & iudge hym after your lawe. Than sayd the Iewes vnto hym: It is not lawfull for vs to put any mā to death. That the worde of Iesus myght be fulfilled, whych he spake, signifying what death he shuld dye. Then entred Pilate agayne into the comune hall, and called Iesus, and said vnto hym: Arte thou the kynge of the Iewes? Iesus answered: Sayst thou that of thy self, or haue other told it the of me? Pilate answered: Am I a Jewe? Thy people and the hiegh prestes haue deliuered the vnto me. What hast thou done? Iesus answered: My kynngdome is not of thys worlde. Yf my kynngdome were of thys worlde, my mynisters wolde sturte spight, that I shulde not be deliuered to the Iewes: but now is not my kynngdome from hence. Than sayd Pilate vnto hym: Arte thou a kynge than? Iesus answered: Thou sayest it: for I am a kynge. I am boyn therfore & therfore came I into the worlde, that I mape beare wytnesse vnto the truche. Euerie one that is of the truche, heareth my voyce. Pilate sayeth vnto hym: What is the truche? And whan he had sayd that, he went forth agayne vnto the Iewes, and sayeth vnto them: I fynde no cause in hym. But ye haue a custom

John. 8. b

Math. 27. b  
Mark. 15. b  
Luc. 23. b

John. 6. b

Math. 27. b  
Mark. 15. b  
Luc. 23. b  
John. 18. b

ffine

IOANNES

Mat. 17. a  
Luc. 13. b  
I tyme that I shal let loose vnto you  
one at Easter: Wyl ye therfore that  
I let loose vnto you the kynge of the  
Jewes? Than cryed they all agayne  
sayenge: Not this but Barrabas.  
Yet was Barrabas a murtherer.

The. xix. Chapter.

Mat. 27. c. b  
Mk. 15. b  
Luc. 23. b  
¶ **W**han toke Pilate Iesus  
and scourged hym. And þ  
souldiers platynge a crow  
ne of thornes, they set it  
vpon hys heade, and put a purple  
garmente aboute hym, and came to  
hym and sayde: Haple kynge of the  
Jewes. And they smote hym on the  
face. Pilate went forth agayne and  
sayd vnto them: Beholde, I bynge  
hym forth vnto you, that ye maye  
knowe that I fynde no cause in him.  
¶ Than went Iesus forth bearynge a  
crowne of thornes, and a purple gar  
ment. And he sayeth vnto them: Be  
holde the man. ¶ Whan the byzhe  
prestes and mynisters hadde sene  
hym they cryed, sayenge: Crucifixe,  
crucifixe hym. Pilate sayeth vnto  
them: Take ye hym and crucifixe  
hym, for I fynde no cause in hym.

Luc. 24. f  
Job. 1. b  
¶ The Jewes answered: We haue a  
lawe, and after that lawe muste he  
dye, for he hath made hymselfe the  
sonne of God. ¶ Whan Pilate herde  
this sayeng, he feared the more, and  
he wente agayne into the comune  
hall, and sayeth vnto Iesu: Whence  
arte thou? But Iesus gaue no an  
swere. ¶ Than said Pilate vnto him.  
Worst thou not speake vnto me?  
Knowest thou not þ I haue power  
to crucifixe the and haue power to  
let the loose? Iesus answered: Thou  
shuldest

seruare vobis, ut amon dimitte  
uobis in Pascha. Vultis ergo di  
mittam vobis regem Iudorum?  
Clamauerunt rursum omnes di  
centes: Non hunc, sed Barrabam.  
Erat autem Barrabas latro.

CAPVT XIX.

¶ **V**nc ergo apprehendit  
Pilatus IESVM, &  
flagellauit eum. Et mul  
tes plectentes coronam  
de spinis impolauerunt caput  
eius, & ueste purpurea circumde  
runt eum, & ueniebant ad eum, & di  
cebant: Aue rex Iudeorum. Et da  
bant ei alapas. Exiit iterum Pi  
latus, & dixit eis: Ecce adduco  
uobis eum foras, ut cognoscatis  
quia in eo nullam inuenio cau  
sam. Exiit ergo IESVS foras,  
portans coronam spineam, &  
purpureum uestimentum. Et di  
xit eis: Ecce homo. Cum ergo ui  
dissent eum pontifices & ministri,  
clamabant dicentes: Crucifige,  
crucifige eum. Dicit eis Pilatus:  
Accipite eum uos & crucifigite,  
ego enim non inuenio in eo cau  
sam. Responderunt ei Iudei: Nos  
legem habemus, & secundum  
legem debet mori, quia filium  
Dei se fecit. Cum ergo audisset  
Pilatus hunc sermonem, magis  
timuit. Et ingressus est patoriu  
um iterum, & dixit ad IESVM:  
Vnde es tu? IESVS autem responsu  
m non dedit ei. Dicit ergo ei Pilatus:  
Mihi non loqueris? Nescis quia po  
testatem habeo crucifigere te,  
et potestatem habeo dimitte  
re te? Respondit IESVS: Non  
habeo.

haberes potestatem aduersus  
me ullam, nisi tibi datum esset  
desuper. Propterea qui me tradi-  
dit tibi, maius peccatum habet.  
Et exinde querebat Pilatus di-  
mittere eum. Iudæi autem clama-  
bant, dicentes: Si hunc dimittis,  
non es amicus Cæsaris. Omnis  
enim qui se regem facit, contra-  
dicit Cæsari. Pilatus autem cum  
audisset hos sermones, adduxit  
foras I E S V M, & sedit pro tri-  
bunali, in loco qui dicitur Litho-  
strotos, Hebraice autem Gabbas-  
tha. Erat autem parasceue Pas-  
chæ, hora quasi sexta, & dicit Iu-  
dæis: Ecce rex uester. Illi autem  
clamabant: Tolle, tolle, crucifige  
eum. Dicit eis Pilatus: Regem ue-  
strum crucifigam? Responderunt  
pontifices: Nō habemus regem,  
nisi Cæsarem. Tunc ergo tradidit  
eis illum, ut crucifigeretur. Susce-  
perunt autem I E S V M, & edu-  
xerunt eum. Et baiulans sibi cru-  
cem, exiit in eum qui dicitur Cal-  
uarie locum, Hebraice autem  
Golgotha, ubi crucifixerunt eum,  
& cum eo alios duos hinc & hinc,  
medium autem I E S V M. Scrip-  
sit autem & titulum Pilatus, & po-  
suit super crucem. Erat autem  
scriptum: I E S V S Nazarenus  
rex Iudæorum. Hunc ergo titu-  
lum multi Iudæorum legerant,  
quia prope ciuitatem erat locus  
ubi crucifixus erat I E S V S.  
Et erat scriptum Græce, Lati-  
ne, & Hebraice. Dicebant ergo  
Pilato pontifices Iudæorum:  
Noli scribere rex Iudæorum: sed

subdest hanc no power agaynst me  
wythout it were geuen the from a-  
boue. Therefore he that deliuered  
me vnto the, hath the more sonne.  
ffrom that tyme forth soughte Pi-  
late to let hym loose. But þe Jewes  
cryed, sayenge: Yf thou lettest this  
man loose, thou arte not the Empe-  
roure scende: \* ffor whosoener ma-  
keth hym selfe a kynge, gapisafeth þe  
Emperoure. \* When Pilate herde  
those wordes, he brought forth Iesus  
and sat vpon the iudgemente seate,  
in the place that is called the paue-  
mente, but in Hebrue, Gabbatha.  
And it was the daye of the prepa-  
rynge of the Easter, nearehande the  
syxte houre, and he sayeth vnto the  
Jewes: Beholde your kynge. But  
they cryed: Awaye wyth hym awaye  
wyth hym, crucifixe hym. Pilate say-  
eth vnto them: Shall I crucifye your  
kynge? The hygh prestes answered:  
We haue no kynge but þe Emperour.  
Therefore toke he hym vnto them,  
þe myght be crucifxed. And thep  
toke Iesus, & led hym forth. And be-  
ryng the crosse to hym selfe, he wēt  
forth vnto the place called the place  
of dead mens shulles called in Hebrue  
Golgotha, wher they crucifxed him  
& two other wihim, one on ether syde  
but Iesus in the myddes. \* Pilate  
wrote a tittle also, & set it vpo þe crosse.  
And ther was wyrtte Iesus of Naza-  
reth, kynge of þe Jewes. And so tytle  
dyd many of þe Jewes reade, for the  
place where Iesus was crucifxed  
was neare to þe tytle, & it was writte  
in, Greke, Latine and Hebrue. Tha-  
fard the hygh prestes vnto Pilate:  
Wryte not kynge of the Jewes, but

Sup. 4. a  
Joh. 1. 9  
Roma. 11. 9

John. 17. 9  
13  
Mark. 15. 9  
Mark. 16. 6  
Luc. 23. 9

Luc. 24. 9

John. 19. 9

Mark. 15. 9  
Mark. 16. 6  
Luc. 23. 9

that he hath sayd: I am hynge of the Jewes. Pilate answered: What I haue wrytten that haue I wrytten.

**E** • When the souldyers had crucified hym. they toke hys ramentes, and made foure partes, vnto euery souldyer a parte and the cote. The cote was vnsewern. wrought w<sup>th</sup> thozow out. Therfore sayde they to eche other: Let vs not cut it, but let vs cast lottes therevpon whos shal haue it, that the scripture myght be fulfilled, sayeng: • They haue parted my garmentes vnto the mixturs, & vpon my ramentes haue they cast lottes. Chys w<sup>th</sup> the souldyers in dede.

Ther stode by þe crosse of Iesus hys mothyr and hys mothers syster Mary the wyfe of Cleophe. and Mary Magdalene. When Iesus now sawe hys mother and the discipule whome he loued standynge by, he sayde vnto hys mother: Woman beholde, [this is] thy sonne. Afterwarde sayd he vnto the discipule: Beholde, [thys is] thy mother. And fro that houre w<sup>th</sup> the discipule take her to hys [provisi- on.] Afterwarde Iesus knowynge that all thynges are now fulfilled, • þe scripture myght be fulfilled, he sayd: I am athyft. And ther was set a vessell ful of wyngre, and they spyled a sponge w<sup>th</sup> wyngre and by sops. & wpyndng it aboute [a rede,] they put it to hys mouth. When Iesus now had taken the wyngre, he sayd: It is synished, and the heab be- yng bowed he gaue vp the goost.

**D** The Jewes thm, (so much as it was the daye of preparyng,) that the bodyes shulde not remayne on the crosse

quia ipse dixit, rex sum Indeorum. Respondit Pilatus: Quod scripsi scripsi. Milites ergo cum crucifixissent eum, acceperunt uestimenta eius, & fecerunt quatuor partes, unicuique militi partem, & tunicam. Erat autem tunica inconsutis, desuper contexta per totum. Dixerunt ergo ad inuicem: Non scindamus eam, sed sortiamur de illa cuius sit. Vt scriptura impleteretur dicens: Partiti sunt uestimenta mea sibi, & super uestem meam miserunt sortem. Et milites quidem hæc fecerunt. Stabant autem iuxta crucem IESV mater eius, & soror matris eius Maria Cleophae, & Maria Magdalene. Cum uidisset ergo IESVS matrem, & discipulum stantem quem diligebat, dixit matri suæ: Mulier, ecce filius tuus. Deinde dicit discipulo: Ecce mater tua. Et ex illa hora accepit illa discipulus in suam. Postea sciens IESVS quia omnia consummata sunt, ut consummaretur scriptura, dicit: Sitio. Vas autem erat positum aceto plenum, illi autem spongiam plenam aceto, hyssopo, circumponentes, obtulerunt ori eius. Cum ergo accepisset IESVS acetum, dixit: Consummatum est. Et inclinato capite tradidit spiritum. Iudei ergo (quoniam Parasceue erat) ut non remaneret in cruce



enice corpora sabbato (erat enim magnus dies ille sabbati) rogauerunt Pilatum, ut frangerentur eorum crura, & tollerentur. Venerunt ergo milites, & primi quidem frangerunt crura, & alterius qui crucifixus est cum eo. Ad IESVM autem cum uenissent, & uiderunt eum iam mortuum, non frangerunt eius crura, sed unus militum lancea latus eius aperuit, & continuo exiit sanguis & aqua. Et qui uidit, testimonium perhibuit, & uerum est testimonium eius. Et ille scit quia uera dicit, ut & uos credatis. Facta sunt enim hec, ut scriptura impleretur, quae dicit: Os non commouetis ex eo. Et iterum alia scriptura dicit: Uidebunt in quem transfixerunt. Post haec autem rogauit Pilatum Ioseph ab Arimathia: eo quod esset discipulus IESV, occultus autem propter metum Iudeorum, ut tolleretur corpus IESV. Et permisit Pilatus. Venit ergo, & tulit corpus IESV. Venit autem & Nicodemus qui uenerat ad IESVM nocte primum, ferens mixturam myrrhae & aloes, quasi libras centum. Acceperunt autem corpus IESV, & ligauerunt illud linteis cum aromaticis, sicut mos est Iudeis sepelire. Erat autem in locubi crucifixus est hortus, & in horto monumentum nouum, in quo nondum quisquam positus erat. Ibi ergo propter parasceue Iudeorum, quia

crossed vpon the sabbat, (so) that sabbat day was great,) they prayed Pilate that they might be broken, and they taken downe. Then came the souldiers, and brake the legges of the first, and of the other that was crucified with hym. But whan they were come to Iesus, as they sawe hym now to be deade, they dyd not breake his legges, but one of the souldiers opened his syde wth a spear, and \* contently ther wente oute bloude and water. And he that sawe it dyd beare recorde, and his recorde is true, and he knoweth that he sayeth true, that ye also may beleue. These thynges were done that the scripture might be fulfilled which sayeth: Ye shall not breake a bone of hym. And agayne another scripture sayeth: \* They shall loke on hym whome they haue pearced thowhe. \* After this dyd Ioseph of Arimathia praye Pilate that he mighte take downe the bodye of Iesu, because he was a discipule of Iesu, but secretly for feare of the Jewes. And Pilate graunted hym it. Then came he, & toke downe the body of Iesu. Ther came also [one] = Nicodemus, whiche afore came vnto Iesus by nyght, bringyng Myrrhe & Aloes mixt together near hande an hundred pounde. Then toke they the body of Iesu, & bounde it wth linnen clothes, and with the spices as the Jewes manner is to burye. And in the place where Iesus was crucified there was a garden, and in the garden a new graue, wherein no man had yet ben layed: there layde they Iesus because of the Jewes day,

Ioh. 19. 34

Exod. 12. 10

Ioh. 19. 34

Mat. 27. 5

Mat. 27. 5

Luc. 24. 39

Ioh. 19. 39

Mat. 27. 5

of

of pynge, for the sepulchre was  
at hand. +

Chr. xx. Chapter. +



**M** = the fyrst daye of the  
sabbat, came Mary Mag  
dalene early to the sepul  
chre, whā it was yet darke  
and sawe the stone taken awaye fō  
the sepulchre. Therefore ranne she  
came to Simon Peter and to the o  
ther disciple whom Jesus loued, &  
sayeth vnto the m: They haue taken  
awaye the stone out of þe graue,  
& we wote not where they haue layd  
hym. Therefore wente out Peter &  
the same other disciple, and came to  
the graue. They rāne both together  
and the same other disciple ranne  
afore sooner than Peter, & he came  
fyrst to the graue. And whā he had  
stouped downe, he sawe the linnen  
clothes layde, but he wente not in.  
Then came Simon Peter, follow  
ynge hym, and he entered into the se  
pulchre, and sawe the clothes layde,  
and the naphē that had ben vpo hys  
head, not layde wth the linnen clo  
thes, but in a place seuerally wra  
ped together. Then wente in also  
the same disciple that came fyrst to  
the graue, and he sawe and beleued.  
For as yet theyd not they knowe the  
scripture, þe ought to ryse agayne  
fō the deade. + Then wente þe disci  
ples agayne together. + Mary  
stode wthout at the sepulchre we  
pyng. Now whā she wepte, she stou  
ped and loked ino the sepulchre, and  
saw two angels sptyng in whyte,  
one att the heade, and one att the  
fete where the bodye of Jesus was  
layde

quia iuxta erat monumentum,  
posuerunt IESVM.

CAPVT XX.



**M** Na autem sabbati Ma  
ria Magdalene uenit  
ad mare, cum adhuc tene  
bre essent, ad monu  
mentum, & uidit lapidem subla  
tum a monumento. Cucurrit ergo  
& uenit ad Simonem Petrum, ad alium  
discipulum, quem amabat IESVS, &  
dixit illis: Tulerunt Dominum de mo  
numento, & nescimus ubi posue  
runt eum. Exiit ergo Petrus, & ille  
alius discipulus, & uenerunt ad mo  
numentum. Currebant autem duo si  
mul, & ille alius discipulus praece  
currit citius Petro, & uenit pri  
mus ad monumentum. Et cum se in  
clinasset, uidit posita linteamina,  
non tamen introiit. Venit ergo Si  
mon Petrus sequens eum, & introi  
uit in monumentum, & uidit lintea  
mina posita, & sudarium quod fue  
rat super caput eius, non cum lintea  
minibus positum, sed separatim in  
uolutum in unum locum. Tunc ergo  
introiit & ille discipulus, qui ue  
nerat primus ad monumentum,  
& uidit, & credidit: nondum enim  
sciebant scripturam, quia o  
portuit eum a mortuis resurge  
re. Abierunt ergo iterum disci  
puli ad semetipsos. Maria au  
tem stabat ad monumentum for  
is plorans. Dum ergo fletet,  
inclinauit se, & prospexit in mo  
numentum, & uidit duos ange  
los in albis sedentes, unum ad  
caput, et unum ad pedes, ubi  
positum erat corpus IESU.

Dicunt

Math. 27. a  
Mark. 16. a  
Luc. 24. a

Joh. 11. c  
and. 12. a

Luc. 24. a

Joh. 11. b  
Act. 1. c  
11. & 17. b

Luc. 24. a

Dicunt ei illi: Muller, quid ploras? Dicit eis: Quia tulerunt Dominum meum, & nescio ubi posuerunt eum. Hæc cum dixisset, conuersa est retrorsum, & uidit IESVM stantem, & non sciebat quia IESVS est. Dicit ei IESVS: Mulier, quid ploras? Quem queris? Illa autem existimans quia hortulanus esset, dicit ei: Domine, si tu sustulisti eum, dicito mihi ubi posuisti eum, & ego eum tollam. Dicit ei IESVS: Maria. Cōuersa illa dicit ei: Rabboni, quod dicitur magister. Dicit ei IESVS: Noli me tangere: nondum enim ascendi ad patrem meum. Vade autem ad fratres meos, & dic eis: Ascendo ad patrem meum, & patrem uestrum, Deum meum, & Deum uestrum. Venit Maria Magdalene annuncians discipulis: quia uidi Dominum, & hæc dixit mihi. Cum ergo sero esset die illo una sabbatorum, & fores essent clausæ ubi erant discipuli propter metum Iudeorum, uenit IESVS, & stetit in medio, & dixit eis: Pax uobis. Et cū hæc dixisset, ostēdit eis manus, & pedes, & latus eius. Quis sunt ergo discipuli uiso Domino. Dixit ergo eis iterum: Pax uobis, sicut misit me pater, & ego mitto uos. Hæc cum dixisset, insufflauit, & dicit eis: Accipite spiritum sanctum, Quotū remiseritis

layde. They saye vnto her: Woman why wepest thou? she sayeth vnto them: For they haue taken away my Lorde, and I can not tell where they haue layed hym. When she had sayde thys, she turned herselfe aboute, and sawe Iesus standing, and knewe not that it was Iesus. Iesus sayeth vnto her: Woman, why wepest thou? What seekest thou? But she thynginge that it had bene a gartener, sayd vnto hym: Syr if I haue taken hym awaye, tel me where thou hast layd hym, and I wyl fetch hym. Iesus said vnto her: Mary. She beyng turned about, sayd vnto him Rabbani, which is to saye mayster. Iesus sayeth vnto her: Touch me not, for I am not yet ascended up to my father. But go vnto my brethren, and saye vnto them: I go vnto my father and your father, my God and your God. Mary Magdalene came shewing the disciples: I haue sene the Lorde, and these thynges hath he sayd vnto me. + + + When it was now late on the same sabbath daye of the sabbat, & the doores were shut where the disciples were, for fear of the Jewes, Iesus came and stode in the myddest, and sayd vnto them: Peace be vnto you. And when he sayd this he shewed them his handes, and fete, and his syde. + When wrote the disciples glad sayng the Lorde. When sayde he agayne vnto them: Peace be vnto you. + Like as the father hath sent me, I also sende you. When he had sayd that, he breathed vpon the & sayeth vnto the: Receive ye the holy goost. Whose sinnes ye

John. 11. 2

John. 14. 2

Luc. 14. 2

Luc. 14. 6

John. 16. 6

Matt. 16. 6

Luc. 4. 2

John. 17. 6

U. L. shall

John 1:1

shall forgette, they are forgotten: they whose synnes ye retayne, they are retayned. + But Thomas one of the twelue, which is called Didimus, was not with them when Iesus came. Then sayd the other disciples vnto hym: We haue sent the LORD. But he sayd vnto them: Without I shall se in hys wounds the printe of the nayles, & put my finger into the place of the nayles, & put my hande into the woundes, I wil not beleue. And after eight dayes were hys disciples agayne wpythin, & Thomas with the. Iesus came the doores beinge shute, & stode in the myddes & sayd vnto the: Peace be vnto you. After that sayde he vnto Thomas: Reache hether thy finger, and se my handes: & reach hether thy hande & put it into my wounde & be not vnbeleupng, but beleupng. Thomas answered and sayde vnto hym: My LORD & my God. Iesus sayeth vnto hym: Thomas because thou hast sene me, thou hast beleued. Blessed are they that haue not sene & haue beleued. + And many other tokens dyd Iesus in the sight of hys disciples, which are not wyrtten in this booke. But these thynges are wyrtten, that ye maye beleue that Iesus is Christe the sonne of God, & that ye beleupng maye haue lyfe in hys name.

The. xxi. Chapter. +

**A**fterward dyd Iesus shewe hymselfe agayne at the see of Tyberias. And on thys wyse dyd he shewe hymselfe. Ther were together Simon Peter and Thomas which is called Didymus, and Nathanael that was of

John 1:1

Cana

peccata, remittuntur eis & quae retinueritis, retenta sunt. Thomas autem unus ex duodecim, qui dicitur Didymus, non erat cum eis quando uenit IESVS. Dixerunt ergo ei alii discipuli: Vidimus Dominum. Ille autem dixit eis: Nisi uidero in manibus eius fixuram clauorum, & mittam digitum meum in locum clauorum, & mittam manum meam in latus eius, non credam. Et post dies octo, iterum erant discipuli eius intus, & Thomas cum eis, uenit IESVS ianuis clausis, & stetit in medio, & dixit eis: Pax uobis. Deinde dicit Thomas: Infer digitum tuum huc, & uide manus meas, & alter manum tuam, & mitte in latus meum, & noli esse incredulus, sed fidelis. Respondit Thomas, & dixit ei: Dominus meus, & Deus meus. Dicit ei IESVS: Quia uidisti me Thomas, credidisti: Beati qui non uiderunt, & crediderunt. Multa quidem & alia signa fecit IESVS in conspectu discipulorum suorum, quae non sunt scripta in libro hoc. Haec autem scripta sunt, ut credatis quia IESVS est Christus filius Dei, & ut credentes uitam habeatis in nomine eius.

CAPVT XXI.

**D**ilecta manifestant se iterum IESVS ad mare Tyberiadis. Manifestauit autem sic: Erant inuiui Simon Petrus & Thomas qui dicitur Didymus, & Nathanael qui erat a Cana Galilee,

Iaz,

hæ, & filii Zebedæi, & alii ex discipulis suis duo. Dicit eis Simon Petrus: Vado piscari. Dicunt ei: Venimus & nos tecum. Et exierunt, & ascenderunt in nauim, & in illa nocte nihil prendiderunt. Mane autem facto, stetit IESVS in litore: non tamen cognouerunt discipuli quia IESVS est. Dicit ergo eis IESVS: Pueri, nunquid pulmentum habetis? Responderant ei: Non. Dixit eis: Mittite in dexteram nauigii rete, & inuenietis. Miserunt ergo, & iam non ualebant illud trahere præ multitudine piscum. Dicit ergo discipulus ille quem diligebat IESVS Petro: Dominus est. Simon Petrus cum audisset quia Dominus est, tunica succinxit se (erat enim nudus) & misit se in mare. Alii autem discipuli nauigio uenerunt (non enim longe erat a terra, sed quasi cubitis ducentis) trahentes rete piscium. Vt ergo descenderunt in terram, uiderunt prunas positas, & piscem superpositum, & parum. Dicit eis IESVS: Asserte de piscibus quos prædidistis nunc. Ascendit Simon Petrus, & traxit rete in terram plenum magnis piscibus centum quinquaginta tribus. Et cum tot essent, non est scissum rete. Dicit eis IESVS: Venite, prandete. Et nemo audebat discumbentium interrogare eum: Tanquam scientes quia Dominus est. Et uenit

Lana of Galile, and the children of Zebede, and two other of his disciples. Simon Peter sayeth vnto the I go to fische. They say vnto hym: We come also wyth the. And they wente out, and gat them vp into a ship, & that nyght toke they nothing. But whan it was become morning Iesus stode on the shore: neuertheless the disciples knewe not that it was Iesus. Then sayeth Iesus vnto them: Children, haue ye any meate? They answered hym: No. He sayde vnto them: Cast out the net on the ryght syde of the ship, & ye shal fynde. Then cast they out, and were not now able to drawe it for the multitude of ffishes. Then a disciple, which Iesus loued sayde vnto Peter: It is the Lord. When Simon Peter herde that it was the Lord, he ggyrded his mætel about hym (for he was naked): & lepte into the see. But the other disciples came by ship, (for they were not farre from the lande, but as it were two hundred cubites) drawynge the nette of ffishes. When they came downe to lande, they sawe burnynge coles layde, & a ffish layde thereon, and breade. Iesus sayeth vnto them: Drynge hether of the ffishes that ye haue taken now. Simo Peter wente vp, and drew the nette vpon the lande, full of greate ffishes, hundred and thre and ffishye. And whan they were so many, yet brake not the nette. Iesus sayeth vnto them: Come, dyne. And none of them that dyd eate durst axe him: Who arte thou? knowynge that it was the Lord. And Iesus came

Lan. 1. 0

Ioh. 1. 4

13

Lan. 14. 13

11. 11. came

came and toke the breade, and gaue  
it them, and the spychewyse. This  
is now the thyrde tyme that Iesus  
was shewed vnto hys disciples, whā  
he was rysen from the dead. + Whā  
they than had dyner, Iesus sayd vnto  
Simon Peter: Simon Iona, lo-  
uest thou my more than these? He  
sayeth vnto him: Yee **LONNE**, thou  
knowest that I loue the. He sayeth  
vnto hym: ffebe my lambes, he say-  
eth agayne vnto hym: Simon Iona  
louest thou me? he sayeth vnto him:  
Yee **LONNE**, thou knowest that I  
loue the. He sayeth vnto hym: ffebe  
my lambes. He sayeth vnto hym the  
thyrde tyme: Simon Iona louest thou  
me? Peter was sorowful, because he sayd  
the thyrde tyme vnto hym: Louest thou  
me? and he sayd vnto hym: + **LONNE**,  
thou knowest all thynges, thou know-  
est that I loue the. He sayeth vnto  
hym: ffebe my shepe. + **Wicelyp** were  
ly I saye vnto the, whā thou werest  
yonge thou dydest gyde the, + wal-  
kedest where þe woldest: + but whan  
thou shalt be olde, thou shalt reach  
out thyne handes, and another shall  
gyde the and leade the whether thou  
wylte not. But thys he sayd signyf-  
enge by what death he shoulde glori-  
fy God. And whā he had sayd that,  
he sayd vnto hym: + ffollowe me.  
Peter beyng turned aboute sawe  
the same disciple whom Iesus loued  
followyng, + whych also leane d vpon  
hys brest at þe supper, and sayd: **LONNE**,  
who is it that shal betraye the?  
Whan Peter than sawe the same,  
he sayeth vnto Iesu: But **LONNE**  
what shall thys be? Iesus sayde vnto  
hym

uenit **IESVS**, & accepit panem, & dabat eis, & piscem simi-  
liter. Hoc iam tertio manifesta-  
tus est **IESVS** discipulis suis,  
cum surrexisset a mortuis. Cum  
ergo prandissent, dicit Simoni  
Petro **IESVS**: Simon Iona di-  
ligis me plus his? Dicit eis Etiam  
Domine, tu scis quia amo te. Di-  
cit ei: Pasce agnos meos. Dicit  
ei iterum: Simō Iona diligis me?  
Aut illi: Etiam Domine tu scis,  
quia amo te. Dicit ei: Pasce ag-  
nos meos. Dicit ei tertio Simō  
Iona, amas me? Contristatus est  
Petrus, quia dixit ei tertio: Amas  
me? & dixit ei Domine, tu omnia  
scis, tu scis quia amo te. Dicit eis  
Pasce oues meas. Amen amen  
dico tibi, cum esses iunior, cinge-  
bas te, & ambulabas ubi uole-  
bas: cum autem senueris, exten-  
des manus tuas, & alius cinget,  
& ducet quo tu non uis. Hoc au-  
tem dixit, significans quā morte  
clarificaturus esset Deum. Et cum  
hoc dixisset, dicit ei: Sequere  
me. Conuersus Petrus uidit il-  
lum discipulum, quem diligebat  
**IESVS**, sequentem, qui & re-  
cubuit in cornu super pectus eo-  
ius, & dixit: Domine, quis est  
qui tradet te? Hunc ergo cum  
uidisset Petrus, dicit **IESVS**: Do-  
mine, hic autem quid? Dicit ei  
**IESVS**:

John 14.1

John 14.2

John 14.3

John 14.4

**I**ESVS: Si cum nolo manere donec ueniam, quid ad te? tu me sequere. Exiit ergo sermo iste inter fratres, quia discipulus ille non moritur. Et non dixit ei IESVS: Non moritur, sed: Si cum nolo manere donec ueniam, quid ad te? Hic est discipulus ille qui testimonium perhibet de his, & scripsit hæc, & scimus quia uerum est testimonium eius. Sunt autem & alia multa, quæ fecit IESVS, quæ si scribantur per singula, nec ipsum arbitror mundum capere posse eos qui scribendi sunt libros.

hym: Yf I wyll hym to tary vntyll I come, what is that vnto the? Follow thou me. Then wente thys sapyenge abrode amonge the brethren: That that discipyle dyeth not. And Iesus sayd not vnto him: He dyeth not, but Yf I wyll haue hym to tary vntill I come, what is that to the? Thys is the same discipyle, which beareth witness of these thynges. and we know that thys witness is true. + But ther are many other thynges also þ Iesus dyd, the whyche yf they were wypten one after another, I suppose the worlde shulde not be able to conteyne the booke that were to be wypten.

Ioh. 10. 9

**E**uangelii secundum Ioan-  
nem Finis.

**T**he ende of the Gospell  
after Iohn.

**A**CTA

**T**he actes

Apostolorum qui est liber  
secundus Euangelii  
S. Lucæ.

of the Apostles, whych is the  
seconde booke of the Gos-  
pell of S. Luke.

CAPVT PRIMVM.

The first Chapter. +

**P**rimum quidē sermonem feci de omnibus o Theophyle, quæ cepit IESVS facere & docere usque in diem quā præcipiēs Apostolis per spiritū sanctū quos elegit; assump- tus est: quibus & præbuit scriptum unum post passionem suam in mul-

**T**he first treatyse be-  
twix o Theophyle ha-  
ue I made of al thyng-  
es þ which Iesus be-  
gan to do & to teach,  
vntill the day where  
in he commaundynge the apostles,  
whom he dyd chose by þ holy goost,  
was takē vp: vnto whā also he shew-  
ed hymselfe lyuynge after hys passid  
Al. iii. dy

Ioh. 14. 26

by many tokens, apperaynge vnto  
them by the space of fortye dayes,  
and spraynge of the kyngdome of

**Luce. 14. b** God. And eatynge he commaunded  
that they shulde not departe fro Je-  
rusalem, but waite for the promyse

**Job. 14. c** of the father. the whych (sayd he) ye  
haue herde of my mouth. \* For Jhu  
uerly baptysed wth water, but ye

**Mark. 1. b** shalbe baptysed wth the holy goost,  
**Act. 1. b** after these fewe dayes. Therfor vpd  
they that were come together are

**Act. 1. a** hym sayenge: \* **Luce. 24. c** shalte thou  
at thys tyme restore the kyngdome

**Act. 1. c** vnto Iherusalem. he said vnto the: \* It be-  
hooueth pou not to knowe the tymes  
or seasons, the whych f father hath set

**Luce. 24. b** in hys owne power: \* but ye shall re-  
**Act. 1. a** ceate the power of f holy goost com-  
**Act. 2. b** mynge on pou, \* and ye shalbe wpt-  
**Job. 15. b** nestes vnto me in Ierusalem, and in

**Act. 1. c** all Jewry, and Samaria, and vntyl  
the ende of f earth. And wh Jhe had  
said these thynges, he was takn vp, as

**Mark. 16. c** they loked vpon hym, and a cloude  
receaued hym from theyr syght. And  
whan they behelde hym goynge vp

**Luce. 24. b** to heauen, beholde, two men stode  
by them in white garments, which  
also sayde: Ye men of Galilee what

stande ye loynge vnto heauen?  
Thys Iesus whych is taken vp to

**Mark. 7. b** heauen from pou, \* shall so come as  
**Mark. 14. c** ye haue seie hym goynge into hea-  
**Luce. 17. c** uen. Then returned they to Jeru-  
**Act. 11. b** salem from the moite whych is cal-  
led Oliuete, the whych is nre Jeru-

salem, \* haupnge a sabbats iourney.  
And whan they were gone in, they

after sone wnt vp into a parloure, where abode  
scit.  
**Mark. 16. a** \* Peter & Jhon, James & Andrewe,  
Philipp

in multis argumentis; per dies  
quadraginta apprensus eis, & lo-  
quens de regno Dei. Et comes-  
cens praecepit eis, ab Hierosoly-  
mis ne discederent, sed expecta-  
rent promissionem patris quam  
audistis (inquit) per os meum. Quia  
Ioannes quidem baptizauit a-  
qua, uos autem baptizabimini spi-  
ritu sancto non post multos ho-  
dies. Igitur qui conuenerant, in-  
terrogabant eum, dicentes: Do-  
mine, si in tempore hoc restitues  
regnum Israel? Dixit autem eis:  
Non est uestrum nosse tempora  
uel momenta, quae pater posuit  
in sua ipsius potestate: sed acci-  
pietis uirtutem superuenientis spi-  
ritus sancti in uos, & eritis multi-  
testes in Hierusalem, & in omni  
Iudaea, & Samaria, & usque ad ul-  
timum terrae. Et cum haec dixisset,  
uidentibus illis eleuatus est: &  
nubes suscepit eum ab oculis eo-  
rum. Cumque intuerentur in coe-  
lum euntem illum, ecce duo uiri  
astiterunt iuxta illos in uestibus  
albis, qui & dixerunt: Viri Galilei  
quid statis aspicientes in coelum?  
hic IESVS qui assumptus est  
a uobis in coelum, sic ueniet, quem  
admodum uidistis eum euntem  
in coelum. Tunc reuersi sunt Hiero-  
solyman a monte qui uocatur  
Oliueti, qui est iuxta Hierusalem,  
sabbati habens iter. Et cum intro-  
issent in cenaculum, ascenderunt  
ubi manebat Petrus & Ioannes, &  
Iacobus, & Andreas, Philippus &  
Thomas,



Bartholomæus, & Mattheus, Iacobus Alphæi, & Simon Zelotes, & Iudas Iacobi. Hi omnes erant perseverantes unanimiter in oratione, & obsecratione cum mulieribus & Maria matre IESV, & fratribus eius. In diebus his exurgens Petrus in medio fratrum, dixit: (Erat autem turba hominum simul fere centum & viginti, Viri fratres, oportet impleri scripturam quam prædixit spiritus sanctus per os David de Iuda, qui factus dux eorum, qui comprehendere IESVM: qui connumeratus erat in nobis, & sortitus erat sortem ministerii huius. Et hic quidem possedit agrum de mercede iniquitatis, & suspensus crepuit medius, & diffusa sunt omnia viscera eius. Et notum factum est omnibus habitantibus Hierusalem, ita ut appellaretur ager ille lingua eorum Aceldema, hoc est ager sanguinis. Scriptum est enim in libro psalmorum: Fiat commoratio eorum deserta, & non sit qui inhabitet in ea. & Episcopatum eius accipiat alter. Oportet ergo ex his viris qui nobiscum sunt congregati in omnitempore, quod iuravit & exiit inter nos Dominus IESVS, incipiens a baptismo Ioannis, usque in diem qua assumptus est a nobis, testem resurrectionis eius nobiscum fieri unum ex vobis. Et statuerunt duos, Ioseph, qui vocatur

Philippus et Thomas, Bartholomæus & Mattheus, James the son of Alphaeus, & Simon Zelotes, & Judas James son. These all were continuing with one accord in prayer and supplication, with the women and Mary the mother of Jesus & his brethren. In those days Peter rose up in the midst of the brethren & said: (And the company of men together were nearehande hundred & twenty.) Ye men [and] brethren, the scripture must be fulfilled, & which the holy ghost hath spoken before by the mouth of David concerning Judas which was a the gyde of the that take Jesus: & the which was not heard amonge us, and had obtained a towne of this mynistracion. The same truely hath possessed the fild of the rewarte of wickednesse, & beinge hanged he burst in the mids and all his bowels gushed out. And it is made knowne unto all them that dwell at Jerusalem, insomuche that the same felde was called in theyr tounge, Aceldema, that is, the bloud felde. For it is wrytten in the booke of the Psalmes: Let the habitation be voyde, & let ther be no man that dwell therein. And his byshoprye another take. Wherfore, of these men that have ben gathered with us all the while that the Lord Jesus wente in and out amonge us, begynnynge at the baptyse of Iohn, vntyll the daye wherein he was taken up from us, one of these myghte with us be wytnesse of his resurrection. And they appoynted two, Joseph which is called

Barthol.  
Luc. 1. 1  
Act. 1. 15

Mark. 16. 7  
John. 19. 34  
1 Peter. 1. 11  
Mark. 17. 8

1 Peter. 1. 11

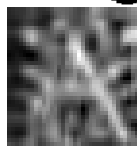
Psalm. 124. 8

1 John. 1. 1  
1 John. 4. 1

Callist. Warfa

**Barabas, whose surname is Justus and Mathias.** And they prapenge sayd: **Thou LORD,** whych knowest the hartes of al mē, shewe which one of these twayne thou hast chosen to take the rowme of thys ministration & Apostleshippe, for the whych Judas is decayed, that he myghte go into hys owne place. And they gave them the lottes, and the lot fell upon Mathias, and he was colled wyth the eleven Apostles.

**The .ii. Chapter. +**



**And whā þ dapes of. X.ij.** dayes were fulfilled, they were all together in one place. And sodenly ther happened a sounde from heave, as of a myghty wynde, and it fylled all the house where they were sptenge. And ther appeared unto them clouen tungen, lyke fyre, and sat upon every one of them, and they all were filled wyth the holy goost, and they beganne to speake wyth sundery tungen, as the holy gooste gave them to utter. Ther were dwellinge at Jerusalem Jewes devouter men, of every nation that is vnder the heaven. Now whan thys voyce was happened, the multitude came together, and were abashed in mynde: for every man herde them speake wth hys owne langage. They were all astoned & marvailed sayenge: Beholde, are not all these that speak Galileas? how have we herd every man our langage, wherein we are borne: the Parthians, & Medes, & Elamites, & they dwell in Mesopotamia, Jewes, & Cappadocia, Pontus & Asia, Phrygia & Paphlagonia,

vocatur Barabas, qui cognominatus est Justus, & Mathiam. Et orantes dixerunt: Tu Domine qui corda nostri hominum, ostende quem elegeris ex his duobus unum, accipere locum ministerii huius & apostolatus, de quo prevaricatus est Iudas, ut abiret in locum suum. Et dederunt sortes eis, & cecidit fors super Mathiam, & annumeratus est cum undecim Apostolis.

**CAPVT II.**



**E**t cum complerentur dies pentecostes, erant omnes pariter in eodem loco. Et factus est repente de caelo sonus, tanquam advenientis spiritus vehementis, & replevit totam domum ubi erant sedentes. Et apparuerunt illis dispartitæ linguæ, tanquam ignis, & direque supra singulos eorum, & repleti sunt omnes spiritu sancto, & coeperunt loqui variis linguis, prout spiritus sanctus dabat eloqui illis. Erant autem in Hierosolima habitantes Iudei, viri religiosi, ex omni natione, quæ sub caelo est. Facta autem hac voce, convenit multitudo, & mente confusa est, quoniam audiebat unusquisque linguam suam illos loquentes. Stupebant autem omnes, & mirabantur, dicentes: Nunc ecce omnes isti qui loquuntur, Galilæi sunt? & quomodo nos audimus unusquisque linguam nostram, in qua nati sumus, Parthi, & Medi, & Elamitæ, & qui habitant Mesopotamia, Iudea & Cappadocia, Pontus, & Asia, Phrygia, & Paphlagonia, Æ-

**Lou. 11. c**  
**Mat. 16. c**  
**Act. 14. c**

**John. 7. d**  
**Act. 1. d**  
**1 Cor. 12. c**

gypti, & partes Lybie q̄ est circa  
Cyrenem, & adueniē Romani, lu  
dxi quoque & Profelyti, Cretes,  
& Arabes, audiuimus eos lo  
quentes nostris linguis magna  
lia Dei. Stupebant autem omnes  
& mirabantur, adinuicem dicen  
tes: Quidnam uult hoc esse? Alii  
autem iridentes, dicebant: Mus  
to pleni sunt isti. Stans autē Pe  
trus cum undecim, leuauit uocem  
suam, & locutus est eis: Viri Iudæi  
& qui habitatis Hierusalem unus  
uersi, hoc uobis notum sit, & audi  
bus percipite uerba mea. Non e  
nim sicut uos estimatis, hi ebrii  
sunt, cum sit hora diertertia, sed  
hoc est quod dictum est per pro  
phetam loel: Et erit in nouissi  
mis diebus, dicit Dominus, effun  
dam de spiritu meo super omniē  
carne, & prophetabunt filii ue  
stri & filii uestræ, & uucnes ue  
stri uisiones uidebunt, & seniores  
uestri somnia somnabunt. Et qui  
dem super seruos meos, & super  
ancillas meas in diebus illis ef  
fundam de spiritu meo, & pro  
phetabunt, & dabo prodigia in  
cælo sursum, & signa in terra de  
cæli, sanguinem, & ignem, & ua  
porem furni. Sol conuertetur in  
tenebras, & luna in sanguinem,  
antequam ueniat dies Domini  
magnus & manifestus. Et erit, om  
nis quicumque inuocauerit no  
men Domini, saluus erit. Viri  
Israelitæ audite uerba hæc: I E  
SUS M Nazarenus, uirum pro  
batum a Deo in uobis uirtutibus,  
prodigijs, & signis quæ fecit Deus  
per d̄

gypte and þ parties of Libya, whiche  
is aboute Cyrene, and the straingers  
of Rome, the Iewes also and. **Mat. 23**  
seleytes, the Cretians and the Ara  
bians, we haue heerde the speak the  
greate workes of God in oure owne  
eigens. + They were all astonysed  
and maruailed, sayeng to ech othere  
What wyl this be? But other moe  
ptynges sayd: They are full of swete  
wynne. + Then dyd Peter lyste vp  
hys voyce, standyng wylth the ele  
uen, and sayd vnto them: Ye men of  
Jewry, and ye all that dwell at Jeru  
salem, be thos knowen vnto you, + pre  
ceauē my wordes in your eares: for  
these be not dronke as ye suppose. se  
pyng it is the thyng of þ daye  
but thys is it that is spoken by Joel  
the prophete: + And it shall come to  
passe in þ last dayes sayeth þ **LOR**  
I shall poure out of my sperte vpon al  
flesh. + your sones and + your dough  
ters shall prophete, + your yonge men  
shal se visions, and + your olde men  
shal dreame dreames. And truly on  
my seruantes + on my handmaidens  
shall I poure forth of my sperte in  
those dayes, + they shal prophete. +  
I shal geue widders in heauē aboute,  
+ tokes in earth beneth, blood, + spere  
+ vapoure of smoke. The Sonne shal  
be turned into darthnesse, + þ Moone  
into bloud, before þ great + manifest  
day of þ **LOR** do come. And it shal  
come to passe, þ + euery man þ shal  
cal vpon þ name of þ **LOR**, shal be  
sauid. + + Ye men of Israel heare  
these wordes: Iesus of Nazareth. þ  
my lord of God amonge you whiche  
raties, widders + tokes, þ which God  
hath wrought

**Joel. 2. 28-32**

**Jer. 31. 34**

**Jer. 31. 34**

**Isa. 44. 3-5**

**Rom. 10. 13**

**Mark. 17. 1** by hym in the myddest of you, as ye knowe. The same, (beinge taken, by the afore bespoken counsell & foreknowledge of God) haue ye punysshinge hym slayen by the handes of wyched men: whom God hath rayfed by the forces of hell beinge loused, for so much as it was impossible hym to be holden there wyth.

**Act. 10. 6** **John. 11. 6** For Dauid saith of hym: I haue alwaye set the LORDE afore me in my syght, for he is at my ryght hande lest I be moued. Therefore my harte is glad, and my tunge hath reioyced moreouer my flesh also: shall rest in hope. For thou shalt not leaue my soule in hell, nother shalt thou suffer thy holypone to se corruption. Thou hast made the wayes of lps knowe vnto me, thou shalt make me ful of lousifnesse wyth thy countenaunce. Ye men and brethren, let me boldely speake vnto you of Dauid the Patriarke, for he also is deade and buried, and his sepulchre is wyth vs, vntyll this daye. Wherefore saynge he was a prophete, and knewe that God wyth an othe had sworne vnto hym, of the frute of hys lynes to set vpon hys seate, saynge it aforehande he spake of the resurrection of Christ. For he was nother leste in hell, nor hys flesh sawe corruption.

**Act. 13. 6** The same Iesus hath God rayfed agayne, whose wytnesses we are. Saynge than that he is exalted by the ryght hande of God, and promysse of the holy gost beinge receyued of the father, he hath poured out this goste that ye se and heare. For Dauid is not gone vp into heauen,

**John. 11. 6** **Act. 10. 6** **John. 11. 6** but

per illum in medio vestri, sicut uos scitis hunc (definito consilio & praescientia Dei traditum) per manus iniquorum affligentem, interemitis: quem Deus suscitauit solutis doloribus inferni, iuxta quod impossibile erat teneri illum ab eo. Dauid enim dicit in eum: Prouidebam Dominum in conspectu meo semper, quoniam a dextris est mihi ne commouear. Propter hoc letatum est cor meum, & exultauit lingua mea insuper & caro mea requiescet in spe. Quoniam non derelinques animam meam in inferno, nec dabis sanctum tuum uidere corruptionem. Notas mihi fecisti uias uitae, replebis me iocunditate cum facie tua. Viri fratres, liceat audenter dicere ad uos de patriarcha Dauid, quoniam & defunctus est & sepultus est: & sepulchrum eius est apud nos usque in hodiernum diem. Propheta igitur cum esset, & sciret quia iurando iurasset illi Deus, de fructu lumbi eius sedere super sedem eius, providens locutus est de resurrectione Christi. Quia neque derelictus est in inferno, neque caro eius uidit corruptionem. Hunc IESVM resuscitauit Deus, cuius nos testes sumus. Dextera igitur Dei exaltatus, & promissione spiritus sancti accepta a patre, effudit hoc donum, quod uos uidetis & auditis. Non enim Dauid ascendit in caelum, dicit

dicit autem ipse: Dixit Dominus  
 Domino meo, sede a dextris me-  
 is: Donec ponam inimicos tuos  
 scabellum pedum tuorum. Certis-  
 sime sciat ergo omnis domus Is-  
 rael, quia & Dominum & eum  
 Christum fecit Deus, hunc IESV  
 M quem uos crucifixistis. His  
 autem auditis, compuncti sunt  
 corde, & dixerunt ad Petrum &  
 ad reliquos Apostolos: Quid fa-  
 ciemus uiri fratres? Petrus autem  
 ad illos: Pœnitentiam inquit, agi-  
 te, & baptizetur unusquisque ue-  
 strum in nomine IESV Christi  
 in remissionem peccatorum ue-  
 strorum, & accipietis donum spî-  
 ritus sancti. Vobis enim est promî-  
 sio & filiis uestris, & omnibus qui  
 longe sunt, quoscunque aduoca-  
 uerit Dominus Deus noster. Aliis  
 etiam uerbis plurimis testificatus  
 est, & exhortabatur eos, dicens:  
 Saluamini a generatione ista pra-  
 ua. Qui ergo receperunt sermo-  
 nem eius, baptizati sunt, & appo-  
 sitæ sunt in die illa anime creden-  
 tium circiter tria milia. Erant au-  
 tē perseverantes in doctrina Apo-  
 stolorum, & communicatione, &  
 fractione panis, & orationibus.  
 Fiebat autem omni anime ti-  
 mor. Multa quoque prodigia  
 & signa per Apostolos fiebant in  
 Hierusalem, & metus erat ma-  
 gnis in uniuersis. Omnes etiam  
 qui credebant erant pariter & ha-  
 bebant omnia communia. Pos-  
 sessiones & substantias uende-  
 bant, & diuidebant illa omnibus,

prout

but he sayeth hymself: + The LORD  
 saide vnto my LORD & ei-  
 sytte at my ryghte hande, vntill I  
 set thyne enemyes a stoope for thy  
 fete. Let all the house of Israel ther-  
 fore knowe surely that God hath  
 made the same Iesus, whom ye haue  
 crucifyed both LORD & Christ.  
 + These thynges beyng hearde, they  
 were pricked at the harte, and sayde  
 vnto Peter & the other Apostiles: Ye  
 men [and] brythren, what shal we  
 do? But Peter sayd vnto them: Re-  
 pente, and let every one of you be  
 baptysed in the name of Iesu Christ  
 for the remission of your synnes, &  
 ye shall receaue the gyfte of the holy  
 goost. For vnto you is the promysse  
 [made] and vnto your chyldren, and  
 vnto all them that are farre of, whō  
 so euer the LORD our God shall  
 call hethereto. And wyth many othere  
 wordes dyd he wittenesse and exhorte  
 them. sayenge: We saued from this  
 wycked generation. They than that  
 dyd receaue his worde, they were  
 baptysed, and in that daye they were  
 addyd [vnto] them about thre thou-  
 sande belyuyng soules. And they  
 were continyng in the doctrine  
 of the Apostiles, and in the commu-  
 nion, and in the breakyng of bread,  
 and prayers. And ther came a feare  
 vpon every soule. And many won-  
 ders and tokens were done by the  
 apostles at Ierusalem. and a greate  
 feare was on euery one. And al they  
 that beleued were together, + And  
 had all thynges commune. They  
 solde theyr possessions and substan-  
 ces, and parted they vnto euery one,

afte

Mat. 12. 6

Luc. 9. 6  
Ieru. 9. 2  
end. 16. 3

Act. 1. 8

Act. 4. 2

after as eury one had neede. And co-  
tinuynge daylye one mynded in the  
temple, and breakeynge bread about  
the houses, they toke meate wpyth  
lope and synghenesse of harte. prap-  
singe God together, and haupyng sa-  
uoure wpyth all the people. And the  
x. o. n. e. toyned dayly there vnto  
them that shulde be saued.

The.iii. Chapter.

**A**fter and Jhon wente vp  
into the temple at synuche  
house of prayer. And a cer-  
tayne man, whyche was  
halfe frobys mothers moimbe, was  
borne, whome they set daylye at the  
gate of the temple, whyche is called  
the bewtyfull, that he myght are al-  
messe of the goers into the temple.  
The same whan he saw Peter and  
Jhon begynnyng to entre into the  
temple, he axed that he myght re-  
ceiue an almesse. And Peter wpyth  
Jhon beholdynge hym sayd: Loke on  
vs. And he looked on them, hoppng  
that he shulde haue receiued some  
thyng of them. But Peter sayd: Syl-  
uer & gold haue I not, but þ. I haue,  
that geue I the: \* In the name of Je-  
sus Christ of Nazareth ryse, & walke  
And hys ryght hande taken, he lyfte  
hym vp. And sicapght waue were  
hys legges and fete strengthed, and  
leapynge he stode and walked: and  
entred into the temple wpyth them,  
walkynge, and leapynge, and prap-  
singe God. And all the people sawe  
him walkynge & praisynge God. And  
they knew hym þ. he it was þ. sat for  
almesse at the bewtyfull gate of the  
temple, & they were felled w wonder-  
synge

prout eulque opus erat. Quotidie  
quoque perdurantes unanimiter  
in templo, & frangentes circa do-  
mos panem, sumebant cibum cū  
exultatione, & simplicitate cor-  
dis, collaudantes Deum, & ha-  
bentes gratiam ad omnem ple-  
bem. Dominus autem augebat  
quantiū fieret quotidie in idipso.

CAPIT. VI.

**P**etrus autem & Ioan-  
nes ascendebant in tem-  
plum ad horam oratio-  
nis nonam. Et quidam  
uir quaterat claudus ex utero ma-  
tris suae baulabatur, quem pone-  
bant quotidie ad portam templi,  
quae dicitur Speciosa, ut peteret  
eleemolynam ab introeuntibus  
in templum. Is cum uidisset Pe-  
trum & Ioannem incipientes in-  
troire in templum, rogabat ut e-  
leemolynam acciperet. Inueniens  
autem in eū Petrus cū Ioanne, di-  
xit: Respice in nos. At ille intens-  
debat in eos, sperans se aliquid  
recepturū ab eis. Petrus autē di-  
xit: Argentum & aurū non est mi-  
hi, quod autē habeo hoc tibi do-  
no in nomine IESV Christi Nazarae-  
ni surge, & ambula. Et apphēta ma-  
nu eius dextera, alleuauit eū. Et  
prominus cōsolidatū sūt bases eius  
& plantae, & exiliēs stetit, & ambula-  
bat, & intrauit cū illis in templū am-  
bulās, & exiliēs, & laudās Deū. Et  
uidit ois populus eū ambulātē &  
laudantē Deū. Cognoscebāt autē  
illū, q. ipse erat q. ad eleemosynā  
sedebat ad speciosā portā templi,  
& impleti sūt stupore & extasi, in  
co

eo quod contigerat illi. Cum uiderent autem Petrum & Ioannem, cucurrit omnis populus ad eos ad porticum, qui appellatur Salomonis, stupentes. Videns autem Petrus, respondit ad populum, Viri Israelitæ, quid miramini in hoc, aut nos quid inueniunt, quasi nostra uirtute, aut potestate fecerimus hunc ambulare? Deus Abraham, & deus Isaac, & deus Iacob, deus patrum nostrorum glorificauit filium suum IESUM, quem nos quidem tradidistis, & negastis ante faciem Pilati, iudicante illo dimitti. Vos autem sanctum & iustum negastis, & petistis uirum homicidam donari uobis: autorem uero uitæ interfecistis, quem deus suscitauit a mortuis, cuius nos testes sumus. Et in fide nominis eius, hunc quem uos uidetis & nostis, confirmauit nomen eius, & fides quæ per eum est, dedit integram sanitatem istam in conspectu omnium uestrum. Et nunc fratres scio, quod per ignorantiam fecistis, sicut & principes uostri. Deus autem quæ prænuñciauit per os omnium prophetarum pari Christum suum, sic impleuit. Pœnitementi igitur, & conuertimini, ut deleantur peccata uestra, ut cum uenerint tempora refrigerii a conspectu Domini, et misereatur eum qui prædicatus est uobis IESUM Christum, quem oportet quidem coram suscipere usque in tempore

rynge and terte astonnyed vpon the same that had happened vnto hym. When all the people sawe Peter & Iohn, they wente rynge ranne vnto them to the porch whych is called Salomons. Peter saynge [it,] answered to the people: + Ye men of Israel, why maruaile ye at thys, or what do ye beholde vs, as though we had made the same to walke by oure owne strength or power? The God of Abraham, and the God of Isaac, and the God of Jacob, the God of our fathers hath glorified hys sone Iesus, whome ye truly haue betrayed and denyed in the presence of Pilate. he iudged hym to be lesse lowse. But ye haue denyed the holy and ryghteous, and haue despyed the manslayer to be geuen you: but the authoꝝ of lyfe haue ye slayen, whom God hath rased from the deate, whose wytnesses we be. And in the sayth of hys name hath hys name confirmed the same whome ye se and knowe: and the sayth that is thow hym hath geue hym thys whole strength in the spght of you all. And now brethren I knowe, that + thowtome ignoraunce ye haue done [it,] lyke as your rulers also. But the thynges that God shewed afore by the mouth of all hys prophetes that hys Chyste shulde suffre, he hath so fulfilled them. Repent therefore & be turned, & your synnes may be done away, & when & tyme of refrethynghal come sed & presence of & IESUS he sende vnto you the same Iesus Christ & is preached vnto you, which verely must receaue heaue vntyll & tyme

1. Reg. 4. 8  
Job. 1. 6  
2. Cor. 1. 6

Mark. 16. 7  
Luc. 24. 34

1. Cor. 1. 18

Gal. 3. 1

tyne of restoringe agayne of al thyn-  
ges þ God hath spoken by þ monthe  
of hys holy prophetes, sence þ begyn-  
nyng of the worlde. þ Whose truly  
þyd saye: That the LORD þour  
God shal rapse you a prophete, from  
amonge your brethren, lyke vnto my  
selfe: hym shal ye heare, accordyng  
to all thynges whatsoeuer He shall  
speake vnto you. And it shall come  
to passe, euery soule that shall not  
heare the same prophete, shalbe roo-  
ted out of the people. And all the pro-  
phetes, from Samuel & thenceforth,  
that haue spoken, haue shewed thise  
dayes. Ye are the chyldren of the pro-  
phetes and of the conuenaunte, the  
whych God hath made vnto our fa-  
thers, sayenge vnto Abraham: And  
in thy seide shal al kyndes of þ earth  
be blessed. ¶ Vnto you hath god rap-  
spryng his sone sent him fyrst, blessing  
you, that euery man turne hymselfe  
from hys wychednesse.

The.iii. Chapter.

**A**s they spake vnto the  
people, the prestes, and ru-  
lers of the temple, and the  
Sadduces came vnto the,  
beyng greued that they taught the  
people, and shewed the resurrection  
from the deade in Iesu, and layed ha-  
des on them, and put them in holde  
till the morowe: for it was now eue-  
tyde. Whome many of them þ herd  
the worde, þyd beleue: and the num-  
bre of the men was about fyue thou-  
sande. And it chaunced on þ morow  
that they rulers, and elders, and  
scribes were gathered in Ierusalem.  
Annas also þ hych prest, & Caiphas,  
and

tempora restitutionis omnium,  
quæ locutus est Deus per os san-  
ctorum suorum a seculo propheta-  
rum. Moyses quidem dixit: Quo-  
niam prophetam suscitabit vo-  
bis Dominus Deus uester, de fra-  
tribus uestris, tanquam metipsum  
audietis iuxta omnia quæcunq;  
locutus fuerit vobis. Erunt autem,  
omnis anima quæ non audierit  
prophetam illum, exterminabitur  
de plebe. Et omnes prophete  
& Samuele & deinceps, quotquot  
locuti sunt, etiam annunciauerunt  
dies istos. Vos estis filii pro-  
phetarum & testamenti, quod  
disposuit Deus ad patres nos-  
tros, dicens ad Abraham: Et in  
semine tuo benedicentur om-  
nes familie terræ. Vobis pri-  
mum Deus suscitauit filium su-  
um, misit eum benedicentem vo-  
bis, ut conuerteret se unusquisque  
a nequitia sua.

CAPVT III.

**I**n quælibet aut illis ad  
populū, supuenerūt sa-  
cerdotes & magistra-  
tus templi & Sadducei,  
doctores q̄ docerēt populū, & an-  
ticiparēt i Iesu resurrectionē ex mor-  
tuis, & iniecerūt in eos manus, &  
posuerūt eos in custodiā usq; in  
crastinū: erat aut iā uespera. Mul-  
ti autē eorū qui audierant uerbū,  
crediderūt: & factus est numerus  
uīrorū quinq; milia. Factū est autē  
in crastinum, ut congregarentur  
principes eorum, & seniores, &  
scribæ in Hierusalem, & Annas  
princeps sacerdotū, & Caiphas

Gen. 12. 6  
Act. 7. 6

Gen. 12. 6  
Act. 12. 6  
Act. 12. 6



Et Ioannes, & Alexander, & quot  
 quot erant de genere sacerdotu-  
 li. Et statuentes eos in medio in-  
 terrogabant: In qua uirtute, aut  
 in quo nomine fecistis hoc uos?  
 Tunc Petrus repletus spiritu  
 sancto, dixit ad eos: Principes  
 populi & seniores Israel audite, si  
 nos hodie diiudicamur in huius-  
 us hominis iheremi, in quo iste sal-  
 uis factus est: notum sit omnibus  
 uobis, & omni plebi Israel, quod  
 in nomine Domini nostri IESV  
 Christi Nazareni, quem uos cruci-  
 fixistis, quem Deus suscitauit a  
 mortuis, in hoc astat hic coram  
 uobis sanus. Hic est lapis qui re-  
 probatus est a uobis edificanti-  
 bus, qui factus est in caput angu-  
 li, & non est in aliquo alio salus.  
 Nec enim aliud nomen est sub  
 celo datum hominibus, in quo  
 oporteat nos saluos fieri. Viden-  
 tes autem Petri conuersionem &  
 Ioannis, comperto quod homi-  
 nes essent sine litteris & idiotæ,  
 admirabantur, & cognoscebant  
 eos, quoniam cum IESV fue-  
 rant: hominem quoque uidentes  
 stantem qui curatus fuerat, nihil  
 poterant contradicere. Iusserunt  
 autem eos foras extra concilium  
 secedere, & conferebant ad inui-  
 cem, dicentes: Quid faciemus  
 hominibus istis? quoniam qui-  
 dem notum signum factum est  
 per eos oibus habitantibus ihe-  
 rusalem manifestum est, & non possu-  
 mus negare. Sed ne amplius diuul-  
 getur in populū, cōminemur eis  
 ne ultra loquātur in nomine hoc  
 ulli

and Iohn, and Alexander, and as ma-  
 ny as were of the prestes hymned.  
 And settinge them in the myddest,  
 they asked: \* In what power, or in  
 what name haue ye done thys?  
 + Then Peter filled wth the ho-  
 ly goost sayd vnto them: Ye rulers  
 of the people, and elders of Israel, yf  
 we thys daye be examined in þ good  
 dede of the speche man, whereby he is  
 made whole: be it knowen vnto you  
 and vnto al the people of Israel, that  
 \* in the name oure LORD Iesus  
 Christe of Nazareth, whom ye haue  
 crucified, whome God hath rayshed  
 from the dead, in the same standeth  
 he here before you whole. \* Thys is  
 the stone, whych is refused of you  
 builders, whych is become the head  
 of the corner, and ther is no saluati-  
 on in any other. \* Nother is ther any  
 other name geuen vnto men vnder  
 heauen, wherein we ought to be sa-  
 ued. + They seyng Peters stedfast-  
 nesse & Iohns, beyng sure that they  
 were men without learninge and  
 laye, they maruailed sore, and knew  
 them that they had ben wth Iesu:  
 and seyng wth them also the man  
 standyng that was made whole,  
 they coude sape nothyng agaynst  
 it. But they commaunded them to go  
 aspyde out of þ coucel, and they reaso-  
 ned together sayenge: \* What shall  
 we do vnto these men? for by them  
 treuely is done a token knowen to al  
 the inhabytens of Ierusalem, it is ma-  
 nifest, and we can not denye it. But  
 lest it be moze noyed abrode amonge  
 the people, let vs threaten them that  
 they speake no moze vnto any man

Mar. ii. 1

Act. 1. 6

Ioh. 1. 9. 6  
I. Pet. 1. 6Ier. 1. 6  
Ioh. 1. 6

Ioh. 1. 6

## ACTA

Act. 1.1

in that name. \* And callynge them  
they charged them, that in no wyse  
they shulde speake nor teache in the  
name of Iesus. But Peter and Ihs  
answerynge, sayd vnto thm: Whe-  
ther it be ryghte in the syght of God  
rather to heare you thā God, iudge  
ye: for we can not but speake that we  
haue seene and herde. But they threa-  
tenynge them, let thm go, not spy-  
dynge how they myght punyssh the,  
because of the people: for al mē pray-  
sed it whych had ben done in it that  
happened. For the man in whome  
thys token of heathth happened, was

Act. 1.2

I

more than forty yere [olde.] But  
they beyng let go, came to theys, &  
shewed how great thynge the bygh  
priests and elders had said vnto the.  
The whych whā they herde it, they  
lyft vp theys voyce wyth one accord  
vnto God, and sayd: LOKE God,  
thou that hast made heauen & earth,  
the see, & all thynges that are in the,  
whyche by thys holy goost thou owest  
the mouth of oure father Dauid thys  
swaunte hast sayd: \* Wherefore haue  
the hepythen raged, and the peoples  
haue pynaged wayne thynges?

Act. 1.3

The kynges of the earth (Iob. 41, &  
the rulers agreed in one agaynst the  
LOKE, and agaynst Ihs Christe.  
For verely Herode, and Pontius  
Pilate wyth the hepythen and peo-  
ple of Israell are come together in  
thys ctyte (agaynst the holy chyld  
Iesus, whome thou hast anoynted,)  
to do that thynge hande and thy coun-  
sel haue determined to be done. And  
now LOKE loke vpon theys threa-  
tenynge, and graunte vnto thy swauntes

ulli hominum. Et uocantes eos,  
denunciauerunt ne omnino lo-  
querentur neque docerent in no-  
mine I E S V: Petrus uero & Io-  
annes respondentes dixerunt ad  
eos: Si iustum est in conspectu  
dei, uos potius audire quam de-  
um, iudicate: non enim possu-  
mus quæ uidimus & audiui-  
mus non loqui. At illi cōminantes di-  
miserunt eos, non inuenientes  
quomodo punirent eos, propter  
populum: quia omnes glorifica-  
bant deum in eo quod accide-  
rat. Annorum enim erat amplius  
quadraginta homo, in quo factū  
fuerat signum illud sanitatis. Di-  
missi autem uenerunt ad suos, &  
annunciauerunt eis quanta ad e-  
os principes sacerdotum & senio-  
res dixissent. Qui cum audissent,  
unanimitè leuauerunt uocem  
ad deum, & dixerunt: Domine, tu  
es qui fecisti cælum & terram,  
mare, & cetera quæ in eis sunt, qui  
spiritu sancto per os patris nostri  
Dauid pueri tui dixisti: Quare  
stremuerunt gentes, & populi ma-  
dicauit inania? Astiterunt re-  
ges terre, & principes conue-  
runt in unum aduersus dominum,  
& aduersus Christum eius. Con-  
uenerunt enim uere in ciuitate  
istâ aduersus sanctum puerum tu-  
um I E S V M, quem unxisti He-  
rodes, & Pontius Pilatus cum  
gentibus & populis Israel, facere  
quæ manus tua & consilium tu-  
um decreuerunt fieri. Et nūc dñs  
respice in misas eorum, & da swauntes

nis tuis cum of fiducia loqui uer  
bum tuum, in eo quod manum tu  
am extendas ad sanitates, signa,  
& prodigia fieri per nomen lau-  
di filii tui Iesu. Et cum orassent,  
motus est locus in quo erant cō-  
gregati, & repleti sunt ōnes spi-  
ritu sancto, & loquebantur uer-  
bum dei cum fiducia. Multitudo  
nis autem credentium erat cor uo-  
rum & anima una: nec quisquā  
eorum quæ possidebat, aliquid  
suum esse dicebat, sed erant illis  
omnia communia. Et uirtute ma-  
gna reddebant Apostoli testi-  
monium resurrectionis Iesu Chris-  
ti domini nostri, & gratia ma-  
gna erat in oibus illis. Neq; eū  
quisq; egēs erat inter illos. Quot  
enim possessores agrorū aut do-  
morū erant, uendētes afferebant  
precia eorū quæ uendebāt, & po-  
nebant ante pedes Apostolorū:  
dimidebatur autē singulis prout  
cuq; opus erat. Ioseph autē qui  
cognominatus est Barnabas ab  
Apostolis (quod est interpreta-  
tum filius cōsolationis, Leuites,  
Cyprius genere, cum haberet a-  
grum, uendidit eum, & attulit pre-  
cium, & posuit ante pedes Apo-  
stolorum.

CAPVT V.

**V**le autem quidam no-  
mine Ananias, cū Sa-  
phira uxore sua uendi-  
dit agrum, & fraudauit  
de precio agri, conscia uxore  
sua: et afferēs partem quandam,  
ad pedes Apostolorū posuit. Di-  
xit autē Petrus ad Ananiam: Ana-  
nia, cur tētauit satanas cor tuum  
men-

uantes to speake thy worde wryth  
all confidēce in that that thou teach  
out thyne hande that healynges, to-  
kens, and wōders be done by the na-  
me of thy holy chyld Iesus. \* And  
whē they had prayed, & place wher  
in they were gathered was moued,  
\* and they were all fylled wryth the  
holy goost, and they spake the worde  
of God wryth boldnesse. + \* Of the  
multitude of the beleuers ther was  
one harte, and one soule: nother said  
ony mā ought to be hys of those thin-  
ges that he possessed, but they had al  
thynges comune. And wryth great  
power byd the Apostles beare wryt-  
nesse of the resurrection of oure  
LORD Iesus Christ, and ther was  
great grace in them all. Nother was  
ther ony that wanted amonge the.  
For so many as were posseslers of  
landes or hou's, they sellyng them,  
brought & pyeces of the & they solde,  
& laped the at & Apostles fete, & vnto  
euery mā was distributed after as e-  
uery mā had neede. + \* Ioseph, which  
also was surnamed Barnabas of &  
apostles, whych interpreted is, & son  
of cōsolaciō, a leuite, of & cōtry of Cy-  
prus whē he had lande, he solde it, &  
brought & pyece & laped it at & apost-  
les fete. The. v. Chypter.

**A**Ute a certayne mā by na-  
me Ananias w Saphira  
hys wyfe solde a felde, and  
hepte away parte of & ino-  
ny, hys wyfe beyng acoſet therof,  
& beyng one part, he laped it at  
the Apostles fete. But Peter sayd  
to Ananias: Ananias, wherfore hath  
satanas tempted thy harte that thou  
shouldest

Actu. 4. 3

Actu. 4. 31  
and 19. 8

Actu. 4. 32  
and 5. 3

Actu. 4. 36

8

shuldestt ye into the holy goost, and  
to wpthdrawe of the pyce of þ self?  
Dyd it not [unsold] wholy remayne  
unto the, & beyng solde, was it not  
in thy power? Whyp hast þ set thys  
thyng in thyne harte? Thou haste  
not lyed unto men, but unto God.  
Ananias hearynge these wordes, he  
fel downe & dyed. And ther happened  
a great feare vpon all the þ dyd heare  
it. Ther ponge men cyspunge vpon  
hym awaye, & bearyng him out, they  
buried hym. And it fortuned þ space  
of nearlye the thre hures, & his wyfe  
not knowynge what had happened  
came in also: And Peter sayde vnto  
her: Tell me woman, dyd ye sell the  
lande for somuch? And she sayd: Yee,  
for so much. But Peter: sayd vnto  
her: Why do ye so agye to tempt the  
spete of þ Lord? Beholde þ fete  
of them þ haue buried thy husbande  
are at þ doore, they shal heare the out  
also. Immediately she fell before hys  
fete & dyed. And þ ponge me entring  
in, dyd fonde her deade, & caried her  
out, and buried her vpon hir husbande.  
And ther happened a great feare in  
the whole congregacion, and on all  
them that herde it. \* Ther were  
many tokens and wonders done by  
the Apostles handes amonge þ peo-  
ple. (And they were all wpthout  
accoorde in \* Salomons porche: But  
none of the other durst topry hym-  
selfe vnto them, but the people mag-  
nified them. And the multitude of  
men and women beleupnge in the  
Lord, was augmented more.)  
Insomuch that they put forth þ syche  
vpon the strettes, & layed them vpon  
beddes

mentiri te spiritui sancto, & fra-  
dare de precio agri? Nonne ma-  
nens tibi manebat, & uerunda-  
tum in tua erat potestate? Qua-  
re posuisti hanc rem in corde  
tuo? Non es mentitus homini-  
bus, sed Deo. Audiens autem  
hæc uerba Ananias, cecidit, &  
expirauit. Et factus est timor ma-  
gnus super omnes qui audierunt.  
Surgentes autem iuuenes amo-  
uerunt eum, & efferentes eum,  
sepelierunt. Factum est autem  
quasi horarum trium spacium, &  
uxor ipsius nesciens quod factum  
fuerat, introiit. Dixit autem ei  
Petrus: Dic mihi si tanti agrum  
uendidistis? At illa dixit: Etiam,  
tanti. Petrus autem ait ad eam:  
Quid utique cōuenit uobis ten-  
tare spiritum Domini? Ecce pe-  
des eorum qui sepelierunt uirum  
tuum ad ostium, & efferent te.  
Confestim cecidit ante pedes  
eius, & expirauit. Intrans autem  
iuenes inuenerunt illam  
mortuam, & extulerunt, & sepe-  
lierunt ad uirum suum. Et factus  
est timor magnus in uniuersa ec-  
clesia, & in omnes qui audierunt.  
Permanus autem Apostolorum  
siebant signa & prodigia multa  
in plebe. (Et erant unanimiter  
omnes in porticu Salomonis.  
Ceterorum autem nemo aude-  
bat se coniungere illis, sed ma-  
gnificabatur eos populus. Ma-  
gis autem augebatur creden-  
tium in Domino multitudo uiro-  
rum ac mulierum, ita ut in plateas  
effererent infirmos, & ponerent in  
lectis

Act. 16.

1. Reg. 1. 6. 2  
Jon. 1. 10. 1  
Act. 1. 6

lectulis & grabatis, ut ueniente  
 Petro saltem umbra illius obum  
 braret quenquam eorum, & libe  
 raretur omnes ab infirmitatibus  
 suis. Cōcurrebat autē multitudo  
 uicinorum ciuitatum Hierusalē,  
 afferentes agros, & uexatos a  
 spiritibus immundis, qui curabā  
 tur omnes. Exurgēs autem prin  
 ceps sacerdotum, & omnes qui  
 cum illo erant, (quæ est hæresis  
 Sadduceorū), repleti sunt zelo,  
 & inuecerunt manus in Aposto  
 los, & posuerunt eos in custodia  
 publica. Angelus autem Domi  
 ni per noctem aperiens ianuās  
 carceris, & educens eos, dixit  
 illis, & stantes loquimini in tem  
 plo plebi omnia uerba uite hu  
 ius. Qui cum audissent, intraue  
 runt diluculo in templum, & do  
 cebant. Adueniens autem prin  
 ceps sacerdotum & qui cum eo  
 erant, conuocauerunt cōcilium,  
 & omnes seniores filiorum Isra  
 el, & miserunt ad carcerem ut  
 adducerentur. Cū autē uenissent  
 ministri, & aperto carcere nō in  
 uenissent illos, reuersi nunciaue  
 runt, dicentes: Carcere inquit  
 inuenimus clausum cū ōni dili  
 gentia, & custodes stantes an  
 te ianuās, aperientes autem ne  
 minē intus inuenimus. Vt autē au  
 dierunt hos sermones magistra  
 tus tēpli & principes sacerdotū,  
 ambigebāt de illis quidnā fieret.  
 Adueniens autē quidā nunciauit  
 eis: Quia ecce uir quos posui  
 stis in carcerē sūt in tēplo stātes,  
 & docentes populū. Tunc abiit  
 magi

beddes and barotours, that as Peter  
 came. hys shadowe as þe lest myght  
 overshadowe some of the, & that they  
 all myght be deliuered of theþe disea  
 ses. And ther came runnyng toge  
 ther to Jerusalem a multitude of cy  
 ties that laye there by, byngnyng the  
 syche, & them that were vexed wyth  
 vncleane spytes, whych all were hea  
 led. \* But the hygh prest & syng up, &  
 & all theþe þe were wyth hym, (whyche  
 is the secte of þe Saduces,) they were  
 fylled wyth enuye, & layde hādes on  
 the Apostles, & put the in þe comune  
 ward. \* But the angel of þe LORDE  
 openyng the dores of the prison by  
 myght, & leadyng them out sayde:  
 Go ye & standyng speake in þe tem  
 ple vnto the people al the wordes of  
 thys tyme. The whyche whā they herd  
 it, they entered very early into þe tem  
 ple, & taught. But cōmyng the hygh  
 prest & theþe þe were wth hym, they  
 called together a cōsell, & all the el  
 ders of the chyldren of Israel, & oþd  
 sende vnto the prest, þe they shulde be  
 brought to them. But whā the mi  
 nisters came, & the prest bepyng o  
 pened oþd not fynde thē, they be  
 pyng returned shewd, sayeng: The  
 prest in dede oþd we fynde that w  
 all diligence, and the keepers stādyng  
 before the dores, but openyng we  
 founde noman therein. Whā the  
 rulers of the temple & the hygh prest  
 herd these wordes, they doute what  
 wolde become of these thinges. But  
 one cōmyng stewart them: Behold,  
 the men whyche ye haue put in þe pre  
 son, are standyng in the temple and  
 teachyng the people. Then wente  
 A.M. the

Act. 4. 1

2. Tim. 1. 1  
 2. Cor. 11. 1

D

the rulers & the ministers & brought  
 Mark. 12. the without force: & for they feared  
 the people lest they should be stoned.  
 And what they had brought thē, they  
 set thē before & conscried. And the high  
 Acts. 4. priests asked them sapence: & We dyd  
 earnestly commaunde you, that ye  
 shoulde not teach in thys name, & be-  
 holde ye haue fylled Ierusalem wth your  
 Mark. 12. doctrine, & wyl bringe in the bloud  
 of thys man vpon vs. But Peter &  
 Acts. 4. & apostles answering, sayde: & We  
 ought to obeye God more thā men.  
 The God of our fathers hath rap-  
 sed Iesus whom ye haue slayne, hāg-  
 yng [ hym ] on a tre. The same prin-  
 ce & Sauour hath God exalted wth  
 hys ryght hande, to geue repentance  
 vnto Israel. and forgiveness of syn-  
 nes: & we ar wytnesses of these wo-  
 des, & the holy gost whome he hath  
 geuen vnto all them that obey hym.  
 When they had herde these thynges  
 they were cut asunder, and thought  
 to slaye them. But a Pharise by  
 name & Gamaliel rysynge vp i. the  
 Acts. 17. councell, a doctoz of the lawe, hono-  
 rable vnto all the people, commaunded  
 the Apostles to go forth a lytle at  
 one spce, & sayd vnto them: Ye men  
 of Israel, take hede vnto youre selve  
 & concernynge these mē whā ye shall  
 do. For afore these dayes ther was  
 Theudas, sayenge hymselfe to be  
 some one, vnto whome dyd agre the  
 nombre of about foure hundred mē,  
 whych was slayne, and all they that  
 beleued hym were scattered, and  
 brought to naught. After thys ther  
 was & Judas the Galilean, in the  
 days of the tax, & he turned away  
 the

magistratus cum ministris, & ad-  
 duxit illos sine vi: timebant eo-  
 nim populum, ne lapidarentur.  
 Et cum adduxissent eos, statue-  
 runt in concilio. Et interrogauit  
 illos princeps sacerdotū, dicens  
 Præcipiendo præcepimus vo-  
 bis, ne doceretis in non ic isto,  
 & ecce replestis Hierusalem do-  
 ctina uestra, & uultis inducere  
 super nos sanguinē hominis isti  
 us. Respondens aut Petrus, & A-  
 postoli dixerunt: Obedire oportet  
 deo magis quā hominibus.  
 Deus patrum uestrorum suscita-  
 uit IESVM, quem uos interemi-  
 stis suspendentes in ligno. Hūc  
 principem, & saluatorem Deus  
 exaltauit dextera sua, ad dandā  
 pœnitentiam Israel, & remissio-  
 nem peccatorum, & nos sumus  
 testes horum uerborum, & spiri-  
 tus sanctus quē dedit deus omni-  
 bus obedientibus sibi. Hęc cum  
 dixissent dissocabantur, & cogi-  
 tabāt interficere illos. Surgens  
 autem quidam in concilio pha-  
 riseus nomine Gamaliel, legis  
 doctoz honorabilis uniuersę ple-  
 bi, iussit foras modicum Aposto-  
 los secedere, dixitq; ad illos: Vi-  
 ri Israelitę, attendite uobis super  
 hominibus istis, quid acturi si-  
 tis. Ante hos enim dies extitit  
 Theudas, dicens se esse aliquē,  
 cui consensit numerus uirorū ca-  
 ceter quadringerorū, qui occisus  
 est, & oēs qui credebant ei, dissi-  
 pati sunt & reducti ad nihilum.  
 Post hūc extitit Iudas Galileus  
 in diebus professiōis, & auertit  
 popu-

populum post se, & ipse perit & omnes, quotquot consenserunt ei, dispersi sunt. Et nunc dico vobis, discedite ab hominibus istis & sinite illos. Quoniam si est ex hominibus consilium hoc aut opus, dissoluetur: si uero ex deo est, non poteritis dissoluere, ne forte & deo repugnare uideamini. Consenserunt autem illi: & conuocantes Apostolos, causis denunciauerunt ne oino loqueretur in nomine IESV, & dimiserunt eos. Et illi quidem ibant gaudentes a conspectu concilii, quia digni habiti sunt pro nomine Iesu contumeliâ pati. Omni autem die non cessabant in templo, & circa domos docentes, & euangelizantes IESVM Christum.

## CAPVT VI.

**I**N diebus autem illis, crescebat numero discipulorum, factum est murmur Grecorum aduersus Hebræos, eo quod despicerentur in ministerio quotidiano uiduæ eorum. Conuocantes autem duodecim multitudinem discipulorum, dixerunt: Non est equum nos derelinquere uerbum dei, & ministrare mælis. Considerate ergo fratres, uiros ex uobis boni testimonii septem, plenos spiritu sancto, & sapientia, quos constituamus super hoc opus. Nos uero orationi & ministerio uerbi instantes erimus. Et placuit sermo coram omni multitudo. Et elegerunt Stephanum, uirum plenum fide & spiritu sancto, & Philipppum, & Prochorum, & Nicanorem, & Timonem, & Parmenam, & Nicolaum.

the people after hym, & he perished, and all they as many as consented vnto hym, were scattered. And now I say vnto you withdrawe you fro these men. and let them alone. For if this counsell or worke is of men, it shalbe lousfed: But if it is of God ye shall not be able to louse it, lest perchance ye shall seme to styue agaynst God. Thā agreed they vnto hym, & callinge together þ apostles, they cōmāded the & beyng be ten þ in nowyse they shuld speake in the name of Iesu, & they let the go. And they verely wente & reioynging fro þ presence of þ cōcil, þ they are cōsted w:thy to suffre rebuke for þ name of Iesus. But they ceased not teachyng & preachyng Iesus Christ in the tēple & aboute þ houses euery daye.

## The. vi. Chapter.

**I**N those dayes the nūbre of þ disciples growinge ther hapned a grudge of the Grekes agaynst þ Hebræes, because þ they wedowes were despyed in the dayly handreaching. The twelue calling together þ multitude of þ disciples, they sayd: It is not mete for vs to leaue the worke of God, & serue the tables. Shpe out therefore breth: amōg you seue. m of good reporte, ful of þ holy goost & wysedom, whō we may set ouer this worke: But we wyll be diligente in prayer & ministracion of the worde. And the sayeng pleased before al the multitude. And they dyd chose. Steuen, a mā ful of fayth & þ holy goost, and Philippe, and Prochorus, and Nicanos, & Timon, & Parmenas, & Nic.

Mat. 1. 2  
Mat. 1. 2

Mat. 1. 2  
Act. 4. 2

Mat. 1. 2

Act. 4. 2



Rom. 1. 2

Rom. 1. 2

1. Tim. 4. 2

1. Tim. 4. 2

2. Cor. 11. 2

Mark. 16. 2

+ Nicolaus the stranger of Anti-  
och. + These set they before the A-  
postles, & prayenge they layd [they?]  
handes vpon them. And the worde  
of God increased, and the nombre  
of the disciples multiplied greatly at  
Jerusalem: a great company also of  
priests dyd obey the sayth. + But  
Sceuen full of sayth and power dyd  
great tokens and wonders amonge  
the people. Then arose ther some of  
the synagoge that is called the Ly-  
bertines, & Cyrenenses, & Alexandri-  
nes, & of them that were in Cilicia,  
& Asia disputinge w<sup>th</sup> Sceuen, & they  
coude not respyle the wysdome &  
spere that spake. Then sent they  
prouely men, whych shulde saye + the  
to haue herde hym spake wordes of  
blasphemy agaynst Moses & God.  
Thā moued they þ people, þ elders,  
e scribes, & runnyng together they  
caught hym, & brought hym into the  
council & set false wytnesses, whych  
shulde say: Thys ma cēasseth not to  
spake wordes agaynst the holy pla-  
ce & lawe. For we haue herde hym  
sayenge, that this Iesus of Nazareth  
shal destruy this place, & that chaunge  
the tradicions, the which Moses hath  
geuen vnto vs. And all they that sat  
in the cōcil beholdinge hym, sawe  
hys face as the face of an angel.

The vii. Chapter.

**W**hen sayd þ hygh prest: These  
thynges for whyche  
sayd: Ye mē, & brethē & fa-  
thers, hehe: The God of  
glorie dyd appeare vnto our father  
Abraham when he was in Mesopo-  
tania, a saye he dwelle in þ lande of

Nicolaus aduenam Antiocheni.  
Hos statuerunt ante conspectum  
Apostolorum, & orantes impos-  
uerunt eis manus. Et uerbum  
Dei crescebat, & multiplicabatur  
numerus discipulorum in Hie-  
rusalem ualde: multa etiam turba  
sacerdotum obediebat fidei. Ste-  
phanus autem plenus gratia &  
fortitudine, faciebat signa & pro-  
digia magna in populo. Surrexe-  
runt autem quidam de synago-  
ga, que appellatur Lybertino-  
rum, & Cyrenenium, & Alexan-  
drinorum, & eorum qui erant a  
Cilicia, & Asia, disputantes cum  
Stephano: & non poterant resis-  
tere sapientie & spiritui qui lo-  
quebatur. Tunc submiserunt ui-  
ros, qui dicerent se auduisse di-  
centē uerba blasphemie in Mo-  
sen & Deum. Commouerunt ita-  
que plebem, seniores, & scribas,  
& concurrentes rapuerunt eum,  
& adduxerunt in conciliū, & sta-  
nuerunt falsos testes, qui dicerent:  
Homo iste nō cessat loqui uerba  
aduersus locū sanctū & legē. Audiuimus enim eū dicentē, quoniam Ie-  
sus Nazarenus hic destruet locū  
istū, mutabit traditiōes, quas tra-  
didit nobis Moses. Et intuentes in  
eū oēs q̄ sedebāt in cōcilio, uide-  
runt faciē eius tanq̄ faciē angeli.

CAPVT VII.

**D**ixit autē princeps sacer-  
dotum: Dicit ita se ha-  
bet: Qui ait: Viri scies &  
patres audite: Deus glo-  
rie apparuit patri nostro Abraham,  
cum esset in Mesopotamia, prius  
quā moraretur in terra Chanaan,



populum post se, & ipse perit & omnes, quotquot consenserunt ei, disperiti sunt. Et nunc dico uobis, discedite ab hominibus istis & sinite illos. Quoniam si est ex hominibus consilium hoc aut opus, dissoluetur: si uero ex deo est, non poteritis dissoluere, ne forte & deo repugnare uideamini. Conenserunt autem illi: & conuocantes Apostolos, caesis denūcia uerunt ne oīno loquerentur in nomine IESV, & dimiserunt eos. Et illi quidē ibant gaudentes a conspectu concilii, quia digni habiti sunt pro nomine Iesu cōtumeliā pati. Omni autē die nō cessabāt in templo, & circa domos docētes, & euāgelizantes IESVM Chritū.

## CAPVT VI.

**I**N diebus autē illis, crecente numero discipulorū, factū est murmur Græcorū aduersus Hebræos, eo quod despicerentur in ministerio quotidiano uiduæ eorum. Conuocantes autē duodecim multitudinē discipulorū, dixerunt: Non est equū nos derelinquere uerbū dei, & ministrare mēsis. Cōsiderate ergo frēs, uiros ex uobis boni testimonii septē, plenos spiritu sancto, & sapientia, quos constituamus super hoc opus: Nos uero orationi & ministerio uerbi inantes erimus. Et placuit sermo coram omni multitudinē. Et elegerunt Stephanum, uirum pleum fide & spiritu sancto, & Philipppum, & Prochorum, & Nicanorem, & Timonē, Parmenā, &

the people after hym, & he perished, and all they as many as consented vnto hym, were scattered. And now I say vnto you w<sup>th</sup> drawe you fro t<sup>h</sup>ese men. and let them alone. For if thys counsell or worke is of men, it shalbe loushed: But if it is of God, he shall not be able to louse it, lest perchance ye shall seme to stirre agaynst God. Th<sup>ey</sup> agreed they vnto hym, & callynge together p<sup>er</sup> apostles, they cōmaunded thē. beynge beate<sup>n</sup> p<sup>er</sup> in no wyse they shuld speake in the name of Iesu, & they let thē go. And they verily wente. & reioyceynge in p<sup>re</sup>sence of p<sup>er</sup> consel, p<sup>er</sup> they are counted worthy to suffre rebuke for p<sup>re</sup> name of Iesus. But they ceased not teachyng & p<sup>re</sup>achyng Iesus Christ in the temple & aboute p<sup>er</sup> houses euery daye.

## The vi. Chapter.

**I**N those dayes the number of p<sup>er</sup> disciples growing, ther hapned a grudge of the Grekes agaynst p<sup>er</sup> the Iewes, because p<sup>er</sup> they wedowes were despyed in the dayly ministracyng. The twelue callynge together p<sup>er</sup> multitude of p<sup>er</sup> disciples, they sayd: It is not mete for vs to leaue the worde of God, & serue the tables. Spye out therfore breth<sup>er</sup> amōg you seuentē of good repute, ful of p<sup>er</sup> holy goost & wysedom, whō we may set ouer this worke: But we wyll be diligente in praye<sup>r</sup> & ministracion of the worde. And the sayeng pleased before al the multitude. And they chose Steuen, a mā ful of fayth & p<sup>er</sup> holy goost, and Philippe, and Prochorus, and Nicanor, & Timon, & Parmenas, &

Acta. 1. 13  
Mark. 1. 13

Acta. 1. 13  
Acta. 1. 13

Acta. 1. 13

2

Acta. 1. 13

**Apoc. 1. 4** + Nicolaus the stranger of Anti-  
**Num. 17. b** oche. + These set they before the A-  
**Hebr. 1. b** postles, & prayenge they layd [they] **1. Tim. 4. b**  
**2. Tim. 1. b** handes vpon them. And the worde  
 of God increased, and the nombre  
 of the disciples multiplied greatly at  
 Jerusalem: a great company also of  
 prestes dyd obey the sayth. + But  
**13** Steuen full of sayth and powre dyd  
 great tokens and wonders amonge  
 the people. Then arose there some of  
 the synagoge that is called the Ep-  
 heretines, & Cyrenenses, & Alexandri-  
 nes, & of them that were in Cilicia,  
**2. Tim. 11. b** & Asia disputinge w<sup>th</sup> Steuen, & they  
 coulde not respyte the wysdomes &  
 spyete that spake. Then sent they  
**Mark. 16. c** pryncely men, whych shoulde saye + the  
 to haue herde hym speake wordes of  
 blasphemie agaynst Moses & God.  
 Then moued they þ people, þ elders,  
 & scribes, & runnyng together they  
 caught hym, & brought hym into the  
 councel & set false wytnesses, whych  
 shoulde saye: This man ceaseth not to  
 speake wordes agaynst the holy pla-  
 ce & lawe. For we haue herde hym  
 sayenge, that this Iesus of Nazareth  
 shal destroy this place, & shal chaunge  
 the tradicions the which Moses hath  
 geuen vnto vs. And all they that sat  
 in the colles beholdinge hym, sawe  
 his face as the face of an angel.

The vii. Chapter.

**1** When sayd þ hygh prest: Bre-  
 thers these thynges sfa: Whyche  
 sayd: Ye mē, & brethren & fa-  
 thers, herke: The God of  
 gloze dyd appeare vnto our father  
 Abraham when he was in Mesopo-  
 tamia, afoze he dwelte in þ lande of

Nicolaus aduenam Antiocheni.  
 Hos stauerunt ante conspectum  
 Apostolorum, & orantes impo-  
 fuerunt eis manus. Et uerbum  
 Dei crescebat, & multiplicabatur  
 numerus discipulorum in Hieru-  
 salem ualde: multa etiam turba  
 sacerdotum obediebat fidei. Ste-  
 phanus autem plenus gratia &  
 fortitudine, faciebat signa & pro-  
 digia magna in populo. Surrexe-  
 runt autem quidam de synago-  
 ga, quæ appellatur Lybertino-  
 rum, & Cyrenensium, & Alexan-  
 drinorum, & eorum qui erant a  
 Cilicia, & Asia, disputantes cum  
 Stephano: & non poterant resis-  
 tere sapientie & spiritui qui lo-  
 quebatur. Tunc submiserunt ui-  
 ros, qui dicerent se auduisse di-  
 centē uerba blasphemie in Mo-  
 sen & Deum. Commouerunt ita-  
 que plebem, seniores, & scribas,  
 & concurrentes rapuerunt eum,  
 & adduxerunt in conciliū, & sta-  
 tuerūt falsos testes, qui dicerent:  
 Homo iste nō cessat loqui uerba  
 aduersus locū sanctū & legē. Audi-  
 uimus enī eū dicentē, quoniam Ie-  
 sus Nazareus hic destruet locū  
 istū, mutabit traditiōes, quas tra-  
 didit nobis Moses. Et intueres in  
 eū oēs q̄ sedebāt in cōcilio, uide-  
 runt faciē eius tamq̄ faciē angeli.

CAPVT VII.

**D**ixit autē princeps sacer-  
 dotum: Hec ita se ha-  
 bet: Qui ait: Viri scies &  
 patres audite: Deus glo-  
 rię apparuit patri nostro Abrahę,  
 cum esset in Mesopotamia, prius  
 quā moraretur in terra Chanaan,

& dixit ad illū : Exi de terra tua,  
& de cognatione tua, & ueni in  
terram quam monstrauero tibi.  
Tunc exiit de terra Chaldeorū,  
& habitauit in Charran. Et inde  
postquam mortuus est pater e-  
ius, tranſtulit eum in terram illā,  
in qua nunc uos habitatis. Et nō  
dedit illi hereditatem in ea, nec  
passum pedis: sed reſpromisit da-  
re illi eam in possessionem, & se-  
mini eius post ipsum. cum non ha-  
beret filium. Locutus est autē illi  
deus, quia erit semen eius acco-  
la in terra aliena, & seruituri eos  
subicient, & male tractabunt e-  
os annis quadringentis: & gen-  
tem cui seruerint, iudicabo ego  
dicit dominus: & post hac exi-  
bunt, & seruient mihi in loco isto.  
Et dedit illi testamentum circun-  
cisionis, & sic genuit Isaac, & cir-  
cuncidit eum die octauo, & Isaac  
Iacob, & Iacob duodecim patri-  
archas. Et patriarche amulan-  
tes Ioseph, uendiderūt in Aegyp-  
tū: & erat deus cum eo, & eripuit  
eū ex oibus tribulationibus eius, &  
dedit ei gratiā & sapientiā in con-  
spectu Pharaonis regis Aegypti  
orā. Et cōstituit eū praepositū sup  
Aegyptū, & super omnē domū  
am. Venit autem fames in uniuersam  
Aegyptum, & Chanaan, &  
tribulatio magna, & non inuenie-  
rant cibos patres nostri. Cum  
audivisset autem Iacob esse frum-  
entum in Aegypto, misit patres  
nostros primum: & in secundo co-  
gnitus est Ioseph a fratribus suis,  
& manifestatum est Pharaoni  
genus

Charran, & he sayd unto hym: Get  
the out of thy lande and of thy kyn-  
red, and come into the lande that I  
shall shewe the. \* Then went he out  
of the lande of the Chaldees, & dwelt  
in Chirran. \* And frō thence after  
hys father was deade, he broughte  
hym ouer into thys lande, wherein  
you dwel now. And he gaue hym no  
heretage therein, not the breyth of a  
foote, but he \* promysed to geue hym  
it in possession & hys sede after hym,  
whan he had no childe. And God  
sayd unto hym: \* Thy sede shalbe an  
indweller in a straunge lande, and  
they shall make them subiecte to bō-  
dage, and they shall increate them e-  
uell foure hundredth yere: and hys pro-  
ple whome they shall serue, shall I  
iudge sayeth the Lord: and there-  
after shall they go out and serue me  
in thys place. \* And he gaur hym the  
conuenaunt of circumcision, and so  
he \* begat Isaac, and circūcised him  
the eght daye, and \* Isaac Jacob, &  
Jacob \* the xii. patriarches. \* And hys  
patriarche eripenge Ioseph, solde  
[hym] into Egypte: and God was  
wpyth hym, and erpō hym out of al his  
tribulations, and gaue hym grace &  
wpyedom in the presenſe of Pharaō  
kynge of hys Egyptians. \* And he ordey-  
ned hym a gouernoure ouer Egypte  
and ouer all hys house. \* And ther  
came a decty into al Egypte, & Cha-  
naan, and a great trouble, and oure  
fathers sande no meates. But whā  
Jacob herde cozne to be in Egypte,  
he sente frōst our fathers: and at the  
\* seconde tyme was Ioseph knowen  
of hys byethren, and hys kynred was  
E.iii. made

Gen. 12. 1

Gen. 12. 2

Gen. 13. 1

Gen. 14. 1

Gen. 17. 1

Gen. 21. 1

Gen. 22. 1

Gen. 23. 1

Gen. 24. 1

Gen. 25. 1

Gen. 26. 1

Gen. 27. 1

Gen. 28. 1

Gen. 29. 1

Gen. 30. 1

Gen. 31. 1

Gen. 32. 1

Gen. 33. 1

Gen. 34. 1

Gen. 35. 1

Gen. 36. 1

Gen. 37. 1

Gen. 38. 1

Gen. 39. 1

Gen. 40. 1

Gen. 41. 1

made knowen vnto Pharaos. But  
 Ioseph sendynge called his father Ja-  
 cob, and all hys kyndred in thre shere  
 and fyftene soules. And Jacob wnt  
 doulne into Egipte, and he dyed o-  
 our fathers. And they were carryed  
 ouer into Sichem, and were layed  
 in the Sepulchre, the whych Aba-  
 ham bought for mony of the chyldre  
 of Emor the sone of Sichem. But  
 whan the tyme of promyse drew npe  
 the whych God had confessed vnto  
 Abraham, the people byd growe and  
 was multiplied in Egipte, vntyl ther  
 arose another kyng in Egipte, which  
 knewe not Ioseph. The same dea-  
 linge surely to our kyndred, he intrea-  
 ted our fathers euil, that they shuld  
 put forth theyr pounge chyldren, lest  
 they shulde be made to spue. At the  
 same tyme was Moses borne, & was  
 accepte vnto God: whycher was no-  
 rished thre monethes in his fathers  
 house. But whan he was put forth,  
 Pharaos daughter toke him vp, & nu-  
 rished him for a sone to herselfe. And  
 Moses was taught al þ wyssed of þ  
 Egiptia, & he was myghty in hys  
 wordes & workes. But whā þ tyme  
 of forty yere was fulfilled vnto him  
 it came vp into hys mynde to visite  
 his brethre, & chyldren of Israel. And  
 whā he had seue one suffrynge inty-  
 xp. he deliuered hym, & auenged him  
 þ suffr. d wronge, smytynge þ Egi-  
 cia. And he thought [his] brethre to  
 vnderstā. þ god byd geue thē healtþ  
 by his hāde. But they vnderstode it  
 not. But on þ nerte daye he shewed  
 hymself vnto thē chydynz, & byd recō-  
 eple thē in peace, sayeng: Ye men, ye  
 are bre-

genus eius. Mittens autem Ioseph accersuit Iacob patrem suum, & omnem cognationem suam, in animabus septuaginta quinque. Et descendit Iacob in Aegyptum, & defunctus est ipse & patres nostri. Et translati sunt in Sychem, & positi sunt in sepulchro quod emit Abraham precio argenti a filiis Emor filii Sychem. Cum autem appropinquaret tempus promissionis, quā confessus erat deus Abraham, creuit populus, & multiplicatus est in Aegypto quoadusque surrexit alius rex in Aegypto, qui non sciebat Ioseph. Hic circūueniens genus nostrum, afflixit patres nostros, ut exponerent infantes suos, ne viuificarentur. Eodem tempore natus est Moses, & fuit gratus deo, qui nutritus est tribus mensibus in domo patris sui. Exposito autem illo, lactat eum filia Pharaonis, & nutriuit eū sibi in filiū. Et eruditus est Moses disciplina Aegyptionū, & erat potēs in uerbis & opibus suis. Cū autē impeteretur ei quadraginta annorū tempus, alicui in cor eius uisitare tres suos filios Israel. Et cū uidaret quēdā iniuriā patiētē, undecauit illū, & fecit ultionē ei qui iniuriā iustinebat, percussio Aegypto. Existimabat autē fratres intelligere, quoniam deus per manum ipsius daret salutem illis. At illi non intellexerunt. Sequenti uero die apparuit illis litigantibus, & reconciliabat illos in pace, dicens: Viri, fides estis, ut

ut quid nocetis alterutrum? Qui autem faciebat iniuriam proximo, repulit eum, dicens: Quis te constituit principem & iudicem super nos? Nunquid interficere tu me vis, quemadmodum heri Aegyptium interfecisti? Fugit Moses in uerbo isto, & factus est aduena in terra Madian, ubi genuerunt filios duos. Et expleto annis quadraginta, apparuit illi in deserto montis Sina angelus in igne flammæ rubi. Moses autem uidens, admiratus est uisum. Et accedente illo ut consideraret, facta est ad eum uox domini, dicens: Ego sum Deus patrum tuorum, Deus Abraham Deus Isaac, & Deus Iacob. Tremefactus autem Moses, non audebat considerare. Dixit illi Dominus: Solue calcamentum pedum tuorum: locus enim in quo stas, terra sancta est. Videns uero afflictionem populi mei, qui est in Aegypto, & gemitum eorum audiui, & descendi liberare eos. Et nunc uenito & mita te in Aegyptum. Hunc Moysen, quem negauerunt, dicens: Quis te constituit principem & iudicem, hunc Deus constituit principem, & redemptorem manu angeli, qui apparuit illi in rubo. Hic eduxit illos, sciens prodigia & signa magna in terra Aegypti, et in rubro mari, et in deserto annis quadraginta. Hic est Moses, qui dixit filius Israel: Prophetam lucitabit uobis Deus de fratribus uestris, quem

are brethren, Why do ye hurte eche other? But he þ dyd hys neighbour wronge thrust hym awaye sayenge: \* Who hath ordeyned the a ruler and iudge ouer vs? Wyle þ slaye me as thou sturwest þ Egyptian pesterdast? Moses fled at thys worde, & became a straüger in þ lãde of Madia, where he engedred two sones. \* And forty yeres beyng fulendyd, ther appeared vnto hym in the wyldernesse of mounte Sina an angel in þ fyre of the flame of þ bush. But Moses sepyng it, maruayled at þ syght. And whan he came neare that he myght beholde, the voyce of the LORD hapened vnto hym. sayenge: I am the God of thy fathers, the God of Abraham, the God of Isaac, & the God of Jacob. But Moses beynge asfraid, he durst not beholde. The LORD sepyd vnto hym: \* Loose the shewe of thy fete: for the place wher þ standest, is a holy lande. I haue wel sente the: trouble of my people, whyche is in Egipte, & I haue herde the; groynynge, and I am come downe to deliuer them. And now come & I wyl sende the into Egipte. \* Thys same Moses, whom they refused, sayenge: \* Who made the a ruler & iudge, the same hath Godsente to be a ruler, and a redymer wryth the hande of the angell that appeared vnto hym in the bush. The same brought the out, doyng great tokens and wonders in the lande of Egipte, and in þ reed see, & in the deserte forty yere. The same is Moses that sayd vnto the chyldeyn of Israell: \* A prophete shal God raise you of your brethren, lyke

Exod. 1. 10

Exod. 1. 10

John 1. 10

E

Exod. 1. 10

Deut. 18. 18

lyke vnto me, ye shall heare hym.

**Exod. 14. b** • **Deut. 1. c** • The same is he whych was in the congregacyon in þe wylbernesse wyth the angell, that spake vnto hym in mounte Sina and wyth our fathers whych receaued the wordes of ispe to grue vnto pou, vnto whome oure fathers wolde not obey, but refused and turned awaye wyth theyr hartes into Egipte, sayenge vnto Aarō

**Exod. 11. a** • Make vnto vs Goddes that maye go before vs. For this Moses, which led vs out of the lande of Egipte, we can not tel what be done vnto hym. And they made a calfe in those dayes and offred a sacrifice vnto þe ymage, and reioyced in the workes of theyr handes. But God turned and gaue

**Rom. 1. b** them to serue vnto the host of heauen, so it is wyrtten in the boke of the prophetes: Haue ye offred me meat offerynges and sacrifices the forty yeres in the wylbernesse, & ye house of Israhel and ye haue take vp the tabernacle of Moloch, and þe statute of your god Rempham, figures that ye haue made to worshippe them, and I wyl bringe pou ouer be

**Jer. 7. c** **Amos. 1. b** of ponde Babilon. The tabernacle of wyrtnesse was wyth oure fathers in the deserte, as God byd appoynt the

**Exod. 16. b** • speaking vnto Moses, þe shulde make it after the fashion that he had seene. The which our fathers taking vp, & broughte it in also wyth Josue

**Josue. 1. b** into the possession of the Iephten, the whych God browe out before the prestes of our fathers, vntyl þe dayes

**Psal. 11. a** of Dauid, & whyche founde fauoure wyth God, & despyed that he myght fynde a tabernacle vnto the God of

Jacob

quem tanquam me ipsum audieris. Hic est qui fuit in ecclesia in solitudine cum angelo, in monte Sina, & cum patribus nostris, qui accepit verba vite dare nobis, cui noluerunt obedire patres nostri, sed repulerunt & auersi sunt cordibus suis in Aegyptum, dicentes ad Aaron: Fac nobis deos, qui praeceant nos: Mos enim huic, qui eduxit nos de terra Aegypti, nescimus quid factum sit ei. Et vitulum fecerunt in diebus illis, & obtulerunt hostiam simulaculo, & letabantur in operibus manuum suarum. Conuenit autem deus, & tradidit eos militie caeli, sicut scriptum est in libro prophetarum: Nunquid uicimas & hostias obtulistis mihi annis quadraginta in deserto domus Israel? Et suscepistis tabernaculum Moloch, & sydus dei uestri Rempham, figuras quas fecistis adorare eas. Et transferam uos trans Babylonem. Tabernaculum testimonii fuit patribus nostris in deserto, sicut disposuit illis deus loquens ad Moysen, ut faceret illud secundum formam quam uiderat. Quod & induxerunt suscipientes patres nostri, cum Iesu in possessionem Gentium, quas expulit deus a facie patrum nostrorum usque in diebus Dauid, qui inuenit gratiam apud Deum, & petuit ut inueneret tabernaculum Deo Iacob,

Saluo

Salomon autem edificauit illi domum. Sed excelsus non habitabat in templis manufactis, sicut per prophetam dicit: Caelum sedes mihi est, terra autem subpedaneum pedum meorum. Quam domum edificabitis in illi, dicit dominus, aut quis locus requiescionis mee est? Nonne manus mea hec fecit omnia? Dura ceruicis & incircuncisi cordibus, & auribus, uos semper spiritui sancto resistitis: sicut patres uestri, ita & uos. Quem prophetarum non sunt periculi patres uestri? Et occiderunt eos qui pronuntiabant de aduentu iusti, cuius uos nunc proditores & homicide sumistis: qui accepistis legem in dispositione angelorum, & non custodistis. Audientes autem hac, dissecabantur cordibus suis, & stridebant dentibus in eum. Cum autem esset plenus spiritu sancto, intendens in caelum, uidit gloriam dei, & IESVM stantem a dextris uirtutis dei. Et ait: Ecce, uideo caelos apertos, & filium hominis stantem a dextris uirtutis dei. Exclamantes autem uoce magna, continuerunt aures suas, & impetum fecerunt unanimiter in eum, & eicientes eum extra ciuitatem, lapidabant. Et testes deposuerunt uestimenta sua circa pedes adolescentis, qui uocabatur Saulus, et lapidabant Stephanum clamantem, & dicentem: Domine IESV, accipe spiritum

Jacob. • But Salomon builde hym a house. • Howbeit the hyghest dwel-  
 lett not in temples made wyth handes, as he sayeth by the prophete:  
 • Heauen is a seate vnto me, and the earth a stoole for my fete. • What house shall ye builde me, sayeth the  
 L O R D, or whych is the place of my rest? hath not my hande made al these thynges: • Ye styfnecked and uncircumcised of hartes and eares, ye haue alwaye wythstande & holp goost: As your fathers, euen so ye also. Whome of & prophetes haue not your fathers persecuted? And they haue slayne them that dyd shewe afore of the commynge of the ryghteous, whose traytours and murthurers ye haue bene: • whych haue re-  
 ceaued the law by the disposition of angels, and • ye haue not kepte it. And hearynge these thynges, they were cut asunder in theyr hartes, and gnashed with theyr teth at him. But whan he was full of the holy goost, lookeinge into heauen, • he sawe & glorie of God, and Iesus standynge at the ryght hande of the power of God. And he sayd: Beholde, I see the heauens open, and the sonne of man standynge at the ryght hande of the power of God. But cryenge oute wyth loude voyce, • they helde theyr eares, and they made a ruyngynge as one accorde vpon hym, and puttyng hym forth out of the cytie, they stoned hym. • And the wytrresses layed downe theyr clothes at the fete of a yonge man, whych was called Saul, and they stoned Steuen, cryenge and sayeng: L O R D, Iesu, receaue

1. Reg. 4. 8  
 Am. 7. 8  
 Eccl. 6. 8  
 Rom. 2. 9  
 Job. 7. 8  
 Jer. 14. 8  
 Mat. 16. 8  
 Rom. 12. 8  
 Rom. 14. 8  
 Rom. 15. 8

my sperte. And hys knees bryng bowe, he cryed wth loud voice, sayenge: \* Lorde, laye not this synne to theyr charge. And whan he hadde sayd that, he fell aslepe. And Saule was consentynge vnto hys death.

The viii. Chapter.

**I**n that daye ther happened a great persecucio in the cōgregacion that was at Jerusalem, \* and they were all scattered abroad about the contrey of Jewry and Samaria, excepte the apostles. But in that seuered God blessed Steuen, and made great lamentacion ouer him. \* But Saule wapited þ cōgregacio, strynging thowse houses, and drawyng men and women he belyuered [them] vnto taylor. Therfore \* they that were scattered abroad, went thowse preachinge þ worbe of God. + And Philippe goynge downe into a cytie of Samaria, he preached Christe vnto them. And þ people gaue hede with one accorde vnto those thynges, that were spoken of Philippe, hearynge and seynge the tokens that he dōd. For þ uncleane spertes of many that had the, cōfenge wth loud voice, \* they wente out of them. And many hauiyng the palse þ haltyng were healed. Therfore was ther great tope happened vnto that cytie. But a certayne man, by name Simon \* whych before had used wythcraftes in the cytie, myscarpenge the people of Samaria, sapenge hymselfe to be some great man, vnto whome euery man perkened from the lest to the grea-

spiritum meum. Positis autem genibus, exclamauit uoce magna: Domine, ne statuas illis hoc peccatum. Et cum hoc dixisset, obdormiuit. Saulus autem erat consentiens neci eius.

CAPVT VIII.

**A**cta est autem in illa die persecutio magna in ecclesia que erat in Hierosolymis, & omnes dispersi sunt per regiones iudee & samarie præter apostolos. Curauerunt autem Stephanum uiri timorati, & fecerunt plañctum magnum super eum, Saulus autem deuastabat ecclesiam, per domos intrans, & trahens uiros ac mulieres, tradebat in custodiam. Igitur qui dispersi erant, pertransibant euangelizantes uerbum dei, Philippus autem descendens in ciuitatem samarie, prædicabat illis Christum. Intendebant autem turbæ his quæ a Philippo dicebantur, unanimiter audientes & uidentes signa quæ faciebat. Multorum enim habentium spiritus immundi clamantes uoce magna exibant. Multi autem paralytici & claudi curati sunt. Factum est ergo gaudium magnum in illa ciuitate. Vir autem quidam nomine Simon, qui ante fuerat in ciuitate Magus, seducens gentem samarie, dicens se esse aliquem magnum, cui adorabant oēs a minimo usque ad maxi-

Luc. 24. 11

Act. 11. 19  
2 Tim. 11. 19  
2 Tim. 11. 19

Act. 9. 19  
11. 19. 19  
1. Cor. 11. 19  
2 Tim. 11. 19

Act. 11. 19

Act. 11. 19  
Act. 11. 19

Act. 11. 19



maximū, dicētes: Hic est uirtus  
 dei quocatur magna. At tēdebat  
 aut cū propterea q̄ multo tpe  
 magis suis demēraſſet eos. Cū  
 uero credidiſſet Philippo euāge  
 lizati de regno dei, in noie Ieſu  
 Chriſti baptizabantur uiri & mu  
 lieres. Tūc Simon & ipſe credi  
 dit. & cū baptizatus eſſet, adhe  
 rebat Philippo. Vidēs euā ſigna  
 & uirtutes maximas fieri, ſupēs  
 admirabatur. Cum autē audiſſet  
 Apoſtoli qui erant Hieroſoly  
 mis, q̄a recepiſſet Samaria uer  
 bum dei, miſerunt ad eos Petrū  
 & Ioannē. Qui cū ueniſſent ora  
 uerunt pro ipſis, ut acciperent  
 ſpiritum ſanctum. Nondum eū  
 in quenquam illorum uenerat,  
 ſed baptizati tātum erant in no  
 mine domini Ieſu. Tūc impone  
 bant manus ſuper illos, & acci  
 piebant ſpiritum ſanctum. Cum  
 uidiſſet autē Simon quia per im  
 poſitionē manus Apoſtolorum  
 daretur ſpiritus ſanctus, obtulit  
 eis pecuniā dicēs: Date & mihi  
 hanc poteſtatem, ut cuiſcunq̄  
 impoſuero manus, accipiat ſpi  
 ritum ſanctū. Petrus autē dixit ad  
 eū: Pecunia tua tecū ſit in perdi  
 tionem, quoniā donum dei exi  
 ſtimāſti pecunia poſſideri. Non  
 eſt tibi pars neq; ſors in ſermo  
 ne iſto; cor eū nū non eſt rectū  
 coram deo. Pœnitentiam itaq̄  
 age ab hac nequitia tua, &  
 roga Deum, ſi forte remittatur  
 tibi hæc cogitatio cordis tui. In  
 ſelle enim amaritudinis & obli  
 gatiōe iniquitatis uideo te eſſe.

Reſponſe.

greatest, ſayenge: This is the po  
 wer of God, whych is called grate.  
 But they gaue hede vnto hym, be  
 cauſe that a great ſeaſō he had made  
 them ſoales wryth hya wychedraſſes.  
 But whan they beleued Philippe  
 p̄ſachyng of the kingdome of God,  
 they were baptysed in the name of  
 Jeſu Chriſt, men and women. & hī  
 beleued Simon hymſelfe alſo, & whā  
 he was baptysed, he byd clene vnto  
 Philippe. He ſeynge alſo greate to  
 keus and powres to be done, beynge  
 aſtonyſhed he byd wonder. ++ Whā  
 the Apoſtles that were in Jeruſalē  
 had herbe, that Samaria had recea  
 ued the worde of God, they ſente vnto  
 them Peter and Iohn, the whych  
 whan they were come, they prayed  
 p̄ they myght receaue p̄ holy goaſt.  
 For he was not yet come on ony  
 of the, but they were onely baptysed  
 in p̄ name of p̄ LORD Jeſus. & Chā  
 layde they theys hādes on the, and  
 they receaied the holy goaſt. + But  
 whā Simō had ſene p̄ the holy goaſt  
 was geue by layeng on of p̄ apoſtles  
 hādes, he offered the manp, ſayenge:  
 geue me alſo this power, p̄ vpo whō  
 ſo euer I ſhal laye hādes, he may re  
 ceauē p̄ holy goaſt. But Peter ſayd  
 vnto him: Thy many be w the vnto  
 perdictō, becauſe p̄ haſt thought the  
 gyfte of God to be poſſeſſed w many.  
 Thou haſt no part nor fellowſhip in  
 this worde: for thy hart is not ryght  
 before God. Repēt therfore of thys  
 thy wychedneſſe, & pray God, p̄ ſhap  
 ly thys thought of thy hart be forge  
 uē p̄. For I perceaue p̄ to be in p̄ gal  
 of bytternēſſe, & in p̄ bōue of wyched  
 neſſe.

Act. 13. 8  
 and 14. 2  
 1. Tim. 4. 6  
 and 1. 5  
 1. Tim. 1. 5

Mark. 16. 7

Then Simon answerynge, sayde:


**Ann. 11. 1** \* Praye ye vnto the Lord for me, that nothyng come vnto me of these thynges that ye haue sayd. And they breely haupnge testifed & spoken the worbe wente agayne to Jerusalem, and preached the Gospell vnto many partes of the Samartitanes. + The angell of the Lord spake vnto Philippe, sayenge: Rys vp and go towards the South. vnto the waye that commeth downe frō Jerusalem vnto Gaza, the same is deserte. And cysynge vp he wente. And beholde, a man of Ethiopia, a gilded man, a mā of authorite wpyth Candace the quene of Ethiopia, whpych was ouer all hy: treasures, was come to worshipp at Jerusalem, and returned, sittynge vpon his charret and readyng Esay the prophete. And the sperte sayd vnto Philippe: So neare and loyne the to this charret. And Philippe runnyng neare, he herde hym reade the prophete Esaye, & sayd: Thyngest thou thou dost vnderstande what thou readeist? Whpych sayd: And howe can I, yf no man do shewe me [it?] And he prayed Philippe that he wolde come vp and spt wpyth hym. And the place of scripture whpych he red, was this: \* He was led as a shepe to the slaughter, and as a lambe is wpyth out voyce before hym that sheareth hym: so hath he not opened his mouth. In humblynesse to his iudgement exalted. Who shall declare his generation? For his lyfe shalbe taken from the earth. And the gilded man answerynge Philippe, sayd: I

praye

Respondens autē Simō, dixit: Precamini pro me ad dñm, ne nihil ueniat super me horū, quē dixistis. Et illi quid em testificati & locuti uerbum Domini, redibant Hierosolimam, & multis regionibus Samaritanorum euangelizabant. Angelus autem Domini locutus est ad Philippum, dicens: Surge, & uade cōtra meridiem, ad uiam quę descendit ab Hierusalem in Gazam, hæc est deserta. Et surgens abiit. Et ecce uir Aethiops, eunuchus, potens, Candaces reginę Aethiopum, qui erat super omnes gazas eius, uenerat adorare Hierusalem, & reuertebatur sedens super currum suum, legensque Isaiam prophetam. Dixit autem spiritus Philippo: Accede, & adiunge te ad currum istum. Accurrens autem Philippus, audiuit eum legentem Isaiam prophetam, & dixit: Puras ne intelligis quę legis? Qui ait: Et quomodo possum, si non aliquis ostenderit mihi? Rogauitque Philippum, ut ascenderet & sederet secum. Locus autem scripturę quem legebat, erat hic: Tanquam ouis ad occisionem ductus est, & sicut agnus coram tondente se sine uoce, sic non aperuit os suum. In humilitate iudicium eius sublatum est. Generationem eius quis enarrabit? quoniam de terra tolletur uir eius. Respondens autem eunuchus Philippo dixit: Obsecro te


eo te, de quo propheta dicit  
hoc, de se, an de aliquo alio? A-  
peries aut Philippus os suum, & in-  
cipiens a scriptura ista, euangeli-  
zauit illi I E S V M. Et dum in-  
ter uiam, uenerunt ad quandam  
aquam. Et ait eunuchus: Ecce  
aqua, quid prohibet me baptiza-  
ri? Dixit aut Philippus: Si credis  
ex toto corde, licet. Et respondens  
ait: Credo filium Dei esse Iesum  
Christum. Et iussit stare currum: &  
descenderunt uterque in aquam. Phi-  
lippus & eunuchus, & baptiza-  
uit eum. Cum aut ascenderent de  
aqua, spiritus Domini rapuit  
Philippum, & amplius non uidit  
eum eunuchus. Ibat autem per  
uiam suam gaudens. Philippus  
autem inuentus est in Azoto,  
& pertransiens euangelizabat  
ciuitatibus cunctis, donec ueni-  
ret Cesaream.

## CAPVT IX.

 Aulus autem adhuc  
spiras minarum & cadu-  
m in discipulos domini acced-  
sit ad principem sacer-  
dotum, & petiit ab eo epistolas  
in Damascum ad synagogas,  
ut si quos inuenisset huius uite,  
uiros ac mulieres, uinctos per-  
duceret in Hierusalem. Et cum  
iter faceret, contigit ut appro-  
pinquaret Damasco, & subito  
circumfulsit eum lux de celo, &  
cadens in terram, audiuit uo-  
cem dicentem sibi: Saule, Saule,  
quid

praye the of whome sayeth the pro-  
phete that, of hymself, or of another?  
But Philippe openinge his mouth  
and begynnyng at thys scripture,  
he preached Iesus vnto hym. And  
whan they wente by the waye, they  
came to a certayne water, and y gel-  
ded man sayd: Beholde here is wa-  
ter, what hyndereth me to be bap-  
tysed? Philippe sayde: Yf thou bele-  
uest wth all thy harte, it may be.  
And answerynge he sayd: I beleue  
Iesus Christ to be the sonne of God  
And he commaunded the charret to  
stande still, and they wente both in  
to the water, Philippe and the gel-  
ded man, and he baptysed hym. But  
whan they were gone vp out of the  
water, the spere of y LONGE caught  
Philippe, and the gelbed man sawe  
hym no more. And he wente on his  
waye reioycynge. But Philippe was  
founde in Azotus, and goynge thro-  
tow, he preached vnto all the cyties  
vntill he came to Cesarea.

## The ix. Chapter. +

 Saule breathynge yet these  
tennynges and slaughter  
agaynste the disciples of  
the LONGE, he cam to y  
hygh preste, and axed letters of hym  
to Damascus vnto the synagoges: yf  
he founde any of thys waye, men  
and women, he myght trynge them  
bounde to Jerusalem. And whan he  
tourneyed, it fortuneth that he came  
neare to Damascus, and sodenly byd  
a lycht from heauen shyne rounde a-  
bout hym, and fallynge to y grounde  
he herde a voyce sayenge vnto hym:  
Saul, Saul, what persecutest thou

Act. 16. 6

Act. 16. 6  
Act. 16. 6

+ Act. 16. 6

1arb. 1. b  
1arb. 15. b

Act. 1. b  
and 16. b

thou me: Which sayd: Who art thou  
L O K D e / And he [sayd:] I am Je-  
sus towhome thou persecutest. It is  
harde for the to kyche agaynst the  
pyche. And he quakynge and beynge  
astonnepd, sayde: L O K D e \* what  
wylt thou haue me to do? And the  
L O K D e [sayd] vnto hym: Arise  
and go into the cytie, and it shalbe  
tolde the what thou muste do. And  
the men that accompanied wyth hym  
stode amased, hearynge in dede the  
voyce, but seynge noman. And Saul  
rose vp from the earth, and the eyes  
opened, he dyd se nothyng, but  
leadynge hym by the hande, they  
brought hym to Damascus: And he  
was there thre dayes not seynge, &  
he dyd not eat nor drynke. But ther  
was at Damascus a discipule, by na-  
me Ananias, and the L O K D e sayd  
vnto hym by a vision: Ananias. But  
he sayd: Wherholde [here am] I L O K  
D e. And the L O K D e [sayde] vnto  
hym: Arise, & go into the strette that  
is called straight, and seke in a house  
of Judas one by name Saul: & of  
Charis: for beholde he prayeth, and  
he hath sente a man by name Ananias  
entrynge in, and layenge handes  
vpon hym, that he may receaue hys  
syght. Ananias answered: L O K D e,  
I haue herde of many of that man,  
& how many euils he hath done to  
thy sapntes at Jerusalem, and here  
hath he power fro the hygh prestes,  
to bynde al the m whych call vpon thy  
name. And the L O K D e sayde vnto  
hym: Go thy way, & for thys is a cho-  
sen vessell vnto me, that he may ca-  
rre my name before the Gentyn, &  
hynge

Act. 11. c  
and 11. a

Act. 9. a

Act. 1. c

quid me persequeris? Qui dixit  
Quis es Domine? Et ille: Ego  
sum I E S V S, quem tu persequeris.  
Durum est tibi contra sti-  
mulum calcitrare. Et tremens ac  
stupens dixit: Domine, quid me  
uis facere? Et Dominus ad eum:  
Surge, & ingredere civitatem,  
& dicetur tibi quid te oporteat  
facere. Viri autem illi qui com-  
tabantur cum illo stabant stupe-  
facti, audientes quidem vocem,  
neminem autem videntes. Sur-  
rexit autem Saulus de terra, &  
pertisique oculis, nihil uidebat.  
Ad manus autem illum trahen-  
tes, introduxerunt Damascum. Er-  
at ibi tribus diebus non uidens,  
& non manducauit, neque bibit.  
Erat autem quidam discipulus  
Damasci, nomine Ananias, &  
dixit ad illum in visu Dominus  
Anania. At ille ait: Ecce ego Do-  
mine. Et Dominus ad eum: Sur-  
ge, & uade in uicum qui uocatur  
Rectus, & quere in domo Iuda  
Saulum nomine Tarsensem: ecce  
eum orat. Et uidit uirum Anania no-  
mine introeuntem, & imponen-  
tem sibi manus, ut uisum reci-  
piat. Respondit autem Ananias  
Domine, audiui a multis de uiro  
hoc, quanta mala fecerit sanctis  
tuis in Hierusalem: & hic habet  
potestatem a principibus sacer-  
dotum, alligandi omnes qui in-  
uocant nomen tuum. Dixit au-  
tem ad eum Dominus: Vade, quo-  
niam uas electionis est mihi  
iste, ut portet nomen meum co-  
ram Gentibus et regibus et fi-  
liis

## CAPVT. IX.

Folior.

illis Israelis ego enim ostendi illi  
 quanta oporteat eum pro nomi-  
 ne meo pati. Et abiit Ananias, &  
 introiuit in domum, & imponens  
 ei manus, dixit Saul frater, Do-  
 minus misit me Iesus, qui appa-  
 ruit tibi in uia qua ueniebas, ut  
 uideas, & implearis spiritu san-  
 cto. Et confestim ceciderunt ab  
 oculis eius tanquam squamae,  
 & uisum recepit, & surgens, bap-  
 tizatus est. Et cum accepisset ci-  
 bum, confortatus est. Fuit autem  
 cum discipulis, qui erant Damas-  
 ci, per dies aliquot. Et conti-  
 nuo ingressus in synagogas, prae-  
 dicabat Iesum, quoniam hic est filius  
 dei. Stupebant autem omnes qui eu-  
 audiebant, & dicebant: Nunc hic est  
 qui expugnabat in Hierusalem eos  
 qui inuocabant nomen illud, & huc  
 ad hoc uenit, ut uinctos illos du-  
 ceret ad principes sacerdotum?  
 Saulus autem multo magis con-  
 ualescebat & confundebat iude-  
 os, qui habitabant Damasci, as-  
 firmans quoniam hic est Chris-  
 tus. Cum autem impleverentur di-  
 es multi, consilium fecerunt in uo-  
 num iudei, ut eum interficerent.  
 Note autem factae sunt Saulo  
 insidiae eorum. Custodiebant autem  
 & portas die ac nocte, ut eum  
 interficerent. Accipientes autem  
 eum discipuli nocte, per mu-  
 rum demiserunt eum, submitten-  
 tes in sporta. Cum autem uenisset  
 in Hierusalem, tentabat se-  
 ducere discipulis, & omnes time-  
 bant

hinges, and the chylizen of Istarle  
 for I wyl shewe hym howe grente  
 thynges he must suffre for my na-  
 mes sake. And Ananias went his  
 waye, and entred into the house, and  
 layenge his handes vpon hym, he  
 sayde: Brother Saule, the LORD  
 Iesus whych appeared vnto the in  
 the waye that thou camest, sente  
 me that thou se, and be fylled wth  
 holy goost. And forthwith fell from  
 his eyes as it had ben scales, and he  
 receaued syght, and xpsunge he was  
 baptysed. And whan he had taken  
 meate, he was cōfōrted. And he was  
 some dayes wth the disciples that  
 were at Damascus. And straght  
 waye beyng entred into the syna-  
 goges, he preached Iesus, that he is  
 the sonne of God. But all they that  
 herde hym were astōnyed, and sayde:  
 Is not this he that browe out of Je-  
 rusalem them that called vpon that  
 name, and cam hether therfore, that  
 he myght leade them bounde vnto  
 hygh prestes? But Saule was much  
 more strenghted, and confounded the  
 Jewes that dwelte at Damascus,  
 affixmyng that this is Christ. +  
 And whan many dayes were fulf-  
 led, the Jewes helde a councel toge-  
 ther, & they might kill him. And they  
 layeng waye was made knowen  
 to Saule. + And they kept the gates  
 day & nyght, that they myght slaye  
 hym. But the disciples takyng him  
 by nyght, they let hym downe thorow  
 the wall, puttynge hym in a basket.  
 + And whan he was come to Jerusa-  
 lem, he assayed to ioyn hymselfe  
 to the disciples, and euery one fea-  
 red

Act. 9. 1-6  
 1. Cor. 15. 6  
 1. Tim. 3. 16

1. Cor. 15. 6  
 1. Tim. 3. 16  
 1. Reg. 1. 16  
 1. Reg. 1. 16

erd hym, beseyning not that he were  
 a disciple. But Barnabas takinge  
 hym, led hym to the Apostles, & shew  
 ed them how he had sene the LORDE  
 in the waye, and that he spake  
 vnto hym, and how he had done bol-  
 dely in the name of Iesus at Damas-  
 cus. And he was wyth them goynge  
 in and out at Jerusalem, doyng bol-  
 dely in the name of the LORDE.  
 And he spake vnto the hepten, and  
 disputed wyth the Grekes: but they  
 sought to slaye hym. The whiche  
 when the brethren had knowen, they  
 conueyed hym to Cesarea, and sent  
 hym to Tharsus. And þe congregaciō  
 verily had reste thorow all Jewry, &  
 Galile, & Samaria, & was edified,  
 walshynge in the feare of the LORDE  
 and was fylled with the comforte of  
 the holy goost. And it fortuneth that  
 when Peter passed by euery one, he  
 dyd come vnto the sayntes þe dwel-  
 led at Lydda. And he fande there a  
 certayne man, by name Enneas, ly-  
 enge ypght ycare in hys bed, whych  
 was speke of the palsey. And Peter  
 sayd vnto hym: Enneas, the LORDE  
 Iesus Christ make the whole, Arise,  
 and beche the bedde vnto thyselfe,  
 and straight waye he arose. And al  
 they that dwelle at Lydda & Saronē  
 saw hym, the whych were turned vnto  
 the LORDE. But at Ioppe ther  
 was a certayne woman disciple, by  
 name Thabita, which interpreted is  
 called Dorcas. The same was ful of  
 good workes and almesse, whiche  
 she dyd. And it happened in thise  
 dayes, that the neyge sycke dyd dye  
 The whych when they had washen,  
 they

bant eum, non credentes quod  
 esset discipulus. Barnabas au-  
 tem apprehensum illum duxit  
 ad Apostolos, & narrauit illis,  
 quomodo in uia uidisset domi-  
 num, & quod locutus est ei, &  
 quomodo in Damasco fiducia-  
 liter egerit in nomine IESV.  
 Et erat cum illis intras & exiens  
 in Hierusalem, fiducialiter agēs  
 in nomine Domini. Loqueba-  
 tur quoq; Græcis, & disputabat  
 cum Græcis: illi autem quære-  
 bant occidere eum. Quod cum  
 cognouissent fratres, deduxer-  
 unt eum Cesaream, & dimiser-  
 unt Tharsum. Ecclesia quidem  
 per totā Iudeam & Galileam &  
 Samariā habebat pacē, & edifi-  
 cabatur ambulās in timore Do-  
 mini, & consolatione sancti spi-  
 ritus replebatur. Factum est au-  
 tem ut Petrus dum transiret u-  
 niuersos, deueniret ad sanctos,  
 qui habitabant Lyddæ. Inuenit  
 autem ibi hominem quendam  
 nomine Aeneā, ab annis octo  
 iacentem in grabato, qui erat  
 paralyticus. Et ait illi Petrus  
 Aeneā, sancte te Dominus Iesus  
 Christus, surge, & sterne tibi, et  
 continuo surrexit. Et uiderūt eū  
 oēs qui habitabāt Lyddæ, & Sa-  
 rone, qui conuersi sunt ad dñm.  
 In Ioppe aut fuit quædā discipu-  
 la nomine Thabita, quæ inter-  
 pretata licet Dorcas. Hæc er-  
 at plena operibus bonis & ele-  
 mosinis quas faciebat. Factū  
 est aut in diebus illis, ut infirma  
 et moreretur. Quā cū lauissent,  
 poluce

Mark. 9. 1  
 Luke. 2. 1  
 Luke. 5. 6  
 John. 5. 6

## CAPVT. X.

posuerunt eam in carnaculo. Cū autē prope esset Lydda ab Ioppe, discipuli audientes q̄ Petrus esset in ea, miserunt duos uiros ad eū rogātes: Ne pigriteris uenire usq̄ ad nos. Exurgens autē Petrus uenit cū illis. Et cū aduenisset, duxerūt illū in carnaculū, & circumsteterunt illum oēs uidēdites, ostēdētes ei tunicas & uestes, quas faciebat illis Dorcas. Eiectis autē ōnibus foras, Petrus ponens genua orauit. Et cōuersus ad corpus, dixit: Thabita, surge. At illa aperuit oculos, & uiso Petro, resedit. Dans autē illi manū, erexit eā. Et cū uocasset sanctos & uiduas, assignauit eam uiuā. Notum autē factum est per uniuersam Ioppen, & crediderunt multi in Domino. Factum est autem ut dies multos moraretur in Ioppe apud Simonē quendam coriariū.

## CAPVT. X.

**I**n autem quidam erat in Cesarea nomine Cornelius, Centurio cohortis quæ dicitur Italica, religiosus & timens Deum cum omni domo sua, faciens eleemosynas multas plebi, & deprecans Deum semper. Is uidit in uisu manifeste, quasi hora diei nona angelum Dei introeuntem ad se, & dicentem sibi. Corneli. At ille intuens eum, timore correptus, dixit: Quis es Domine? Dixit autē illi: Oratōes tuæ & eleemosynæ tuæ ascen-

they layde her in a parLOUR. But syngre Lydda was nye to Ioppe, & disciples hearinge that Peter was therein, they sente two men vnto hym. prayenge: Let it not greue the to come vnto vs. And Peter rysing vp, he came wpth them. And whā he was come, they brought hym into a parLOUR, and all the widowes stode aboute hym, wepyng and shewyng hym the coates and garmentes, that Dorcas had made them. And thē all put forth, Peter knelyng, prayed. And beyng turned to the bodye, he said: Thabita, arise. But she opened [hys] lepes, and Peter beyng sene she sat vp. But he geuynge her the hande, lyfte her vp. And whā he called the sayntes and widowes, he shewed her alpyte. And it was made knowne thorow al Ioppe, & many be leued on the LORD. And it fortunēd that he tarped many dayes at Ioppe by one Simon in a corpar.

## The .x. Chapter. +

**W**her was a certayne man at Cesarea, by name Cornelius a Centurion, of the cōpany which is called the Italian, a deuoute man, and fearynge God wpth all hys housse, geuynge many almes vnto the people, and prayenge God alwaye. The same sawe manifestly in a visi on, nearehande the nyght houre of the daye an angell of Godc imonge in vnto hym, & sayenge vnto hym: Cornelius. But he takinge opyn hym, beyng takē wth feare said: Who art thou LORD? he sayd vnto hym: Thy prayer & thynt almeses are

Col. 1. 7. 16

Col. 1. 7. 16

Ell. come

come vp in remembrance in the sight  
of God. And now sende men into  
Joppe, & cal one Simō, whych is sur  
named Peter: the same is lodged w  
one Simon a tanner, whose house is  
neare to the see. the same shall tell the  
what it behoueth y<sup>e</sup> to do. And when  
the angel spake vnto hym was de  
parted, he called. ii. of hys house hold  
& a solpoure feartyng God, of them  
that obeyed him: w<sup>h</sup>om whā he had  
shewed al thynges, he sente them to

**J**oppe. And on the next day they pour  
neyng, & cōpyng neare to the cite,  
Peter went vp into the loft that he  
myght praye about the syxe houre.  
And whā he had hunger he wolde eat.  
But as they made ready, he fell in a  
traunce, & he sawe heauen open, & a  
certayne vessel cōpyng downe lyke  
vnto a gerat linnen clothe, w<sup>h</sup> foure  
endes to be letten downe fro heauē  
into the earth, wherē were al foure  
footed beastes & creppng beastes  
of the earth, & byrdes of the ayre. And  
ther happened a voyce vnto hym:  
Ryse Peter, & eate. But Peter  
sayd: What be those thynges, for I  
neuer dyd eate [of] al that is comune &  
uncleane. And agayne the secōde tyme

[spake] the voyce to hym: \* Call not  
thou it commune & God hath pur  
fyed. Thys happened thys tyme. And a  
nane was the vessel taken vp agayne  
into heauē. And whā Peter doubted  
in hymselfe what the vision wote the  
he had sene, beholde the men that were sente  
fro Cornelius, enquyring for the house  
of Simō, stode at the doore. And when  
they had called, they asked whether  
Simō the surnamed Peter had the

ascenderunt in memoriam in co  
spectu dei. Et nūc mitte viros in  
Ioppen, & accersi Simonē quen  
dā q cognominatur Petrus: hic  
hospitatur apud Simonē quēdā  
coriariū, cuius est domus iuxta  
mare, hic dicet tibi, qd te oportet  
facere. Et cū discessisset an  
gelus qui loquebatur illi, uoca  
uit duos domesticos suos, & mi  
litem metuentē dñm ex illis qui  
illi parebant. Quibus cū narra  
set oīa, misit illos in Ioppen. Po  
stera autē die iter illis facientib  
us, & appropinquantibus illis  
ciuitati, ascendit Petrus in supe  
riora, ut oraret circa horā sextā.  
Et cū esuriret, uoluit gustare. Pa  
rantibus, autē illis, cecidit sup eū  
mentis excessus, & uidit cōlum  
apertū, & descēdēs uas quoddā  
uelut linteum magnum, quatuor  
initis submitti de cōlo in terrā,  
in quo erāt oīa quadrupedia &  
serpentina terrę, & uolatilia cō  
li. Et facta est uox ad eū: Surge  
Petre, occide, & manduca. At  
aut Petrus: Absit dñe, quia nun  
quā māducaui omne cōiune &  
immundū. Et uox iterū secundo  
ad eū: Quod deus purificauit, tu  
cōiune ne dixeris. Hoc factum  
est per te. Et statim receptū est  
uas in cōlū. Et dū intra se ha  
sitaret Petrus, quidnam esset hęc  
uisio quā uidisset, ecce uiri q mī  
si erant a Cornelio, inquirentes  
domum Simonis, astiterunt ad  
ianuam. Et cum uocassent, intet  
rogabant, si Simon qui cognos  
citur Petrus, illic haberet hospie

1. Reg. 4. 2  
Mar. 6. 2  
Luc. 6. 3

Leuit. 11. 2  
Deut. 14. 2

Mat. 14. 6  
Rom. 14. 6  
1. Tim. 4. 2  
1. Cor. 10. 6



hospitiū. Petro autē cognite de  
uisione, dixit spiritus ei: Ecce ui  
uities quartus te. Surge itaq; &  
descēde, & uade cū eis nihil du  
bitans, quia ego misī illos. Des  
cendēs autē Petrus ad uiros di  
xit: Ecce ego sum quē queritis,  
que causa est propter quā ueni  
stis? Qui dixerūt: Cornelius cen  
turio, uir iustus & timens deū, &  
testimonium habēs ab uniuersa  
gēte iudeorū, respōsum accepit  
ab angelo factō accersire te in  
domum suā, & audire uerba abs  
te. Introducēs ergo eos recepit  
hospitio. Sequenti autē die sur  
gens, profectus est cum illis, &  
quidā ex fratribus ab loppe co  
mutati sunt eū. Altera autē die  
intromiit Cēsaream. Cornelius  
uero expectabāt illos, conuoca  
tis cognatis suis & necessariis  
amicis. Et factum est, cum intro  
isset Petrus, obuius uenit ei Cor  
nelius, & procidens ad pedes  
eius, adorauit eum. Petrus uero  
leuauit eū, dicens: Surge, & ego  
ipse homo sum. Et loquēs cū il  
lo, intrauit, & inuenit multos qui  
conuenerāt, dixitq; ad illos: Vos  
scitis quomodo abominatū sit  
uiro iudeo, cōringi aut accede  
re ad alienigenā: Sed mihi ostē  
dit deus, neminē communiē aut  
immundū dicere hominē, pro  
pter qd sine dubitatione ueni ac  
cessurus. Interrogo ergo quā ob  
causā accessistis me? Et Cornell  
us ait: A iudis quarta die iem  
nabauitq; ad hīc horā, & orās e  
rā hora nona i domo meā, & ec  
ce ui

lodgyng. Whē Peter nō thought  
vpon the vision, the sperte sayd vnto  
hym. Beholde, thre mē sate. & Arise  
therfore & go downe wyth the don  
tyng nōthyng, for I haue sent the.  
And peter going down to s mē, said: &  
Beholde, I am he whō ye sēke, what  
is the cause wherfore ye are come?  
Wherof sayd: Cornelius the Centu  
rio, a ryghteous mā, & fearng God,  
e haupnge a [good] reposte of al the  
people of the Jewes, hath receaued  
an answer of an holy angel to cal s  
into hys house. & to heare wordes of  
the. Wherfore he adpyng them in, he  
lodged the. And rpyng vpon the next  
daye, he wente to them, & and some  
of the brythren of Ioyne byd brate  
hym cōpany: And s daye follopyng  
he entered into Cēsarea. Wne Corne  
lius hys hysfolkes & speciall frends  
beyng called togethet, waityd for  
the. And it fortunēd whan Peter  
was come in, Cornelius met hym, &  
fallpyng downe at hys fete he wor  
shipped hym. But Peter lysted hym  
vp, sayenge: Rys vp, I myselfe am  
a mā also. And speakyng to hym, he  
entred, and he sādē many that were  
come togethet, and sayd vnto the mē:  
Ye knowe howe it be abhōrred for a  
Jewe to be toynted or to come to an  
aleanite: But God hath shewed me  
to call nōmā cōmune nōr vncleane,  
wherfore I beyng called byd come  
wthout doutpyng. I am therfore,  
for what cause haue ye called me?  
And Cornelius sayde: The fourth  
daye hence I fasted vntill thys  
houre, and I was prayenge the  
myntly houre in my house, & beholde,

Act. 10. 3. 4. 5.  
1. 2. 3. 4. 5.  
1. 2. 3. 4. 5.

Act. 10. 6.  
1. 2. 3. 4. 5.  
1. 2. 3. 4. 5.

Act. 10. 7.

a man stode before me in a whyte garment, and sayd: Cornelius, thy prayer is heard, and thyne almeses are had in remembrance in the sight of God. Send therefore to Joppe, & call Simon whych is surnamed Peter, the same is lodged at the house of Simon the tanner, by the see. Wherefore sente I contently vnto the, & thou hast done well in commynge.

Now therefore are we all here in thy presence, to heare all thynges that are commaunded þ of the LORDE.

+ But Peter openynge hys mouth sayde: = I haue founde for a truth þ God is no acceptor of persons, & but amonge all people he þ seareth hym and worketh ryghteousnesse, is acceptor vnto hym. God sente þ worde vnto þ chyl dren of Israhel, prachyng peace thorow Iesu Christe, this is þ LORDE of all. Ye knowe what

worde is happened thorow al Jewry & for begynnynge at Galile after þ baptyme that Iohn preached Iesus of Nazareth, how & God anoynted hym wpth the holy goost and power whych passed thorow doynge good, & healyng al the possessors wpth the deuell: for God was wpth hym. And we are wytnesses of all those thynges that he dyd in the lande of Jewry and Jerusalem, whom they slew hangynge on tre.

The same dyd God raise the thyrde day, and gaue hym to become manifeste, not vnto al the people, but vnto vs wytnesses ordeyned before of God, & which haue eaten and dronke wpth hym after that he was risen from the dead.

+ And he comaunded vs to preach vnto

uir stetit ante me in uicisse etadi da, & ait: Corneli, exaudita est oratio tua, & eleemosynae tuae commemoratae sunt in conspectu dei. Mitto ergo in Ioppen, & accersu Simonem qui cognominatur Petrus, hic hospitatur in domo Simonis coriarii iuxta mare. Confestim ergo misi ad te, & tu bene fecisti ueniendo. Nunc ergo omnes nos in conspectu tuo adsumus audire omnia quaecumque tibi praecipita sunt a domino.

Aperiens autem Petrus os suum, dixit: In ueritate comperi, quia non est personarum acceptor deus in omni gente qui timet eum, & operatur iustitiam, acceptus est illi. Verbum misit deus filiis Israel, annuncians pacem per Iesum Christum, hic est dominus Dominus. Vos scitis, quod factum est uerbum per uniuersam Iudeam, incipiens enim a Galilea post baptismum, quod praedicauit Ioannes, Iesum a Nazareth, quomodo unxit eum deus spiritu sancto, & uirtute, qui petrae sit benefaciendo, & sanando omnes oppressos a diabolis: quoniam deus erat cum illo. Et nos testes sumus omnium quae fecit in regione Iudaeorum & Hierusalem, quae occiderunt suspendentes in ligno. Hunc deus suscitauit tertia die, & dedit eum manifestum fieri, non omni populo, sed testibus praedictis a deo nobis, qui manducauimus & bibimus cum illo postquam resurrexit a mortuis. Et praecipit nobis predicare populo

Deut. 10. 17.  
1. Cor. 10. 17.  
Job. 14. 17.  
Eph. 6. 17.  
Rom. 1. 17.  
Coloss. 1. 17.  
1. Pet. 1. 17.  
1. Cor. 10. 17.

Mat. 4. 17.  
Eph. 6. 17.

1. Cor. 10. 17.  
Job. 14. 17.

Mat. 23. 17.

populo, & testificant; quia ipse  
est constitutus a deo patre iudex  
viventium & mortuorum. Huic oēs  
prophetarum testimoniū perhibēt,  
remissionem peccatorū accipe-  
re per nomē eius oēs qui credūt  
in eū. Adhuc loquēte Petro, uer-  
ba hæc, cecidit spiritus sanctus  
super oēs qui audiebant uerbū.  
Et obstupuerunt ex circūcisione  
fideles, qui uenerant cū Petro:  
quia & in nationes gratia spiritus  
sancti effusa est: Audiebant  
enim illos loquentes linguis &  
magnificantes deum. Tunc res-  
pondit Petrus: Nunquid aquam  
quod prohibere potest, ut nō bap-  
tizentur hi, qui spiritū sanctū acce-  
perunt sicut & nos? Et iussit eos  
baptizari in nomine dñi Iesu Chri-  
sti. Tūc rogauerūt eū, ut manere-  
ret apud eos aliquot diebus.

## CAPVT XI.

**A**udierūt autē Apostoli  
& frēs q̄ erāt i iudeis,  
qm̄ & gentes recepe-  
rūt uerbū dei. Cū autē  
ascendisset Petrus Hierosolimā,  
discerebat̄ aduersus illū qui e-  
rāt ex circūcisione, dicētes: Qua-  
re introisti ad uiros preputiū ha-  
bētes, & māducasti cū illis? Inel-  
piēs autē Petrus, exponebat illis  
per ordinē, dicēs: Ego erā in ci-  
uitate Ioppe orās, & uidi in ex-  
cessu mētis meq̄uisionē: descen-  
dēs uas quoddā uelut linteū ma-  
gnū quatuor initiis submitti de  
cælo, & uenit usq; ad me. In qd̄  
intrāens cōsiderabā & uidi qua-  
drupedia terrę, & bestias, & rep-  
tilia,

unto the people, & to testifie that he  
is that is ordyned of God & father  
a iudge of þ quicke & deade. Unto þ  
same brate. all prophetes wptnesse,  
at them to receaue forgiuenesse of  
synnes by þys name that beleue on  
hym. + Whyle Peter spake these  
wordes, the holy goost fell vpon al  
them that herde the worde. And the  
faythfull of the circūcision þ were  
come wpth Peter were astonnyed,  
that the grace of the holy goost was  
also poured forth vpon the heythens;  
for they herde them speakynge with  
tonges and prayspynge God. Then  
answered Peter. + Can ony mā for  
þys water that these be not baptyfied  
whych haue receaued the holy goost  
as we? And he commaunded them to  
be baptyfied in the name of Iesus  
Christe. + Then prayed they hym  
that he wolde tary certayne dayes  
wpth them. The xi. Chapter.

**T**he Apostles and brethren  
that were in Jewry herde  
that the heythen also had re-  
ceaued the worde of God.  
But whan Peter was come vp to  
Jerusalem, they that were of the cir-  
cumcision disputed wth hym sayenge:  
+ Wher art þ gone in unto int þ haue  
the forspynne, & hast eaten wth them?  
But Peter begynnynge declared by  
order, sayenge: + I was in the cite of  
Ioppe prayenge, & saw a vision in a  
trauncer: certayne vesselþke vnto  
a greete linnen cloth, by foure cor-  
ners to be let downe fr̄ heauen, and  
came vnto me. Wheron lohynge, I  
perceiued and saw fourfooted bea-  
stes of þ earth, & wylde beastes, & crel-  
& all, praye

Act. 1. 8  
Rom. 9. 9  
1 Cor. 12. 13  
1 Pet. 3. 21

Act. 1. 8

Act. 1. 8

Rom. 9. 9

Act. 1. 8

pyngre beastes, & flyenge beastes of  
the ayre. And I herde also a voyce  
sayenge vnto me: Ryse vp Peter,  
slaye & eate. But I sayd: No LORDE  
for [of] al þis is comune or vncleane  
þoþ neuer entre into my mouth.

Luc. 11. 8  
Mat. 23. 8

But þe voyce frō heauen answered  
me þe seconde tyme sayenge: Those  
thynges that God hath clefde do not  
þe call vncleane. And thys happened  
thre tymes, & al thynges were recei-  
ued vp agayne into heauen. And be-  
holde, chynently ther stode thre mē  
in þe house where I was, sente vnto  
me frō Cesarea. And þe spere said vn-  
to me, þe I shulde go wth þe, doutynge  
nothyng.

Act. 10. 1

¶

¶ Ther came to me also  
these spere brethren, & we dōd entre in  
to the māns house. And he shewed vs,  
how he had sene in his house an an-  
gel sittynge, and sayeng vnto hym:  
Rise vnto Joppe, & cal Symō which  
is surnamed Peter, which shal spea-  
ke wordes vnto þe, by þe which þe shalt  
be safe, þe & al thy house. And whan I  
had begon to speake, þe holy goost fel  
vpon þe, as vpoþ vs also at þe begyn-  
nyng. But I remēbred þe worde of  
the LORDE, as he sayd: Ihan verely  
dōd baptysme in water, but ye shal be  
baptysed wth þe holy goost. Yf God  
therfor haue geueþ the lyke grace, as  
also vnto vs, which haue beleued on  
the LORDE Iesus Christ, who was I  
þe I myght wrythande God: These  
thynges beynge herd, they held the pe-  
ce, & praysed God, sayeng: Than  
hath God geueþ vnto þe þerthen also  
receptaunce vnto lyfe. And the truly  
that were scattred abrode frō þe trou-  
ble wherby happened vnder Herod,

Act. 1. 8

Act. 1. 8

Act. 1. 8

waited

tilia, & uolatilis coeli. Auditis  
autē & uocem dicentem mihi  
Surge Petre, occide, & manda-  
ca. Dixi autem: Nequaquam  
Domine, quia comune aut im-  
mundum nunquam introiit in  
os meum. Respondit autem uox  
secundo de celo: Quae Deus  
mandauit, tu ne comune dixe-  
ris. Hoc autē factū est per ter, &  
recepta sunt omnia rursum in  
caelum. Et ecce uiri tres con-  
stiti astiterunt in domo in qua  
erā, missi a Cesarea ad me. Dixit  
autē spūs mihi, ut irē cū illis, nihil  
hāsians. Venerūt autē mecū &  
sex fratres isti, & ingressi sumus  
in domū uiri. Narrauit autē no-  
bis quomodo uidisset angelum  
in domo sua stantē, & dicentem  
sibi: Mite in Ioppen, & accersā  
Simone qui cognominatur Pe-  
trus, qui loquetur tibi uerba in  
quibus saluus eris tu & uniuersa  
domus tua. Cū autē coepissem lo-  
qui, cecidit spiritus sanctus sup  
eos, sicut & in nos in initio. Re-  
cordatus sum autē uerbi dñi sicut  
dicebat: Ioānes quidē baptiza-  
uit aqua, uos autē baptizabimini  
spiritu scto. Si ergo eadē gratiā  
dedit illis deus, sicut & nobis q  
credimus in dñm Iesū Christū,  
ego quis erā, qui possem prohi-  
bere deum? His auditis, tacue-  
runt, & glorificauerunt Deum,  
dicentes: Ergo & Gentibus pe-  
nitentiam dedit Deus ad ui-  
tam. Et illi quidem qui dis-  
persi fuerant a tribulatione,  
quae facta fuerat sub Stephano,  
perambu-

perambulaueruntq; ad Phoeni-  
cen & Cyprium & Antiochiam,  
nemini loquentes uerbum, nisi  
solis Iudæis: Erant autē quidam  
ex eis uiri Cyprii & Cyrensi, qui  
cum introissent Antiochiam, lo-  
quebantur ad Græcos, annuncian-  
tes Dominū IESVM. Et erat  
manus dñi cum eis, multusq; nu-  
merus credētiū cōuersus est ad  
dñm. Peruenit autē sermo ad au-  
res ecclesiæ quæ erat Hieroso-  
lymis super istis, & miserunt Bar-  
nabamq; ad Antiochiā. Qui cū  
puenisset, & uidisset gratiā dei,  
gausus est, & hortabatur ones  
in proposito cordis permanere  
in dño, qā erat uir bonus, & ple-  
nus spiritu sancto & fide. Et ap-  
posita est multa turba dño. Pro-  
fectus est autē Tharsus, ut quæ-  
ret Saulum: quem cum inuenis-  
set, perduxit Antiochiā. Et an-  
num totum conuersati sunt ibi  
in ecclesiā, & docuerūt turbam  
multā, ita ut cognominaretur  
primū Antiochiæ discipuli, Chri-  
stiani. In his autē diebus super-  
uenerunt ab Hierosolymis pro-  
phetæ Antiochiam, & surgens  
unus ex eis nomine Agabus, si-  
gnificabat per spiritum famem  
magnā futurā in uniuerso  
orbe terrarum, quæ facta est sub  
Claudio. Discipuli autem pro-  
ut quisque habebat, proposue-  
runt in ministerium mittere ha-  
bitantibus in Iudæa fratribus,  
quod & fecerunt, mittentes ad  
seniores per manus Barnabæ  
& Sauli,

walked thorow vntyll Phenic & Ci-  
pres & Antioche, speakynge þ word  
vnto noman, saue only the Jewes:  
And some of thm were men of Cy-  
pres & Cyrene. The which whā thry  
were entred into Antioche, they spa-  
ke vnto the Grekes, shewynge the  
LORD Iesus. And þ hande of the  
LORD was wth them, & a greate  
nūbre of beliers dyd turne vnto þ  
LORD. And the worde of these  
thynges came to þ eares of þ cōgre-  
gaciō þis at Jerusalem, & they sente  
Barnabas vntyll Antioche. The  
whych whā he came, & sawe þ grace  
of God, he reioyced, & exhorted eu-  
ery one in the purpose of harte to a-  
bide in þ LORD: for he was a  
good man, and full of þ holy gost, &  
faith, & ther was much people added  
vnto the LORD. And he went  
to Tharsus þ he myght seke Saul:  
whom whā he had founde, he brought  
hym to Antioche. And they were cō-  
uersaunt in the cōgregation there  
a whole yere, & taught much people  
insomuch that þ disciples were first  
called Christians at Antioche. In  
these dayes came ther prophetes frō  
Jerusalem vnto Antioche. And ex-  
spunge vp one of them by name Ag-  
abus, he shewed by the sperte a great  
berth to come in the whole cōpasse  
of the worlde, the whiche happened  
vnder Claudius. But the disciples  
purposed enery one of them to sende  
to an euery hande reachynge vnto the bre-  
thren in Jewis. after as euery man  
had. The whiche they dyd also, sen-  
dyng it vnto the Elders by the handes  
of Barnabas and Saule.

L

I. Cor. 16. 9

I. Cor. 16. 9

I. Cor. 16. 9

I. Cor. 16. 9  
I. Cor. 16. 9  
and 9. 9

I. Cor. 16. 9



And at the same tyme layd  
Herode the kynge handes  
that he myghte were cer-  
taine of the congregaciō,  
And he slew James the brother of  
Jhon with the swerde. But he fe-  
ynge that it pleased the Jewes, he  
thought to take Peter also: And it  
were the dayes of sweete breade.

Whome whan he had taken, he put  
hym in prison. & deliuering [hym]  
vnto foure & quaternions of souldy-  
ours to kepe hym: wyllynge after  
Easter to bynge hym forth vnto þe  
people. And Peter truly was kepte  
in þe prison, & but prayer was made  
without ceassynge of the congrega-  
cion vnto God for hym. And whan  
Herode shulde haue broughte hym  
forth, in the same nyght was Peter  
sleepynge betwene two souldyours,  
bounde with two cheynes: and þe  
keepers besee the doore kepte the prison.

And behold, the angel of the Lord  
came stode by, and the lycht shyned in  
the dwellynge, and Peters spide syme-  
ten, he waked hym sayynge: ryse vp  
quychely. And the cheynes fell from  
hys handes. And the angell sayd vn-  
to hym: Gynge the, and pul on thy  
hosen. And he dyd so. And he sayd vn-  
to hym: Put thy garmente aboute  
the, and followe me. And goynge out  
he followed hym, and he knewe not  
that it were true that was done by  
the angell: But he thoughte hym to  
haue seene a spght. And goynge by the  
first and seconde watch, they came  
vnto the prison gate, whych leadeth vn-  
to þe cytie, whych was opened alone  
vnto



Odem autem tempo-  
re, misit Herodes rex  
manus, ut affligeret  
quosdam de ecclesia:  
Occidit autem Iacobū fratrem  
Ioannis gladio. Videns autem  
quia placeret Iudeis, apposuit  
apprehendere & Petrum: Erat  
autem dies azymorum. Quem  
cum apprehēdisset, misit in car-  
cerem, tradens quatuor qua-  
ternionibus militum ad custo-  
diendum, uolens post Pascha  
eum producere populo. Et Pe-  
trus quidem seruabatur in car-  
cere. Oratio autē fiebat sine in-  
termissione ab ecclesia addē  
pro eo. Cum autē producturus  
eum esset Herodes, in ipsa no-  
cte, erat Petrus dormiens inter  
duos milites, uinctus catenis  
duabus, & custodes ante ostiū  
eum custodiebant carcerē. Et ec-  
ce angelus domini stetit, & lu-  
mē refulsit in habitaculo, pet-  
rusque latere Petri, excitauit  
eū, dicēs: Surge uelociter. Et ce-  
derūt catenę de manibus eius.  
Dixit autē angelus ad eū: Prece-  
dere, & calcia te caligas tuas.  
Et Petrus fecit sic. Et dicit illis  
Circunda tibi uestimentū tuū, &  
sequere me. Et exiēs sequeba-  
tur eū, & nesciebat quā uerū est  
quod fiebat per angelum: existima-  
bat autem se uisum uidere.  
Transcūtes autē primam & se-  
cundam custodiam uenerūt ad  
portam ferreā, quę ducit ad ci-  
uitatem, quę uultro aperta est  
eū.

Mark. +. c.  
17. 18. 19. c.  
amb. 16. d

\* A quater-  
nion is a cap-  
taine of. iii.  
souldyers,  
as an officer  
of an hun-  
dred.  
1. Peter. +. c.

Actu. c. c.  
amb. 16. d

eis. Et exierunt, processerunt  
 cum unum, & continuo disces-  
 sit angelus ab eo. Et Petrus ad-  
 se reuersus, dixit: Nunc scio ue-  
 re quia misit dominus angelum  
 suum, & eripuit me de manu  
 Herodis, & de omni expecta-  
 tione plebis Iudæorum. Consy-  
 derantique uenit ad domum  
 Mariæ matris Iohannis, qui co-  
 gnominatus est Marcus, ubi co-  
 rant multi congregati & oran-  
 tes. Pulsante autem eo ad os-  
 tium Ianuæ, processit puella  
 ad uidendum nomine Rhode,  
 Et ut cognouit uocem Petri,  
 præ gaudio non aperuit ianu-  
 am, sed intro currēs, nunciauit;  
 stare Petrum ante ianuam. Illi  
 autem dixerunt ad eam: Insan-  
 nis. Illa autem affirmabat se sic  
 habere. Illi autem dicebant:  
 Angelus eius est. Petrus autem  
 pericueverabat pulsans. Cum au-  
 tem aperuissent ostium, uide-  
 runt eum, & obstupuerunt. An-  
 tuens autem eis manu, ut tace-  
 rent, narrauit quomodo Domi-  
 nus eduxisset eum de carcere,  
 dixitque: Nunciate Iacobo &  
 fratribus hæc. Et egressus abiit  
 in alium locum. Facta autem  
 die, erat non parua turbatio in-  
 ter milites, quidnam factum es-  
 set de Petro. Herodes autem  
 eum requisisset cum, & non in-  
 uenisset, inquisitione facta de  
 custodibus, iussit eos duci: des-  
 cendēsq; a Iudæa in Cæsaream,  
 ibi cōmoratus est. Erat autē ira-  
 tus

unto them. And goynge out, they  
 wente by one strete, and sodenlye  
 wente the angel from hym. And Pe-  
 ter beyng come to hymselfe, sayde:  
 \* Now know I truly that God hath  
 sente hys angell, and hath deliuered  
 me out of the hande of Herode, and  
 from all the waytynge of the people  
 of the Jewes. And conspyrynge  
 he came to the house of Mary the  
 mother of Iohn, whiche is surnamed  
 Marke, where many were gathered  
 and prayenge. And as he knocked  
 at the entry doore, ther came forth a  
 damsell by name Rhode to se. And  
 whan she knewe Peters voyce, for  
 ioye byd she not open the doore, but  
 cunynge in she shewed, Peter to  
 stande at the doore. And the sayd vn-  
 to her: Thou art mad. But she affir-  
 med it to be so. And the sayd: It is  
 his angell. But Peter continued  
 knockynge. And whan they had ope-  
 ned the doore, they sawe hym, & were  
 astonied. But he beckenyng vn-  
 to them wpyth the hande, that they  
 shoulde holde theyr peace, he shewed  
 how the LORDE had led hym forth  
 out of the prison. And he sayd: shewe  
 these thynges vnto James and the  
 brethren. And beyng gone oute, he  
 wente vnto another place. Whan it  
 was become daye, ther was no smal  
 busynesse amonge the souldiours,  
 what were become of Peter. Whan  
 Herode had sought hym, and had not  
 founde hym, inquisiciō beyng made  
 of the keepers, he commaunded them  
 to be led [awaye:] & goynge downe  
 from Jewe to Cæsarea, he abode  
 there. And he was wroth wpyth them  
 of

Act. 12. 9  
 Marc. 6. 3

Act. 12. 10

Act. 12. 11

Act. 12. 12  
 Act. 12. 13

10

of Cyre and Sidon. But they came  
our mynded to hym, & Blasius the  
kynge's chamberlayne beyng per-  
sueded, they desired peace, because  
that they contempes were noysed  
of him. But at an appointed daye byd  
Herode beyng arrayed wth a kyng  
ly garmente sate vpon a iudgemente  
seate, and made an oracion vnto the  
Lorde. And the people cryed thereto: The  
voyce of God, and not of a man.

And straight waye byd the angel of  
the Lord to stryke hym, because  
he had not geuen the honoure vnto  
God, and beyng consumed of wormes,  
he gaue vp the goost. And the  
worde of God byd growe and mul-  
tiplied. But Barnabas and Saule  
byd returne from Jerusalem: the  
hande traynynge beyng fulfilled, ta-  
kynge wth them Iohn that is sur-  
named Marke.

#### The. xiii. Chapter.

**T**her were in the congre-  
gation that was at Anti-  
oche prophetes and tea-  
chers, amonge the whych  
were Barnabas & Simon, whych  
was called Neger, and Lucius of Cy-  
rene, Manahen, whych was Hero-  
des one of the foure princes noysfel-  
lowe, and Saule. As they setued the  
Lord, and fasted, the holy goost  
sayd vnto them: Separate me Saul  
& Barnabas vnto the worke: where  
vnto I haue taken them. They pray-  
enge than and fastynge, and layenge  
[their] handes vpon them, let them  
go. And they verely beyng sent of  
the holy goost wente vnto Seleucia, &  
from thence sayled they to Cyrene.

And

to Tyrus & Sidon. As they  
nanimus uenerunt ad eum, &  
persuaso Blasio, qui erat super  
cubiculum regis, postulabant  
pacem: eo quod alerentur eo-  
rum regiones ab illo. Statuto  
autem die Herodes uestitus ve-  
ste regis, sedit pro tribunali, &  
concionabatur ad eos. Popu-  
lus autem acclamabat: Dei vo-  
ces, & non hominis. Confestim  
autem percussit eum angelus  
Domini, eo quod non dedisset  
honorem Deo, & consumptus a  
vermibus, expirauit. Verbum  
autem Domini crescebat & mul-  
tiplicabatur. Barnabas autem  
& Saulus reuersi sunt ab Hiero-  
solyinis expleto ministerio, as-  
sumpto Ioanne qui cognomina-  
tus est Marcus.

#### CAPVT XIII.

**E**rant autem in eccle-  
sia, quæ erat Antio-  
chia, prophetae & do-  
ctores, in quibus Bar-  
nabas, & Simon qui uocabatur  
Niger, & Lucius Cyrenensis, &  
Manahen, qui erat Herodis co-  
trache collactaneus, & Saulus.  
Ministrantibus autem illis Do-  
mino & ieiunantibus, dixit il-  
lis spiritus sanctus: Segregate  
mihi Saulum & Barnabam in  
opus ad quod assumpsi eos.  
Tunc orantes & ieiunantes, im-  
ponentesque eis manus, dimise-  
runt illos. Et ipsi quidem missi a  
spiritu sancto abierunt Seleu-  
ciam, & inde nauigauescunt Cyp-  
rum.

Et

Act. 11. c

Act. 13. b

Act. 9. b



Et cum uenissent Salaminam, predicabant uerbum Dei in synagogis iudeorum. Habebant autem & Ioanem in ministerio. Et cum perambulassent uniuersam insulam usque ad Paphum, inuenerunt quendam uirum magum pseudopropheta[m], iudeum, cui nomen erat Barieu, qui erat cum proconsule Sergio Paulo uiro prudente. Hic accersitus Barnaba & Paulo, desiderabat audire uerbum Dei. Resistebat autem illis Elymas magus (sic enim interpretatur nomen eius) querens auertere proconsule[m] a fide. Saulus autem qui & Paulus, repletus spiritu sancto, intuens in eum dixit: O plebe omni dolo & omni fallacia, fili diaboli, inimice omnis iustitie, non desinus subuertere uias Domini rectas? Et nunc ecce manus Domini super te, & eris cecus non uidens solem usque ad tempus. Et confestim cecidit in eum caligo & tenebre, & circumiens querebat qui ei manum daret. Tunc proconsul cum uidisset factum credidit, admirans super doctrina Domini. Et cum a Papho nauigasset Paulus, & qui cum eo erant, uenerunt Perge[n] Pamphylie. Ioannes autem discedens ab eis reuersus est Hierosolimam. Illi uero petra[sc]euntes Perge uenerunt Antiochiam Pisidie, & ingressi synagogam die sabbatorum, sederunt. Post lectionem autem legis & prophetarum, miserunt

princi-

And whan they were come to Salamina, they preached the worde of God in the synagoges of the Iewes: And they had Iohn in seruice. And whan they walked thowowe all the Ile vntyl Paphos, they fande a cer- teyn sorcerer a false prophet, a Iewe whose name was Barieu, whyche was w<sup>th</sup> the counsels debite Sergius Paule a wyse man. The same Bar- nabas and Paule beynge called, de- syred to heare & worde of God. But Elymas the sorcerer (so so is his na- me interpreted) wythtote them, se- hyng to wythdrawe the counsels debite from the sayth. But Saule, whych also is called Paule, spiled w<sup>th</sup> & holy goost lohyng vpo hym, sayd: O & chylde of the deuyl ful of al gyle & decaitfulnesse, chylde of & de- uyl, enemy of al rightousnes, dost thou not ceasse to subuert & straght wayes of & LORD? And now be- holde, & haue of & LORD is vpo the, & thou shalt be blynde not seynge the Sonne for a certayne tyme. And straght waye ther fell a myste vpo hym & darknesse, & goynge about he sought [one] whych shulde geue hym & haue. Than & counsels debite wha he had sene & dede, & he beleued, w<sup>th</sup> deringe at the doctrine of & LORD. And wha Paule had sayled fro Paphos, & they that were w<sup>th</sup> hym, they came to Perge of Pamphylia: but Iohn departynge fro the returned to Jerusalem. But they passynge by Perge came to Antioche of Pisidia. & be- yng gone into & synagoge vpo & day of & sabbats, they sit downe. But af- ter & lecture of & law & prophetes did the ru-

2m. 140

1m. 140  
2m. 140  
3m. 140

2m. 140

2m. 140

rulers of the synagoge sate vnto the  
 shew: Ye my brethren, yf ye haue  
 in you any worde of exhortacion vn  
 to the people, speake on. And Paule  
 standynge vp, and commaundynge  
 silence wth [hys] hande, he sayde:  
 Ye Israelitish men, and ye that feare  
 God, hearken: The God of þe people  
 of Israel hath chose our fathers, and  
 hath exalted þe people, whan as they  
 were straungers in the lande of E-  
 gypte, and by a hygge arme led he  
 them out of it, and for the tyme of  
 forty yere dyd he suffre theiꝝ ma-  
 ners in the deserte. And destrouge  
 such nations in þe lande of Chana-  
 an, as he distributed the theiꝝ lande by  
 lot. And after thys nearehande hū-  
 dredth and fyfety yeres gaue he them  
 iudges, vntill Samuel the prophete.  
 And after that despyed they a kynge  
 and he gaue them Saul the sonne  
 of Cis, a man of the tribe of Ben Ja-  
 min forty yere. And hym beyng  
 put downe, he rayfed vnto them Da-  
 uid the kynge, of whome he bearyng  
 wytnesse, dyd saye: I haue founde  
 Dauid the sonne of Jesse, a man af-  
 ter my harte, whych shall do all my  
 wylles. Of thys mans sēde accor-  
 dyng to þe promyse hath god brought  
 forth vnto Israel the Sauour I E-  
 SVS, Ihon preachyng before the pre-  
 sence of hys commyng the baptyme  
 of penance vnto all the people of  
 Israel. But whan Ihon fulfilled his  
 course, he sayde: I am not he whom  
 ye suppose me to be, but beholde he  
 cometh after me, whose shues of  
 hys fete I am not worthy to touche.  
 Ye men brethren, ye chyldren of  
 Abraham

principes synagoga ad eos, di-  
 centes: Viri fratres, si quis est in  
 nobis sermo exhortationis ad  
 plebem, dicite. Surgens autem  
 Paulus, & manu silentium indi-  
 cans, ait: Viri Israelitæ, & qui ti-  
 metis Deum, audites Deus ple-  
 bis Israel elegit patres nostros,  
 & plebem exaltauit, cum essent  
 incolæ in terra Aegypti, & in  
 brachio excelso eduxit eos ex  
 ea, & per quadraginta annos  
 tempus mores eorum sustinuit  
 in deserto. Et destruens gentes  
 septem in terra Chanaan, sorte  
 distribuit eis terram eorum. Et  
 post hæc quasi quadringētos &  
 quinquaginta annos, dedit iudi-  
 ces usq; ad Samuelem prophe-  
 tam. Et exinde postulauerunt  
 regem, & dedit illis Saul filium  
 Cis, uirum de tribu Benjamin  
 annis quadraginta. Et amoto il-  
 lo, suscitauit illis Dauid regem,  
 cui testimonium perhibens, di-  
 xit: Inueni Dauid filium Jesse, ui-  
 rum secundum cor meum, qui fa-  
 ciet omnes uoluntates meas.  
 Huius ex semine Deus secun-  
 dum promissionem, eduxit Isra-  
 el saluatorem I E S V M, præ-  
 dicante Ioāne ante faciem ad-  
 uentus eius baptismum poen-  
 itentie omni populo Israel.  
 Cum compleret autem cursum  
 suum, dicebat: Quem me arbi-  
 tramini esse, non sum ego, sed  
 ecce uenit post me, cuius nom-  
 inis dignis calciamēta pedum  
 soluere. Viri fratres, filii generis  
 Abra-

Abraham, & qui in uobis timet  
deum, uobis uerbu salutis huius  
missum est. Qui em habitant Hieru-  
salem, & principes eius hunc  
ignorantes, & uoces propheta-  
rum, quæ per omne sabbatum  
leguntur, iudicantes impleues-  
sunt: & nullam causam mortis  
inuenientes in eo, petierunt a  
Pilato ut interficerent eum. Cuius  
que consummassent omnia quæ  
de eo scripta erant, deponen-  
tes eum de ligno, posuerunt e-  
um in monumento. Deus autem  
suscitauit eum a mortuis terra  
die, qui uisus est per dies mul-  
tos his, qui simul ascenderant  
cum eo de Galilæa in Hierusa-  
lem, qui usque nunc sunt testes  
eius ad plebē. Et nos uobis an-  
nunciamus eā, quæ ad patres no-  
stros repromissio facta est, quo-  
niam hanc Deus adimpleuit si-  
lis uestris, resuscitans IESVM,  
sicut in psalmo secundo scrip-  
tum est: Filius meus es tu, ego  
hodie genui te. Quod autem  
suscitauit eum a mortuis, ampli-  
us iam nō reuersurum in corrup-  
tionem, ita dicit: Quia dabo uo-  
bis sancta David fidelia. Ideo-  
que & alias dicit: Nō dabis san-  
ctum tuum uidere corruptionē.  
David enim in sua generatio-  
ne cum administrasset uolunta-  
ti dei, dormiuit, & appositus est  
ad patres suos, & uidit corrup-  
tionem. Quem uero Deus su-  
scitauit a mortuis, non uidit  
corruptionem. Notum igitur  
sit uobis uiri fratres, quod per  
hunc

Abraham's hymn, and they that  
monge you feare God, vnto you is  
the worde of thys health sente. For  
they that dwelte at Jerusalem, and  
hir rulers & not knowyng the same,  
and the uoces of þe prophetes that  
are red euerie sabbat, iudgyng the  
haue fulfilled [the:] & and fyndyng  
no cause of death in hym, they ared  
of Pilate that they myghte slaye  
hym. And whan they had fulfilled al  
thynges that were wyrtten of hym,  
& takyng hym from tre, they layd  
hym in a graue. But God rayfed  
hym from the deade the thyrde day,  
& which was sente many dayes of the  
& which came vp also wpth hym frō  
Galile into Ierusalem, which be ther-  
to are hys wytnesses vnto the pro-  
ple. & And we shewe you the same  
promyse, that is made vnto oure fa-  
thers, for God hath fulfilled þe same  
vnto your chyldren rayfynge Iesus  
Christ, as it is also wyrtten in the se-  
conde Psalme: Thou art my sone  
thys daye haue I begotten the. But þe  
he hath rayfed hym from the deade,  
now hence forth nomore to retorne  
vnto corruption, he sayeth thus: I  
shall geue you the holy [conuer-  
sion] of David saythfully. And ther-  
fore he sayeth in another place:  
& Thou shalte not geue thy holpyne  
to se corruption. For David in hys  
generation, after that he had serued  
the wyl of God, & he fell aslepe, and  
was layd by hys fathers, and sawe  
corruption: But he whom God ray-  
fed from the deade, sawe no corrup-  
tion. We it therfore known vnto  
you ye men brethren, that thowome  
the

Luc. 11. 8

Luc. 11. 8

John. 11. 22

Math. 10. 2

Ier. 1. 8

D

Psalm. 110. 1

Psalm. 110. 1

1 Cor. 15. 8

Psalm. 110. 1

1 Reg. 1. 2

Luc. 14. 8

the same is forgetfulness of spurs  
 set vnto you of al thynges, wher  
 in ye coulde not be iustified in the  
 law of Moyses: for by hym euerp one  
 that beleueth, is iustified. Beware  
 therfore that it come not vpon you  
 that is sayde in the prophetes: \* We  
 holde ye despyers, and wonder, and  
 perissh: for I worke in your dayes, a  
 worke that ye shal not beleue, yf any  
 man shall shewe it you. And as they  
 wente out, they prayed them & they  
 wolde speake these wordes vnto the  
 vpon the sabbat followynge. And  
 whan the synagoge was letten go,  
 many of the Jewes, and many itra-  
 gers scrupinge God followed Paule  
 and Barnabas: whych speakynge ex-  
 horted the, that they shuld remayne  
 in the grace of God. + But on the  
 the next sabbat came together near  
 hande the whole cyle to heare the  
 worde of God. And the Jewes seynge  
 the people, they were fylled wth in-  
 dignacion, and gapersayd those thyn-  
 ges that were spoken of Paule, blas-  
 phemyng. Thā sayd Paule & Bar-  
 nabas boldely: + Vnto you oughte  
 fyrst the worde of God to be spoken,  
 but seynge ye refuse it, & iudge your  
 selfe vnworthy of euerlastyng lyfe,  
 beholde, we are turned vnto & they  
 then. For so hath the LORD com-  
 maunded vs: + I haue set the to a  
 lyght vnto the hepythen, that thou  
 be a saluacion vnto the vtmost of  
 the earth. + And the hepythen hea-  
 ryng it, they reioyced, and prayed  
 the worde of the LORD: and byd  
 beleue as many as were ordyned a-  
 foze vnto lyfe euerlastyng. And the  
 worde

hunc vobis remissio peccato-  
 rum annuntiatur, & ab omni-  
 bus, quibus non potuistis in le-  
 ge Moysi iustificari, in hoc om-  
 nis qui credit, iustificatur. Vide-  
 te ergo ne superueniat vobis,  
 quod dictum est in prophetis:  
 Videte contemptores, & admi-  
 ramini, & dispergimini: quia op-  
 pus operor ego in diebus ue-  
 stris, opus quod non creditis, si  
 quis enarrauerit vobis. Exeun-  
 tis autem illis, rogabāt ut se-  
 quenti sabbato loquerentur sibi  
 verba hec. Cumque dimissa es-  
 set synagoga, secuti sunt multi  
 Iudeorum, & colentium Deum  
 aduenarum Paulum & Barna-  
 bam: qui loquentes suadebant  
 eis, ut permanerent in gratia  
 Dei. Sequenti uero sabbato pe-  
 ne uniuersa ciuitas conuenit au-  
 dire uerbum Dei. Videntes autē  
 turbas Iudæi, repleti sunt zelo,  
 & cōtradicebant his quæ a Pau-  
 lo dicebantur, blasphemantes.  
 Tunc constanter Paulus & Bar-  
 nabas dixerunt: Vobis oportet  
 bat primum loqui uerbum Dei,  
 sed quoniam repellitis illud, & indis-  
 gnos uos iudicatis æternæ uitæ,  
 ecce conuertimur ad Gentes.  
 Sic enim præcepit nobis domi-  
 nus: Posui te in lucē Gentium, ut  
 sis in salutem usque ad extremum  
 terræ. Audiētes autem Gentes,  
 gauisæ sunt, & glorificabant uer-  
 bū Domini: & crediderunt quot  
 quot erant præordinati ad uitā  
 æternam. Disseminabatur autē  
 uerbum

Act. 13.

Act. 13. 8

Act. 13. 8  
Act. 13. 8

Act. 13. 11

Act. 13. 11

Act. 13. 11

Act. 13. 11

uerbum Domini per uniuersam  
regionem. Iudei autem concita  
uerunt mulieres religiosas & ho  
nestas, & primos ciuitatis, & ex  
citauerunt persecutionem in Pau  
lum & Barnabam, & eiecerunt  
eos de sinibus suis. At illi excus  
so puluere pedum in eos, uene  
runt Iconium. Discipuli quoque  
replebatur gaudio & spiritu sancto.

## CAPVT XIII.

**A**ctum est autem in  
Iconio ut simul introi  
rent in synagogam  
Iudeorum, & loque  
rentur, ita ut crederet Iudeorum  
& Græcorum copiosa multitu  
do. Qui uero increduli fuerant  
Iudei suscitauerunt & ad ira  
cundiam concitauerunt animas  
Gentium aduersus fratres. Mul  
to igitur tempore demorati sunt,  
fiducialiter agentes in domino,  
testimonium perhibente uerbo  
gratiæ suæ, dante signa & prodi  
gia fieri per manus eorum. Diui  
sa est autem multitudo ciuita  
tis: & quidam quidem erant cum  
Iudeis, quidam uero cum apo  
stolis. Cum autem factus esset  
impetus Gentiliū & Iudeorum cum  
principibus suis, ut contumeliis  
afficeret & lapidaret eos, intelli  
gētes cōfugerūt ad ciuitates Ly  
caonię, Lystrā & Derben, & uni  
uersā in circuitu regionē, & ibi  
euangelizantes erāt. Et cōmota  
est ois multitudo in doctina eo  
rum: Paulus autē & Barnabas mora  
bantur Lystris. Et quidā uir Ly  
stris infirmus pedibus sedebat,  
claudus

worde of the LORD was spread a  
broad throughte all the region. & But  
the Jewes moued þ deuoute and ho  
nest women, and the chiefe of the cy  
tie, and raysed bp a persecution a  
gaynste Paule and Barnabas and  
caste them forth out of theyr coa  
stes. But they shakynge the duste  
of theyr fete on them came to Iconi  
um. The disciples also were fylled  
wth ioye and the holy goost. &

The xiii. Chapter.

**F**ortuned at Iconium  
that they wente together  
into the synagoge of the  
Jewes & spake, insomuche  
that a great multitude of the Jewes  
& Grekes dyd beleue. But the Jewes  
whych were vndeuyngte raysed  
& sleared þ soules of the Geythe to  
anger agaynst the bretheren. There  
fore rayred they there a great seas  
quytynge thesels boldely in þ LORD  
& he brayng wytnesse to þ word  
of hys grace, & gracelyng tokens and  
wonders to be done bp theyr handes.  
And þ multitude of þ cytie was di  
uided: some of them truly were w  
th the Jewes, but some w the Apostles  
But whā ther had happened an in  
surreccion of þ Geythe & the Jewes  
w theyr rulers, that they myght put  
them to shame & stone the, they per  
ceayngte it, & fled vnto the cyties of  
Lycaonia, Lystra and Derbe, and al  
the contry rounde aboute, and were  
there preachynge the Gospel. And  
all þ multitude was moued at theyr  
doctrine: But Paule & Barnabas  
dyd abyde at Lystra. And at Lystra a  
certain man weake in hys fete sat  
Z. i. cypell

1. Tim. 4. b

Matth. 23. b  
Matth. 23. b  
Luc. 9. a

Matth. 23. b

Matth. 23. b

**Act. 13. 1-10** \*crept from hys mothers wombe, tobych neuer had walked, the same herbe Paule spakepunge. Who lo-  
**Act. 13. 11-12** hyng upon hym, and seynge that he had sayd þ he myght be made whole he sayd wth loud voice: Ryse up, ryght upon thy fete. \* And he lept and walked. But whan the people sawe it that Paule had done, they lyste up theyr voice in the Lycaonish speche, sayenges: \* The goddes becomen lyke unto men are come downe unto vs. And they called Bar-  
**Act. 13. 13-14** nabas Jupiter, but Paule Mercury: for he was spechman of þ word. The preste also of Jupiter, whiche was before the cytie, byngpunge or a garlandes before the doores, wolde have done sacrifice wth the people.  
**Act. 13. 15-16** ¶ The wherby whā the Apostles Bar- nabas and Paule herde, rentpunge theyr cotes they ranne into the people, cryenge and sayenges: \* Ye men, why do ye these thynges? We also are mortall men lyke unto you, shew-  
**Act. 13. 17-18** ynge you to turne awaye from these vayne thynges to the lyuynge God,  
**Act. 13. 19-20** \* whiche hath made heauen, and earth, and the see, and all thynges that are in them. Whych in tymes past suffered all nacions to walke in theyr owne wayes. \* And verely not without wyneesse hath he lesse hym selfe, doyng well, & geuyng sayne and frutesfull seasons, spillynge theyr hartes wth meates and ioye. And sayenge thys, they scarce stilled the people that they shulde not offre vn-  
**Act. 13. 21-22** to them. And ther came certayne Jewes from Antioche & Iconium, &  
**Act. 13. 23-24** the people byng perswaded, \* and styngpunge

claudus ex utero matris sue, qui nunquam ambulauerat. Hic audiuit Paulum loquentē. Qui intuitus eū. & uidens quia fide haberet, ut saluus fieret, dixit magna uoce: Surge super pedes tuos rectus. Et exiit, & ambulabat. Turbæ autem cum uidissent quod fecerat Paulus, leuauerunt uocem suam Lycaonice dicentes: Dii similes facti hominibus descenderunt ad nos. Er uocabant Barnabam Iouem, Paulum uero Mercurium: quoniam ipse erat dux uerbi. Sacerdos quoque Iouis, qui erat ante ianuam, afferens, cum populis uolebas sacrificare. Quod ubi audierunt Apostoli, Barnabas & Paulus, cōcissis tunicis suis, exierunt in turbas, clamantes & dicentes: Viri quid hæc faciatis? Et nos mortales sumus similes uobis homines, annunciantes uobis ab his uanis conuerti ad Deum uiuum, qui fecit cælum & terram, & mare, & omnia que in eis sunt, qui in præteritis generationibus dimisit omnes Gentes ingrediuias suas. Et quidem non sine testimonio semetipsum reliquit, benefaciens de celo, dans pluuias, & tempora fructifera, implens cibo & læticia corda eorum. Et hæc dicentes uix sedauerunt turbas, ne sibi immolarent. Superuenerunt autem quidā ab Antiochia & Iconio Iudæi, & persuasis turbis,

## CAPVT. XV.

Folio.

lapidantes Paulum, traverunt  
extra ciuitatem existimantes e-  
um mortuum esse. Circundanti-  
bus autem eum discipulis, fur-  
gens intrauit ciuitatem. Et po-  
stera die profectus est cum Bar-  
naba in Derben. Cumque euan-  
gelizassent ciuitati illi, & docu-  
issent multos, reuersi sunt Ly-  
stram, & Iconiam, & Antiochia-  
m, confirmantes animas disci-  
pulorum, exhortantesque ut per-  
manerent in fide, & quoniam  
per multas tribulationes oportet  
nos intrare in regnum Dei,  
Et cum constituissent illis per  
singulas ecclesias presbyteros,  
& orassent cum ieiuniis, com-  
mendauerunt eos Domino in  
quem crediderunt. Transeuntes  
que Pisidiam, uenerunt in Pam-  
phyliam, & loquentes uerbum  
Domini in Perge, descenderunt  
in Attaliam, & inde nauigaue-  
runt Antiochiam, unde erant  
traditi gratiæ Dei, in opus quod  
compleuerunt. Cum autem  
uenissent, & congregassent ec-  
clesiam, retulerunt quanta fe-  
cisset Deus cum illis, quia ape-  
ruisset Gentibus ostiam fidei.  
Morati sunt autem tempus non  
modicum cum discipulis.

## CAPVT XV.

**E**T quidam descenden-  
tes de Iudæa docebāt  
fratres: Quia nisi cir-  
cuncidamini secundum  
morem Moysi, non poteritis saluari.  
Facta ergo seditiōe nō minima  
Paulo

stonyng Paule they byd beate him  
out of the ctyte, supposynge hym to  
haue ben deade. But the disciples  
standynge in compassse aboute hym,  
tyllynge vp he wente into the ctyte.  
And the nexte daye he wente wth  
Barnabas vnto Derbe. And whan  
they had preached the Gospell vnto  
that ctyte, and had taughte many,  
they returned to Lystra, and Iconia,  
and Antioche, strengtheinge the sou-  
les of the disciples, and exhortynge  
that they shulde continue in ffaith  
and that by many tribulacions we  
muste entre into the kyngdome of  
God. And whan they had ordyned  
them Elbers thowse euery congre-  
gaciō, & had prayed wth fastynge,  
they commended them vnto f LORD  
we, on whome they byd beleue. And  
goynge thowse Disidia, they came  
vnto Pamphylia, and speakynge the  
worde in Perge, they wente downe  
into Attalia, and thence they sayled  
to Antioche, f fro whence they were  
helpuered vnto the grace of God. to  
the worke whych they fulfille. But  
whan they were come, and had ga-  
thered together the congregaciō,  
they shewed how great thynges god  
had done wth the, and that he had  
opned the doore of ffaith vnto f the  
then. And they tarped not a lytle ty-  
me wth the disciples.

## The xv. Chapter.

**N**o certayne commynge  
from Jewry taught f the.  
then: Without ye be cir-  
cuncised after the maner  
of Moyses, ye can not be saued. Whā  
they was therfore no small dissenciō  
Z. li. cap.

2ma. 14  
u. 1. 19. 20Lact. 14. 9  
L. 2ma. 1. 9

2ma. 7. 9

2ma. 14. 9  
L. 2ma. 1. 9

**Acts. 1. 2** rapped vnto Paul and Barnabas  
 agaynst the, they ordeyned p̄ Paul  
 and Barnabas, & some other of the  
 shulde go by vnto the Apostles and  
 Elders at Jerusalem, vpon this que-  
 stion. They therfore bring brought  
 on theys waye by the congregacion,  
 to witte thowtwe Phenicie and Sa-  
 maria, shewing the conuersion of  
 the heythē, and caused a great ioye  
 vnto all the brethren. But whan  
**Acts. 11. 2** they were come to Jerusalem, they  
 were receaued of the congregacion  
 and Apostles, and Elders, shewing  
 how grente thynges God had done  
 wpth them. But ther rose some of  
 the Pharisees secte whych beleued,  
 sayenge they muste be circumcised,  
 and to commaunde [them] to kepe  
 the lawe of Moses. And the Apost-  
 les & Elders byd come together to  
 loke vpon this matter. Whan great  
 exall was now made, Peter rysing  
 by sayd vnto them: Ye my brethren,  
 ye know that God of old dayes byd  
 chose, amōg vs p̄ thowt my mouth  
 the heythē shulde heare the worde  
 of the Gosfell, and beleue. And the  
**Acts. 1. 3** God, that knoweth the hartes, byd  
**Acts. 10. 8** beate wptnesse, & geupnge them the  
 holy goost, as vnto vs, and made no  
 discrecion betwene vs and the, pur-  
 ginge theys hartes by fapthe. Nowe  
 therfore, why tempte ye God to  
 lape a pocke vpon the disciples nec-  
**Acts. 7. 9** kes, & the whych neither we nor our  
**Acts. 1. 4** fathers coulde beate. \* But we  
**Acts. 1. 5** beleue to be saued by the grace of  
 oure LORDE Iesus Christe,  
 Ipe as they also. And all the  
 multitude helde theys p̄ace,

Paulo & Barnabā aduersus il-  
 los, statuerunt ut ascenderent  
 Paulus & Barnabas, & quidam  
 alii ex illis ad Apostolos & pres-  
 byteros in Hierusalem super  
 hac questione. Illi ergo deducti  
 ab ecclesia, pertransibant Phœ-  
 nicen & Samariam, narrantes  
 conuersionem Gentium, & fa-  
 ciebant gaudium magnum omni-  
 bus fratribus. Cum autem ue-  
 nissent Hierosolimam, suscepti  
 sunt ab ecclesia, & Apostolis, &  
 Senioribus, annunciantes quan-  
 ta Deus fecisset cum illis. Surre-  
 xerunt autem quidam de hæresi  
 phariseorum, qui crediderunt,  
 dicentes: Quia oportet circum-  
 cidere eos, præcipere quoque ser-  
 uare legem Moysi. Conuenerunt  
 que Apostoli & Seniores uide-  
 re de uerbo hoc. Cum autem  
 magna cōquisitio fieret, surgens  
 Petrus, dixit ad eos: Viri fratres,  
 uos scitis quoniam ab antiquis di-  
 ebus Deus in nobis elegit per  
 os meū audire Gentes uerbum euan-  
 gelii, & credere. Et qui nouit cor-  
 da Deus, testimoniū perhibuit,  
 dāns illis spiritum sanctum sicut  
 & nobis: & nihil discreuit inter  
 nos & illos, fide purificās corda  
 eorum. Nunc ergo quid tentatis  
 Deum, imponere iugum super  
 cervices discipulorum, quod ne-  
 que nos neque patres nostri  
 portare potuimus? Sed per gra-  
 tiam Dñi nostri IESV Christi cre-  
 dimus saluari, quæadmodum & illi.  
 Tacuit autem omnis multitudo  
 & au-



& audiebant Barnabam & Paulum narrantes, quanta Deus fecisset signa & prodigia in Gentibus per eos. Et postquam tacuerunt, respondit Iacobus dicens: Viri fratres, audite me: Simon narrauit, quemadmodum primum Deus uisitauit sumere ex Gentibus populum no-  
mini suo. Et huc concordant uerba prophetarum, sicut scriptum est: Post haec reuertar, & reedificabo tabernaculum Dauid, quod decidit, & diruta eius reedificabo: & erigam illud, ut requirant ceteri hominum Dominum, & omnes gentes, super quas inuocatum est nomen meum, dicit Dominus faciens haec. Notum a seculo est Domino opus suum. Propter quod ego iudico, non inquietari eos qui ex Gentibus conuertuntur ad Deum, sed scribere ad eos, ut abstineant se a contaminationibus simulachrorum, & fornicatione, & suffocatis, & sanguine. Moses enim a temporibus antiquis habet in singulis ciuitatibus, qui cum praedicent in synagoga, ubi per omne sabbatum legitur. Tunc placuit Apostolis & senioribus cum omni ecclesia, eligere uiros ex eis, & mittere Antiochiam cum Paulo & Barnaba, Iudam qui cognominabatur Barsabas, & Silam, uiros primos in scribis, scribentes per manus eorum Apostoli & seniores fratres,

and herde Barnabas and Paule, shewynge how great tokens & wonders God had done amonge þe heþthen by them. And after þe they held theyr prayr, James answered sayenge: Ye men brethren hearken vnto me: Simon hath shewed howe God hath fyrst visited to take a people of the heþthen vnto hys name. And vnto the same agre the wordes of the prophetes, as it is wyrtten: After this shall I retorne, and buyde agayne the Tabernacle of Dauid that is fallen downe, and I shall buyde agayne hys decayes, and raise it: that the reste of men maye see the Lowe, and all the heþthen, the whyche my name is called vpon, sayeth the Lowe to wyng these thynges. knowen vnto God is hys vvorke from the begynnyng of the worlde. Wherefore my sentence is, them of the heþthen not to be disquieted that conuerte vnto God, but to wyrtte vnto them that they absteyne themselves from the fylthyngesse of Idols, and fornicacion, and strangled, and bloude. For Moses hath of olde tyme in euery cite, them whych preach hym in the synagoges where he is red euery sabbat. Than pleased it the Apostles and Elders wpth all the congregacion to chose men amonge them, and to sende vnto Antioche wpth Paule and Barnabas, & Judas that is surnamed Barsabas, and Silas, principall men amonge the brethren, wyrtynge by thes wyse: The Apostles & Elders [and] brethren wpth heath  
Zill. vnto

Acta. 15. c  
Acta. 15. b

Acta. 15. c  
Iacob. 1. c

Acta. 15. c  
Acta. 15. b  
Acta. 15. a

Acta. 15. b

## ACT A.

vnto the brethren of the brethren  
 are at Antioche, and Syria, and Ly-  
 cicia. \* For as muche as we haue  
 heard that some goynge out from a-  
 monge vs haue disquieted you, sub-  
 uertynge your soules wth wordes,  
 commaundynge you to be circum-  
 cised and to kepe the lawe, whom we  
 haue not commaunded [so to do:] It  
 hath pleased vs beynge gathered to-  
 gether to chosse me, and to sende the  
 vnto you, wth our most beloued  
 Barnabas and Paule, men whych  
 haue despyred the people for the  
 name of our LORD Iesus Christ.  
 We haue sente therfore Judas and  
 Silas whych themselves also shall  
 wth wordes shewe you the same.  
 For it hath pleased the holy gost  
 vs, to lay nomore charge vpon you,  
 than these necessary [pointes:] That  
 ye absteyne your selues from thyn-  
 ges offered by vnto idols, & bloude,  
 and strangled, and fornication, ke-  
 pyng your selfe from the whych ye  
 shall do well. Gode be with you.  
 They therfore beynge letten go, wente  
 downe to Antioche, and the multi-  
 tude beynge gathered, they despuer-  
 ed the lettre. The whych whā they  
 had red, they reioyced at the consola-  
 tion. Judas and Silas seynge they  
 were prophetes, they also comforted  
 the brethren wth much preachynge,  
 and stablished them. And whā  
 they had ben there a certayne tyme,  
 they were let go in peace of the bre-  
 thren vnto them that sente them.  
 And Silas thoughte it good to re-  
 maine there, and Judas went alone  
 to Jerusalem: \* but Paule and

fratres, his qui sunt Antiochia  
 & Syria & Cilicie fratribus ex  
 G. mitibus salutem. Quoniam au-  
 diuimus quod quidam ex no-  
 bis exeuntes, turbauerunt vos  
 uerbis, euerentes aia uestras,  
 iubentes uos circūcidi & seruare  
 legem, quibus nō mandauimus  
 placuit nobis collectis in unum  
 eligere uiros, & mittere ad  
 uos, cum charissimis nostris Bar-  
 naba & Paulo, hominibus qui  
 tradiderunt animas suas pro no-  
 mine Domini nostri IESU Chri-  
 sti. Misimus ergo Iudam & Si-  
 lam, qui & ipsi uobis uerbis refer-  
 ret eadem. Vltum est em̄ spiritui  
 sancto & nobis nihil ultra impo-  
 nere uobis oneris quam hæc ne-  
 cessaria, ut abstinere uos ab  
 immolatis simulachroni, & san-  
 guine, & suffocato, & fornicatio-  
 ne, a quibus custodientes uos,  
 bene ageris. Valete. Illi ergo  
 dimissi descenderunt Antiochia  
 am, & congregata multitudine,  
 tradiderunt epistolam. Quam  
 cum legissent, gauisi sunt super  
 consolatione. Iudas autem &  
 Silas, & ipsi cum essent prophe-  
 tæ, uerbo plurimo consolati  
 sunt fratres, & confirmauerunt.  
 Facto autem ibi aliquanto tem-  
 pore, dimissi sunt cum pace a  
 fratribus ad eos qui miserunt il-  
 los. Vltum est autem Sila ibi  
 remanere. Iudas autem solus  
 abiit Hierusalem: Paulus autem

& Barnabas demorabantur Antiochie, docentes & euangelizantes cum aliis pluribus uerbis Domini. Post aliquot autem dies dixit ad Barnabam Paulus: Reuertentes uisitemus fratres per uniuersas ciuitates, in quibus predicauimus uerbum Domini, quomodo se habeant. Barnabas autem uolebat secum assumere & Ioannem, qui cognominatur Marcus. Paulus autem rogabat eum, ut qui discessisset ab eis de Pamphylia, & non uiset cum eis in opus non debere recipi. Facta est autem dissensio, ita ut discederent ab inuicem, & Barnabas quidem assumpto Marco nauigaret Cypri, Paulus uero electo Sila profectus est, traditus gratie Dei a fratribus. Perambulabat autem Syriam & Ciliciam, confirmans ecclesias, precipiens custodire precepta Apostolorum & Seniorum.

## CAPVT XVI.

**P**ervenit autem in Derben & Lystram. Et ecce discipulus quidam erat ibi nomine Timotheus, filius mulieris Iudaeae fidelis, patre Gentili. Huic testimonium bonum reddebant, qui in Lystris erant & Iconio fratres. Hunc uoluit Paulus secum proficisci, & assumens circumcidit eum propter Iudaeos, qui erant in illis locis. Sciebant enim omnes, quod pater eius erat Gentilis.

Cum

Barnabas remained at Antioche, preachynge and shewynge wpyth many other the worde of God. And after certayn dayes sayd Paule vnto Barnabas: Let vs retournge visite the brethren thowme all the cyties, where in we haue preached & worde of the LORDE, how they do. And Barnabas wolde haue taken w him also Iohn, whycher was surnamed Marke. But Paule desired hym, (that he whych was departed from them in Pamphylia, and hadde not gone with the into the worke, shuld not be receaued. And ther happened a dissencion, insomuch that they departed asunder, and Barnabas truly Marke beyng taken wpyth hym sayled vnto Cypers: but Paule Silas beyng chosen, departed, beyng belouered vnto the grace of God of the brethren. And he walked thowme Syria and Cilicia, stablishynge the congregacions, commaundynge to kepe the commaundmentes of the Apostles and Elders.

## The xvi. Chapter

**W**hen he came vnto Derbe and Lystra. And beholde a certayne discipule, by name Timotheus was there, the sonne of a sythe, and Jewyshe woman, and hys father a Greke. Into the same vnto the brethren that were at Lystra and Iconium geue a good reporte. The same wolde Paule haue to go forth wpyth hym, and takynge he circumcised hym, because of the Jewes that were in those quarters: for they all knewe that hys father was a Greke.

Z. xii. xxiij

Act. 17. b

When they thus wente thowto the  
cities, they toke them the sentences  
that were decreed at Ierusalem by  
the Apostles and Elders to hepe.

Act. 18. b

And the congregations truely were  
strengthened in the faith, and increa-  
sed in nombre dayly. But goynge  
thowto Bithynia and the region of  
Galatia, they were forbydden by  
holp goost to speake þ word in Asia.

2. Cor. 1. 1

Act. 18. a

Act. 18. b

And when they came into Asia,  
they assayed to go into Bithynia, &  
the sperte of Iesu permitted the not.  
But whi thry had gone thowto My-  
sia, they went downe vnto Troas

& a vision was shewed vnto Paule  
by nyght: Ther was a certayne  
man of Macedonia standynge, and  
beschynge hym, and sayenge: Com-  
myngue ouer into Macedonia, helpe  
us. And as he had sent the vision,  
strayght waye sought we to go forth

Act. 18. b

into Macedonia, byynge certayn-  
ly perswaded, that God had called vs  
to preache vnto them. And saylynge  
from Troas, we came the strayght  
course vnto Samothracia, and the  
nexte daye to Neapolis, and from  
thence to Philippis, whiche is  
the chiefe cite of Macedonia, a fre  
cite. We were remainynge in  
that cite certayne dayes. But up-  
pon a day of the sabbattes, we went  
forthe out of the gate, by a water,  
wherre the prayer seemed to be, and  
settyng we spake vnto the women  
that were come together. And a cer-  
tayne woman by name Lydia a sel-  
ler of purple of þ cite of Thyatira,  
seruyng God, dyd hearken, whose  
harte the L O R D opened to

Act. 18. c

Act. 18. c

Cum autem pertransissent Asia-  
tates, tradebant eis custodiam  
dogmata, quæ erant decreta ab  
Apostolis & senioribus, qui es-  
sant Hierosolymis. Et ecclesie  
quidem confirmabantur fide, &  
abundabant numero quotidie.  
Transeuntes autem Bithyniam,  
& Galatice regionem, uocati  
sunt a spiritu sancto loqui ver-  
bum Dei in Asia. Cum uenissent  
autem in Mysiam, tentabant  
ire in Bithyniam, & non permis-  
sit eos spiritus I E S U. Cum au-  
tem pertransissent Mysiam, des-  
cenderunt Troadem, & uisus  
per noctem Paulo ostensus est  
Vir Macedo quidam erat stans  
& deprecans eum, & dicens:  
Transiens in Macedoniam, ad-  
iua nos. Vt autem uisum uidit,  
statim quæsumus profecti in  
Macedoniam, certi facti quod  
uocasset nos Deus euangeliza-  
re eis. Nauigantes autem a Tro-  
ade, recto cursu uenimus Samo-  
thracem, & sequenti die Nea-  
polim, & inde Philippos, quæ  
est prima partis Macedoniae ci-  
uitas, colonia. Eramus autem  
in hac urbe diebus aliquot con-  
sistentes. Die autem sabbato-  
rum egressi sumus foras portam  
iuxta flumen, ubi uidebatur ora-  
tio esse, & sedentes loqueba-  
mur mulieribus quæ conuene-  
rant. Et quedam mulier nomi-  
ne Lydia purpuraria ciuiensis  
Thyatironum colens Deum, au-  
dixit, cuius Dominus aperuit cor  
intell.

grat

intendere his que dicebantur a Paulo. Cum autem baptizata esset, & domus eius, deprecata est, dicens: Si iudicatis me fidelem Domino esse, introite in domum meam, & manete. Et coegit nos. Factum est autem euntibus nobis ad orationem, puellam quandam habentem spiritum Pythonem obuiare nobis, quae quassum magnum praestabat dominis suis diuinando. Hac subsecuta Paulum & nos, clamabat dicens: Isti homines serui Dei excelsi sunt, qui annuntiant uobis uiam salutis. Hoc autem faciebat multis diebus. Dolens autem Paulus & conuersus, spiritui dixit: Praecipio tibi in nomine IESU Christi exire ab ea. Et exiit eadem hora. Videntes autem domini eius, quia exiit spes questus eorum, apprehendentes Paulum & Silam, perduxerunt in forum ad principes: & offerentes eos magistratibus, dixerunt: Hi homines conturbant ciuitatem nostram, cum sint Iudei, & annuntiant morem quem non licet nobis suscipere neque facere, cum simus Romani. Et cucurrit plebs aduersus eos, & magistratus scissis tuniceis suis, iusserunt eos uirgis caedi. Et cum multas plagas eis imposuissent, miserunt eos in carcerem, praecipientes custodi, ut diligenter custodirent eos. Qui cum tale

praecep-

ghe dede vnto those thynges that were spoken of Dauid. But when she was baptysed and hys house, she prayed sayenge: If ye haue iudged me to be beleuyng vnto I. C. & M., entre into my house & abyde [there] And she compelled vs. And it fortuned whyle we went vnto the prayce, a certayne damefyll haupnge = a soythsayenge sperte to mete vs, whych brought greate gapnes vnto hys lordes wyth soythsayenge. The same folowynge Dauid and vs cryed sayenge: These men are the seruantes of the hyghe God, whych shewe you the wyse of saluation: and thys she dydde many tymes. But Dauid beynge soyr, and beynge turned, he sayde vnto the sperte: I commaunde the in the name of Iesus Christe to go forth of her, & and he wente out the same houre. But hys lordes serynge that the hope of theyr = vauntage was gone oute, & takynge Dauid and Silas they broughte them into the iudgemente place to the rulers. And byngynge them vnto the officers, they sayde: These men = trouble oure cytie, seynge they be Jewes, and shewe of a costume, the whych is not lawfull for vs to receaue nor to do, seynge we be Romanes. And the people ranne on them, and the officers they clothes beynge rente, commaunded them to be = beaten wyth rodde. And whyle they had layed many stryppes on them, they put the in pryson, commaundynge the keper that he shulde diligently kepe them. The whych when he had receaued suche

Act. 16. 8  
Luc. 14. 8  
1. Cor. 14. 2

1. Reg. 14. 2

Mat. 1. 8  
Luc. 8. 8

Mat. 16. 8

Act. 19. 2

1. Cor. 14. 2

Act. 7. 8

Act. 16. 8  
1. Cor. 14. 2

com

continuaumēte he put them in the ynnere p̄eson, and put theȝ fete in the stocks. And at mydnyght Paule & Silas worshippinge praised God, and they that were in the p̄eson herde them. But sodenly byd theȝ happen a gret earthquake, insomuch that the fundacions of the p̄eson were moued. And forthwith were all the doores opened, and the bandes of euery one were loosed. But the keper of the p̄eson beyng awake, and seynge þ̄ doores of þ̄ p̄eson open, the swearde drawn out, he wolde haue slayen hymselfe, supposynge the p̄ersoners to haue bene runne away. But Paule cryed w̄ loude voyce, sayenge: Do thyselfe no harme, for we are all here. And a lyght called for he wente in, and quakyng he fell at Paule & Silas fete, and bryngynge them forth, he sayd: Spys, what must I do that I may be saued. But they sayde: We beue on the LORDE Jesus, and thou and thy house shalbe saued. And they spake the worde of the LORDE vnto hym, and all they that were in hys house. And takynge them in the same houre of the nyght, he washed theȝ styppes, and continently was he and all hys house baptyfed. And whan he had brought them into hys house, he set a table before them, and cecroped w̄th all hys house beupynge on God. And whan it was be come daye, the officers sente sergentes, sayenge: Let those men go. And the keper of the p̄eson shewed these wordes vnto Paule: The officers haue sente that ye be loosed,

preceptis accepisset misit eos in interiore carcerē, & pedes eorū strinxit ligno. Media autē nocte Paulus & Silas adorātes laudabāt deū. Et audiebāt eos q̄ in custodia erant. Subito uero terramotus factus est magnus, ita ut mouerētur fundamēta carceris. Et statim apertæ sunt omnia ostia, & uniuersorum uincula soluta sunt. Expergefactus autem custos carceris, & uidēs ianuas apertas carceris, euaginato gladio, uolebat se interficere, existimans fugisse uinctos. Clamauit autem Paulus uoce magna dicens: Nil tibi mali feceris: uerū enim hic sumus. Petitoque lumine introgressus est, & tremefactus, procidit Paulo & Silæ ad pedes, & producens eos foras, ait: Domini, quid me oportet facere, ut saluus fiam? At illi dixerunt: Crede in Dominum IESVM, & saluus eris tu & domus tua. Et locuti sunt ei uerbum Domini, cum omnibus qui erant in domo eius. Et tolens eos in illa hora noctis, lauit plagas eorum, & baptizatus est ipse, & omnis domus eius continuo. Cumque perduxisset eos in domum suam, apposuit eis mentem, & lætatus est cum omni domo sua credens Deo. Et cum dies factus esset, miserunt magistratus lictores, dicentes: Dimitte homines illos. Nunciauit autem custos carceris uerba hæc Paulo: Quia miles magistratus ut dimittamini,

nunc igitur exentis, ite in pace. Paulus autem dixit eis: Cuius nos publice indemnatos homines Romanos miserunt in carcerem, & nunc occulte nos eliciunt? Non ita, sed ueniant ipsi, & nos eliciant. Nunciauerunt autem magistratibus licet oīes uerba hæc, timueruntque addito quod Romani essent. Venientes deprecati sunt eos, & educentes rogabant ut egrederentur de urbe. Exeuntes autem de carcere, introierunt ad Lydiam, & uisū fratribus, consolati sunt eos, & profecti sunt.

## CAPVT XVII.

**U**m autem petambulo assent Amphipolim & Apoloniam, uenerunt Thessalonicam, ubi erat synagoga Iudeorum. Secundum consuetudinem autem Paulus introiit ad eos, & per sabbata tria discerebat eis de scripturis, adaperiens & insinuans, quia Christum oportuit pati, & resurgere a mortuis, & quia hic est IESVS Christus, quem ego annuncio uobis. Et quidam ex eis crediderunt, & adiuncti sunt Paulo & Silæ & de colentibus Gentibus multitudo magna, & mulieres non paucæ. Zelantes autem Iudei, assumptis que de uulgo uiros quosdam malos & turba facta, concitauerunt ciuitatē, & assistentes domui Iasonis, querebant eos producere in po-

note therfore ye gettyng ye haue go in peace. But Paule sayte vnto them: They haue put vs in prison beyng Romanes, and beateu open ly vncōdemned, and do they nowe thrust vs out priently? Not so. But let them come theselues, and thrust vs out. And the sergeantes shewed these wordes vnto the officers, and they were asfared, when they heere that they were Romanes. And comynge they besought them, & byngynge them forth, & they prayed that they wolde go forth of the cytie. And goyng out of prison, they went in vnto Lydia, and the brethē byngynge sene, they comforted them, and went they waye.

## The xviij. Chapter.

**W**hen they had walked throughtwe Amphipolis and Apolonia, they came to Thessalonica, where was a synagoge of the Iewes. And after thys wōte dōd Paule go in vnto them, and vpon thre sabbates expounded he them of the scriptures, & openynge and shewynge that it behoued Christ to suffre, and to ryse from the dead, and that thys is the Christ, tohome I shewe vnto you. & And some of them beleued & were topned to Paule and Silas, and of the hepythen scrupynge God a great multitude, and not a fewe of these women. But the Iewes haupnge indignacyon, and taryng to the some wyched men of the commune sorte & and a company gathered, they set prison in a roze, and standynge by the house of Iason, they sought to bringe them

Mark. 2. 12

Act. 16. 19

Mark. 16. 7  
Act. 17. 5  
Luc. 19. 47

Iam. 1. 18





inhabitar spiritus eius in ipso, uidens idololatriæ dedit ciuitatem. Disputabat igitur in synagoga cum iudeis, & colentibus & in foro per omnes dies ad eos qui adierant. Quidam autem Epicurei & Stoici philosophi diserebant cum eo, & quidam dicebant: Quid uult temniueribus hic dicere? Alii uero, nouum demoniorum uidetur annūciator esse: quia IESVM & resurrectionem annūciabat eis. Et apprehensum eum ad Areopagum duxerunt, dicentes: Possumus scire quæ est hæc noua, quæ a te dicitur doctrina? Noua enim quedam in sensibus nostris. Voluit ergo scire quidnam uelint hæc esse. Athenienses autem omnes & aduenæ hospites ad nihil aliud uocabant, nisi aut dicere aut audire aliquid noui. Stans autem Paulus in medio Areopagi, ait: Viri Athenienses, per omnia quasi superstitiosiores uos uideo. Præteriens enim, & uidens simulacra uersa, inueni & aram in qua scriptum erat: Ignoro Deo. Quod et ego ignorantes colitis, hoc ego annuncio uobis. Deus qui fecit mundum, & omnia quæ in eo sunt. Hic cæli & terræ cū sit Dominus, non in manufactis templis habitat, nec manibus humanis colitur, indigens aliquo, cum ipse det omnibus uitam, & inspirationē, & omnia, fecitq; ex uno omne

hys synete was steared wpythin hym, seynge the cytle geuen to ydolatry. Therfore disputed he with þe Jewes in the synagoge, & wpyth þe religious, and wpyth them that rested daylye vnto hym in the market place. But certayne philosophers of Epicurus & stoikes sette reasoned wpyth hym, & some sayd: What wpyll thys babler saye? But other sayd: He seemeth to be a shewer of new deuels: for he shewed Jesu & the resurrection vnto them. And hym taken they led hym to an Areopagus, sayenge: Hæue we knowe what thys newe doctrine is that is taught of the? For thou bypnygest certayne newe thynges into our eares. We wpyll therefore know what these thynges wpyll be. But al the Athenians and straigers gaue themselves to nothyng, saue ether to say or to heare some newe thyng. And Paul standinge in the myddes of Areopagus, he sayd: Ye me of Arhes I se you to be superstitious nearehande in all thynges. For I goynge by, and seynge poure ymages, I haue founde also an altare, wher on was wyrtte: To the vnknoten God. Therfore, that whiche ye worshippe vnknoten, that do I shewe you: the God that made þe worlde, and all thynges that are therein. The same seynge he is Lord of heauen and earth, he dwelleth not in temples made wpyth handes, nother is he worshipped w mto handes, nedynge of any thyng, seynge he geueth al men lyfe, & breeth e al thynges, and hath made of ons all kynde of

Areopagus  
was a place  
where many  
were speaking  
by counsel  
of and do  
with the  
handes

Acts. 17. 23  
Rom. 1. 23

of men to dwell vpon the whole face  
of the earth: despyngge appoynted  
seasons, and borders of thyr dwell-  
yngge to seke God yf happely they  
maye seke or fynde hym, though he  
be not farre from euerp one of vs.

**E** For in hym we lyue and are moued  
e be, as also certayne of poore owne  
• portes haue sayd: For we also are  
hys kynde. Seynge than we be the  
hyndred of God, we oughte not to  
thynke the Godhede to be lyke vnto  
to golde and syluer, or vnto a stone  
of the conyngge grauyngge and inuul-  
cion of man. And truly God ouer-  
seyngge the tymes of thys ignorance,  
• he doth now shewe vnto men that  
euerp one do euerp where repente,  
because he hath appoynted a daye,  
wherein he shal iudge the worlde in  
ryghteousnesse, by the mā in whome  
he hath purposed it, offeryngge sayth  
vnto all men, rayssyng hym from þe  
deade. But whan they herde the re-  
surreccion of the deade, some truly  
byd moche hym, but some sayd: We  
will heare the agayne of thys. After  
thys manner wente Paule out of the  
myddes of them. But some men be-  
leuyngge hym byd cleue vnto hym, a-  
monge the whych was also Dyonis-  
sius Areopagita, and a woman by  
name Damaris, & other wyth them

The. xliii. Chapter.

**A**fter thys beyngge depar-  
ted from Athens he came  
to Corinthus, & synspnge  
a certayn Jewe, by name  
Aquila, boyn in Bithus, which late-  
ly was come from Italy, & Priscilla  
his wyfe. Because Claudius had co-  
man n-

omne genus hominum inhabi-  
tare super uniuersam faciem ter-  
re: definiens statuta tempora,  
& terminos inhabitationis eo-  
rum, querere Deum si, forte at-  
trectent eum, aut inueniant,  
quamuis non longe sit ab uno  
quoque nostram. In ipso enim  
uiuimus, & mouemur, & sumus,  
sicut & quidam uestrorum poe-  
tarum dixerunt: Ipsius enim &  
genus sumus. Genus ergo cum  
sumus dei, nō debemus exstima-  
re auro & argento, aut lapidi  
sculpturæ artis & cogitationis  
hominis, diuinum esse simile. Et  
tempora quidē huius ignoran-  
tiæ despiciens deus, nunc annū-  
ciat hominibus, ut omnes ubiq;  
pœnitentiā agant, eo q̄ statum  
diem, in quo iudicaturus est or-  
bem in æquitate, in uiro in quo  
statuit, fidem præbens omnibus,  
suscitans eū a mortuis. Cum au-  
dissent autē resurrectionē mor-  
tuorum, quidā quidē irridebant,  
quidam uero dixerunt: Audie-  
mus te de hoc iterum. Sic Paulus  
exiuit de medio eorum. Qui-  
dam uero uiri adherentes ei,  
crediderunt, in quibus & Diony-  
sius Areopagita, & mulier nomi-  
ne Damaris, & alii cum eis.

CAPVT XVIII.

**E**st hæc egressus ab  
Athenis, uenit Corin-  
thū, & inuenit quidā  
Iudæū, noīe Aquilam  
Ponticum genere, qui nuper ue-  
nerat ab Italia, & Priscilla uxor  
eius. Eo q̄ præcepisset Clau-  
dins

Roma. 16. 6 • Aquila, boyn in Bithus, which late-  
ly was come from Italy, & Priscilla  
his wyfe. Because Claudius had co-

man n-

dms discedere omnes Iudeos,  
 a Roma, accessit ad eos. Et q̃  
 eiusdem erat artis, manebat a-  
 apud eos, & operabatur, (erant  
 autem scenofactoria artis) &  
 disputabat in synagoga per om-  
 ne sabbatū, interponens nomē  
 Domini I E S V, suadebatque  
 Iudeis & Græcis. Cum uenis-  
 sent autem de Macedonia Si-  
 las & Timotheus, instabat uer-  
 bo Paulus, testificans Iudeis es-  
 se Christum I E S V M. Contra  
 dicentibus autem eis, & blas-  
 phemantibus, excutiens uesti-  
 menta sua, dixit ad eos: San-  
 guis uester super caput uestrū.  
 Mundus ego ex hoc ad Centes  
 uadam. Et migrans inde, intra-  
 uit in domum cuiusdam, nomi-  
 ne Tiu iusti, colentis Deum, cui-  
 us domus erat coniuncta syna-  
 goga. Chryspus autē archisyna-  
 gogus credidit Domino, cum  
 omni domo sua, & multi Corin-  
 thionum audientes credebant,  
 & baptizabantur. Dixit autem  
 Dominus nocte per uisionem  
 Paulo: Noli timere, sed loque-  
 re, ne taceas, propterea quod  
 ego sum tecum, & nemo appo-  
 netur tibi, ut noceat te: quoni-  
 am populus est mihi multus in  
 hac ciuitate. Sedit autem ibi  
 annum & sex menses, docens  
 apud eos uerbum Dei. Gallione  
 autē procōsule Achaie, insurrexe-  
 runt uno animo Iudei in Paulū,  
 & adduxerunt eum ad tribunal,  
 dicentes: Contra legem hic  
 persequa-

maunded all the Iewes to departe  
 out of Rome. he came to them. And  
 because he was of the same craft, he  
 dwelt abyle wth them. and wrought:  
 (but they were sente makers,) and  
 he disputed euery sabbat daie in the  
 synagoge, settinge forth in þe meane  
 whyle the name of the LORD Ie-  
 sus, and exhorted the Jewes & Gre-  
 kes. But whan Silas and Timo-  
 theus were come from Macedonia,  
 Paule was diligente in the worde,  
 testifyinge vnto the Jewes Jesus to  
 be Christ. But vpon them garyng  
 enge and blasphemynge. shakynge  
 hys clothes, he sayd vnto the: Your  
 bloude [be] vpon your owne heade.  
 Hence forth shall I go blamelesse vn-  
 to the heythens. And remouynge  
 thence, he entred into the house of  
 one by name Titus the ryghteous,  
 settinge God, whose house was ioy-  
 ned vnto þe synagoge. But Crispus  
 the chiefe ruler of the synagoge. bele-  
 ued on the LORD, wth all hys  
 house: and many of the Corinthians  
 hearinge dyd beleue and were bap-  
 tized. And the LORD sayd vnto  
 Paule by a vision in the nyght:  
 feare not, but speake, holde not thy  
 peace, because I am wth thee: & no  
 man shall set vpon the that he maye  
 hurt thee: for I haue much people in  
 this cite. And he abode there a  
 yere and syre monethes, teachinge  
 the worde of God amonge them.  
 But whan Gallio was the consule  
 dedite in Achaie, the Jewes rose vp a  
 garyng Paule wth one mynde, and  
 brought hym before the iudgemente  
 seate, sayenge: Whys followe doth  
 per-

2 Tim. 17. 4

Mark. 16. 6  
Luce. 19. 8  
Ioh. 8. 6Ioh. 4. 19  
Luce. 1. 82 Tim. 1. 6  
2 Tim. 1. 6

persuade them to worshippe God a-  
 gainst the lawe. But Paule begyn-  
 nyng to open hys mouthe, Gallio  
 sayd vnto the Jewes. \* Merrip yf it  
 were some wrongeous dealinge, or  
 a wicked dede, O ye Jewes, I wold  
 spght well forbeare you: but yf they  
 be questions of the worde & names  
 of your lawe, loke ye thereto your sel-  
 ues. I wyl not be iudge of these thynges.  
 And he warned them from  
 the iudgement seate. But they al to-  
 hyng. \* So then is the ruler of the sy-  
 nagoge, they bet hym before the iud-  
 gement seate, and Gallio cared for  
 none of these thynges. But whan  
 Paule had tarped yet many dayes,  
 byddynge the brethren fare well, he  
 sayled into Sicilia, & wth hym Pris-  
 cilla and Aquila, whiche had shoren  
 hys brade in Truch:reis: \* so he had  
 a vowe. And he came to Ephesus, &  
 leste them there. But beyng gone  
 into the synagoge, he disputed wth  
 the Jewes. And whan they prayed  
 [hym] that he wolde abyde a lon-  
 ger frason, he bydde not consente  
 to them, but byddynge farewell,  
 and sayenge: I must nedes kepe the  
 feast that is at hande at Jerusalem,  
 but \* I wyl retorne agayn vnto you  
 \* God wyllyng, he wente his waye  
 from Ephesus. And goynge downe  
 to Cesarea he wente vp and saluted  
 the congregacion, & he went downe  
 to Antioche. And a certayne season  
 beyng past there, he wete forth, wal-  
 kyng by order thorow the regis of  
 Gallatia & Phrygia streythyng the  
 disciples. And a certayne Jewe by  
 name \* Apollos of Alexandria, a wel  
 spoken

persuadet hominibus colere  
 Deum. Incipiente autem Paulo  
 aperire os, dicit Gallio ad Iude-  
 os: Si quidem esset iniquum al-  
 quid, aut facinus pessimum, o ul-  
 ti Iudaei, recte uos sustineretis: si  
 uero quaestiones sunt de uerbo  
 & nominibus legis uestrae, uosip-  
 si uideritis, iudex ego horum no-  
 lo esse. Et minauit eos a tribuna-  
 li. Apprehendentes autem om-  
 nes Sosthenem principem syna-  
 goga, percutiebant eum ante  
 tribunal, & nihil horum Gallio  
 curae erat. Paulus uero cum  
 adhuc sustinisset dies multos,  
 fratribus ualefaciens, nauigauit  
 in Syriam, & cum eo Priscilla & A-  
 quila, qui sibi totonderat in Cen-  
 chreis caput: habebat enim uo-  
 tum. Deuenitque Ephesum, & il-  
 los ibi reliquit. Ipse uero ingres-  
 sus synagogam, disputabat cum  
 Iudeis. Rogantibus autem eis,  
 ut ampliori tempore maneret,  
 non consensit, sed ualefaciens,  
 & dicens: Oportet omnino me  
 festum quod instat agere in Ierusalem  
 solymis, sed iterum reuertar ad  
 uos Deo uolente, profectus est  
 ab Epheso. Et descendens Ces-  
 aream, ascendit & salutauit eccle-  
 siam, & descendit Antiochiam.  
 Et factum ibidem aliquotio te-  
 pore, profectus est, perambulans  
 ex ordine Gallaticam regionem, &  
 Phrygiam confirmans omnes discipu-  
 los. Iudaeus autem quidam Apollos  
 nomine, Alexandrinus genere, ubi  
 eloquens

eloquē, deuenit Ephesum, po-  
tens in scripturis. Hic erat edo-  
ctus uiam Domini, & seruus spi-  
ritu loquebatur, & docebat dili-  
genter ea quæ sunt I E S V, sci-  
ens tantum baptisma Iohannis.  
Hic ergo cepit fiducialiter age-  
re in synagoga. Quem cum au-  
dissent Priscilla & Aquila, assu-  
mperunt eum, & diligētius expo-  
suerunt ei uiam Domini. Cum  
autem uellet ire in Achaia, ex-  
hortati fratres scripserunt disci-  
pulis, ut susciperent eum. Qui  
cum uenisset, contulit multum  
his qui crediderunt. Vehemen-  
ter enim Iudeos reuincebat, pu-  
blice ostendens per scripturas  
esse Christum I E S V M.

## CAPVT XIX.

**A**ctum est autē cū A-  
pollos esset Corinthi,  
ut Paulus peragratu  
superioribus partibus  
ueniret Ephesum, & inueniret  
quosdam discipulos, dixitque  
ad eos. Si spiritum sanctum ac-  
cepistis credentes? At illi dixe-  
runt ad eum: Sed neque si spiri-  
tus sanctus est, audiuius. Ille  
uero ait: In quo ergo baptizati  
estis? Qui dixerunt: In Iohannis  
baptismate. Dixit autem Pau-  
lus: Iohannes baptizauit baptis-  
mo poenitentiae populum, di-  
cens, in eum qui uenturus esset  
post ipsum, ut crederet, hoc est, in  
I E S V M. His auditis, baptizati  
sunt in nomine Domini I E S V.

Et cum

spoken man came to Ephesus, might-  
y in the scriptures. The same was  
taught the way of the LORD, &  
being whole in spirit, he spake and  
taught diligently those things that  
belonged unto Jesus, knowing only  
the baptism of John. The same ther-  
fore began to behave himself boldly  
in the synagoge. Whome when Prisci-  
lla and Aquila had heard, they took  
him to them, and taught him & way  
of the LORD more diligently.  
But when he would go into Achaia,  
the brethren exhorted him to write unto  
the disciples that they should receive  
him. Who when he was come, he  
helped them muche that they should be-  
lieue: for he overcame the Jews mighti-  
ly, shewing openly by scriptures  
Jesus to be Christ.

Ioh. 12

## The. xix. Chapter. +

**A**t it fortuned when Apo-  
stle was at Corinthus, that  
Paul the upper partes  
being walked thowre,  
came to Ephesus, and found syn-  
daine disciples, and he sayde vnto  
them: Haue ye beleynge recea-  
ued the holy goosle? But they sayde  
vnto hym: Yee we haue not herde  
whether ther be a holy goosle. But  
he sayde: Wherewith than were  
ye baptysed? Whiche sayde: With  
the baptism of John. And Paul  
sayde: \* John baptysed the people  
with the baptism of repentance,  
sayenge, that they shoulde beleue on  
hym that shoulde come after hym,  
that is, Jesus. These thynges be-  
ynge herde they were baptysed in  
the name of the LORD Jesus.

A

Mark 9. 1  
Act. 1. 8  
Ioh. 1. 8

Act. 1. And

Act. 1. 8  
4. 2. 3

And when Paule had layd the handes on them, the holy gooste came vpon them, and they spake woth tun-  
ges and prophesied: And all the mē together were nearehande twelfe.  
And beyng gone into the synagoge he spake boldly thre monethes, disputynge and perswadyng of þe kyng-  
dom of God. But whā some were hardened, & beleued not, cursyng the  
wope of the LORD before þe mult-  
tude, departyng frō thē, he separated  
disciples, disputynge dayly in þe schole  
of one Tyrannus. And thys was  
done two yeres longe, in so muche  
that al they þe dwelt in Asia vnder  
the woide of þe LORD, both Jewes  
& theythen. And God vnder no small  
myracles by the hande of Paule, in  
somuche that also vpon þe syncke were  
the naphens and paretles brought  
frō þe body, and the diseases wente  
from them, and the wyched spretes  
departed. But certayne of the va-  
gabonde Jewes consurers assayed  
to call the name of the LORD Je-  
sus vpon them that had euell spretes  
sayenge: I charge you by that Jesus  
whome Paule preacheth. And they  
were seuen sonnes, of a Jewe by na-  
me Sceua a hygh prest whiche vnder  
thys. But the wyched sprete an-  
swerynge, sayde vnto them: Jesus  
I knowe, and Paule I knowe, but  
who be ye? And the man in whome  
the wyched deuill was leapyng vpon  
them, and haupng gotten pow-  
er of them both, he overcame them,  
inso much that they naked and wound-  
ed vnder fleye out of that house. And  
thys was made knowen vnto all the  
Jewes

apoc. 16. 1

Et cum imposuisset illis manus  
Paulus, uenit spiritus sanctus su-  
per eos, & loquebantur linguis,  
& prophetabant. Erant autem  
omnes uiri fere duodecim. In-  
trogessus autem in synagogā,  
cum fiducia loquebatur per tres  
menses, disputans & suadens de  
regno Dei. Cum autē quidā indu-  
rarentur, & nō crederent, male-  
dicentes uiam domini corā mul-  
titudine, discedens ab eis, segre  
gauit discipulos, quotidie dispu-  
tans in schola tyrani cuiusdam.  
Hoc autē factum est per bienni-  
um, ita ut omnes qui habitabant  
in Asia audirent uerbum Domi-  
ni, Iudaei atque Gentiles. Virtus  
teq; non quassabat faciebat de-  
us per manū Pauli, ita ut etiā su-  
per languidos deferretur a cor-  
pore eius sudaria & semicincta,  
& recedebant ab eis ligiores,  
& spiritus nequam egrediebantur.  
Tentaerunt autem quidam  
& de circumeuntibus Iudaeis ex-  
orcistis, inuocare super eos qui  
habebant spiritus malos nomē  
Domini IESU, dicentes  
Adiuuro uos per Iesum quē Pau-  
lus praedicat. Erant autē cuiusdam  
Iudaei noīe Sceua, principis sa-  
cerdotū septē filii, qui hoc facie-  
bant. Respondens autē spūs nequū  
dixit eis: IESUM noui, & Paulū  
scio, uos autē qui estis? Et insiliens  
in eos homo in quo erat demoni-  
um pessimū, & dñatus ab omni, ius-  
sult cōtra eos, ita ut nudī & uul-  
nerati effugerent de domo illa.  
Hoc autē notū factū est omnibus  
Iudaeis

Indeis atque Gentibus qui habitabāt Ephesū, & cecidit timor super omnes illos, & magnificabatur nomē Domini IESV. Multique credentiū ueniebant confitentes & annunciantes actus suos. Multi autē ex eis qui fuerant curiosi securi, contulerunt libros, & cōbuserunt eos coram omnibus, & cōputatis precis illorum inuenerunt pecuniā denariorum quinquaginta milia. Ita fortiter crescebat uerbum Dei, & confirmabatur. His autem expletis, proposuit Paulus in spiritu, transita Macedonia & Achaia, ire Hierosolymā: dicens: postquam fuero ibi, oportet me & Romanū uidere. Mittens autē in Macedoniā duos ex ministrantibus sibi, Timotheum & Erastū, ipse remisit ad tempus in Asia. Facta est autē illo tempore turbatio non minima de uia domini. Demetrius em̄ quidam nomine argentarius, faciens aedes argenteas Dianę, pręstabat artificibus non modicū quęstū, quos conuocans, & eos quieuismodi erant opifices, dixit: Viri, scitis quia de hoc artificio est nobis acq̄sitio, & uidetis & auditis quā non solū Ephesi, sed pene totius Asię Paulus hic suadens, auertit multā turbā, dicēs: Qm̄ nō sit dii q̄ manibus fiunt. Nō solū autē hic periclitabitur nobis pars in redargutionē uenire, sed & magnę Dianę tēplū ad nihilū reputabitur, & destrui incipiet maiestas eius, quā tota Asia & orbis colit.

His

Jewes & Gentyles whiche byd dwelt at Ephesus, ether fell a stare on the al, & þ name of þ LORD Iesus was magnified. \* Many also of the bele- upnge came confessyng & shewyng the; dedes. And many of them that had vsed curious craftes, brought to gether the; books, & burne them before al men, & the prices of them be- ynge cōcked, they sande the mony of fyfety thousande pence. So myghtly byd the worde of God growe, & was stablyshed. Whā these thynges were done, Paule purposed in sperte Ma- cedonia & Achaia beynge gone thow- rowe to go to Jerusalem, sayenge: Whan I shal haue ben there, I must se Rome also. \* And sendyng two of them þ serued hym into Macedonia Timothee and Erastus, he hymselfe remayned in Asia for a tyme. \* And ther happened no synall trouble at þ tyme of the waye of the LORD. For one by name Demetrius, a syluer- smyth, makynge the syluer shyners of Diana, brought vnto the craftes- men no lytle vailage. Whom he cal- lyng together, & the that were such lyke craftesmen, he sayd: Ye men, ye knowe that of thys crafter we haue gaynes, & ye heare & se, þ this Paule perswadyng hath wpythdrawē much people not only of Ephesus, but also nearehand of al Asia, sayeng: They be no goddes þ are made w̄ handes. But thys parte shall not onely be in dainger vnto vs to come to reprofe, but þ tēple also of great Diana shal be set at naught: yee hymmaister shal begyn to be destroyed also, whom al Asia and the worlde doth worshippe

Al. II. These

Mar. 1. 1

John. 3. 1

Roma. 17. 3

1. Cor. 1. 2

Roma. 14. c

Act. 14. c

**D** These thynges beyng herde, they were spyled wth wyath, and cryed out, sayenge: Great is Diana of the Ephesians. And all the cytie was fylled wth rumoze. And they made a rushynge wth one mynde into the open place. Salus and Aristarchus the Macedonians Pauls fellows beyng taken. But Paule wyllynge to go into the people dyd not the disciples suffer. Some also of the chiefe of Asia whych were hys frendes, set vnto hym, prayenge that he wolde not put hymselfe into the open place. Some cryed one, some another thyng: for the congregacion was out of order, and many knewe not for what cause they were come together. Some of the people brue forth Alexander, the Jewes thrustynge hym forward. But Alexander silence beyng requyred with the hande, wolde haue giuen the people an answer. Whome as they knewe to be a Jewe, ther arose a voyce of them all cryenge for a space of neyghabout two houres: Great is Diana of the Ephesians. And when the towne claake hadde stylled the people, he sayde: Ye men of Ephesus, what is he amonge men that knoweth not the cytie of the Ephesians to be a worshipper of the greates Diana, and the chyld of Jupiter? Seynge therfore these thynges can not be gaynsayde, ye ought to be styl, and to do nothyng rashly. For ye haue brought these men, nother robbers of holp thynges, nother blasphemynge your god desse. Yf Demetrius & the craftesme that

Hic auditis, repleti sunt ira, & exclamauerunt, dicentes: Magna Diana Ephesiorum. Et impleta est tota ciuitas confusione, & impetum fecerunt uno animo in theatrum, rapti Gaio & Aristarcho Macedonibus, comitibus Pauli. Paulo autem uolente intrare in populum, non permiserunt discipuli. Quidam autem & de Asia principes, qui erant amici eius miserunt ad eum, rogantes, ne se daret in theatrum. Alii autem aliud clamabant: Frater enim ecclesia confusa, & plures nesciebant, quia ex causa conuenerunt. De turba autem detraherunt Alexandrum propellentes eum iudeis. Alexander autem manu silentio postulato, uolebat reddere rationem populo. Quem ut cognouerunt iudeum esse, uox facta est omnium quasi per horas duas clamantium: Magna Diana Ephesiorum. Et cum sedasset scriba turbas, dixit: Viri Ephesii, quis enim est hominum qui nesciat Ephesiorum ciuitatem cultricem esse se magnae Dianae Iouisque prolis? Cum ergo his contradi- non possit, oportet uos sedatores esse, & nihil temere agere. Adducistis enim homines istos, neque sacrilegos, neque blasphemantes deam uestram. Quod si Demetrius & qui cum eo



eo sunt artifices habent aduersus aliquem causam, conuentus forenses aguntur, & proconfusiles sunt, accusent inuicem. Si quid autem alterius res queritis, in legitima ecclesia poterit absolui. Nam & periclitamur atque i seditionis hodiernæ, cum nullus obnoxius sit, de quo possumus reddere rationem concursum istius. Et cum hæc dixisset, dimisit ecclesiam.

## CAPVT XX.

**Q**UOTIQUAM AUTEM CESSAuit tumultus, uocatis Paulus discipulis, & exhortatus eos, ualedixit: & profectus est ut iret Macedoniam. Cum autem perambulasset partes illas, & exhortatus eos fuisset multo sermone, uenit ad Græciam. Vbi cum fuisset menses tres, factæ sunt illi infidie a Iudeis, nauigaturo in Syriam, habuitque consilium ut reuerteretur per Macedoniam. Comitatus est autem eum Sosipater Pyrrhi Berthœensis: Thessalonicensiū uero Aristarchus, & Secundus, & Gaius, Derbeus, & Timotheus: Asiani uero Tychicus & Trophimus. Hi cum præcessissent, sustinuerunt nos Troadem: nos uero nauiganimus post dies azymorum a Philippis, & uenimus ad eos Troadem in diebus quinque, ubi demorati sumus diebus septem. Una autem sabbati cum cōuenissemus ad frangendum panem, Paulus dispu-

that are woth hym haue a matter agaynst ony man, the lawe is open, & ther are consuls debites, let them accuse eche other. But yf ye seke ony other thyng, it maye be dispatched in a lawfull congregation. For we also stande in leoparde to be accused of this dayes vproure, seying ther is no man gilty, of whome we maye geue a counte of thys vproure. And whan he had sayde these thynges he let the congregation go.

## The xx. Chapter.

**A**FTER THAT THE VPROVOUR ceased, Paul the disciples being called and the exhorted, he bad [them] farewell, and went hys waye to go into Macedonia. And whan he had walked thorowe thise parties, and had exhorted them woth many wordes, he cam into Grekelide. Where as he had ben thre monethes, wayte was layde of the Jewes for him to flynge to syple into Syria, & he was counselled that he shulde retorne by Macedony. And ther accompanied hym Sosipater Pyrrhus sonne of Berthea: but of them of Thessalonica, Aristarchus & Secundus, & Gaius, Derbeus & Timotheus: but of them of Asia, Tychicus & Trophimus. The same whan they were gone afoze, they tarped for vs at Troas: but we sayled for Philippos after the dayes of the swete breade, and came vnto them at Troas in foure dayes, where we byd abyde seuen dayes. But vpon y first dape of the sabbattes whan we were come together to breake breade, Paul ready

1. Tim. 2. 15

2. Tim. 2. 15

Paul ready

ready to go on the morowe disputed  
wyth them, and continued the prea-  
chyng untill myddnyghte, and there  
were lychtes plenty in the parloure  
where they were gathered. And a  
certaine yonge man by name Eu-  
tichus spyng in a wyndowe, whi  
he was overcome wyth heuy slepe,  
as Paule reasoned longe, beyng o-  
ueraken wyth slepe he fell from the  
thyrde lofte downe, and was takn up  
deade. And whan whan Paule  
was come downe, he leant vpon  
hym, and claspynge hym aboute, he  
said: Be not ye troubled, for his soule  
is wythin hym. And goynge vp, and  
breaþynge breaðe, and eatynge, and  
speakynge vntyll it was  
lyght, he wente so hys waye. And  
they brought the chyldre lpyng, and  
were not a lytle comforted. But go-  
ynge vp into þe shippe, we sayled un-  
to Asson, wplyng from thence to  
take Paule: for so had he intended,  
he hymselfe wplyng to yourney by  
lande. And whan we were come to-  
gether in Asson, hym beyng taken,  
we came to Mytilene. And saylynge  
from thence, we came the daye fol-  
lowynge agaynst Chius, and þe next  
daye we arriued to Samos, and the  
daye followynge we came to My-  
letus: for Paule had purposed to  
sayle by Ephesus, lest any charge  
shuld hypp vnto hym in Asia. For  
he hasted yf it had ben possible to ha-  
ue kept hys feait of Wofantpde at  
Jerusalem. But sendynge fro Miletus  
to Ephesus, he called þe Elders of þe  
congregacyon. The whiche whan they  
were come to hym, & were together,

disputabat cum eis profecturus in  
crastinum, protraxitque sermo-  
nem usque ad mediam noctem.  
Erant autem lampades copio-  
se in coenaculo, ubi eramus con-  
gregati. Sedens autem quidam  
adolescens nomine Eutychus  
super fenestram, cum mergere-  
tur somno graui, disputante diu  
Paulo, ductus somno cecidit de  
tertio coenaculo deorsum, & su-  
bitus est mortuus. Ad quem cum  
descendisset Paulus, incubuit su-  
per eum, & complexus dixit:  
Nolite turbari, anima enim ip-  
sius in ipso est. Ascendens au-  
tem frangensque panem & gra-  
tias, satisque allocutus usque in  
lucem, sic profectus est. Adduxe-  
runt autem puerum uiuentem,  
& consolati sunt non minime.  
Nos autem ascendentes na-  
uem, nauigauimus in Asson, in-  
de suscepturi Paulum: sic enim  
disposuerat, ipse per terram uet-  
facturus. Cum autem conuenis-  
semus in Asson, assumpto eo ue-  
nimus Mytilenem. Et inde nauigantes,  
sequenti die uenimus  
contra Chium, & alia die appu-  
cimus Samum, & sequenti die  
uenimus Miletum: proposuerat  
enim Paulus transigrare Ephe-  
sum, ne qua mora illi fie-  
ret in Asia. Festinabat enim,  
si possibile sibi esset, ut diem  
Pentecosten faceret Hierosoly-  
mis. A Mileto autem mit-  
tens Ephesum, uocauit maio-  
res natu ecclesie. Qui cum ue-  
nissent ad eum, & simul essent,  
dixit

• Rom. 17. c  
• Rom. 4. d

Act. 1. c  
• Cap. 11. b

Act. 11. a

dixit eis: Vos scitis a prima die  
 qua ingressus sum in Asiam,  
 qualiter uobiscum per omne te-  
 pus fuerim, seruiens domino cū  
 omni humilitate & lachrymis,  
 et tentationibus, quæ mihi acci-  
 derunt ex insidiis Iudeorū quo-  
 modo nihil subtraxerim uobis  
 utilium, quo minus annuntiare  
 uobis, & docerem uos publice:  
 & per domos, testificans Iudæis  
 atq; gentibus in deum pœnitē-  
 tiam, & fidem in dominum no-  
 strum IESVM Christum. Et  
 nunc ecce ego alligatus, spiritu  
 uado in Hierusalem, quæ in ea  
 uentura sunt mihi ignorans, ni-  
 si quod spiritus sanctus per om-  
 nes ciuitates mihi protestatur,  
 dicens: quoniam uincula, & tri-  
 bulatiōes Hierosolymis me ma-  
 nent. Sed nihil horū uereor, nec  
 facio animā meam preciosiorē  
 quā me, dōmodo ego consum-  
 mem cursum meum, & ministe-  
 rium uerbi quod accepi a domi-  
 no IESV, testificari euange-  
 lium gratiæ Dei. Et nunc ecce  
 ego scio quia amplius non ui-  
 debitis faciem meam uos om-  
 nes, per quos transui prædi-  
 cans regnum Dei. Quapropter  
 contestor uos hodierna die,  
 quod mundus sum a sanguine  
 omnium. Non enim subterfu-  
 gi quo minus annuntiarem om-  
 ne consilium Dei uobis. Attē-  
 dite uobis & uniuerso gregi, in  
 quo uos spiritus sanctus posuit  
 Episcopos regere ecclesiam  
 Dei,

he sayde vnto them: Ye knowe howe  
 I haue ben wyth you all the tyme  
 sence the first daye. that I entred in  
 to Asia. setupnge the LORDE with  
 all humblynesse, and teares, and ep-  
 tations, the which haue happened  
 vnto me by the layenges of wayte of  
 the Jewes, howe I haue wyth you &  
 nothyng of those that were profita-  
 ble vnto you that I shoulde not haue  
 shewed them, and taught you openly  
 and from house to house, testifinge  
 both vnto Jewes and Gentyles. re-  
 pentancer to Godwarde, and sayth  
 in oure LORDE Iesus Christ. And  
 now beholde, constayne in sprete  
 I go to Jerusalem, not knowynge  
 what thynges shall happen vnto me  
 there, saue that the holy goost wyl-  
 nesseth vnto me openly in euery cy-  
 tie sayenge: That bandes and tribu-  
 lations abyde me at Jerusalem. But  
 I feare none of these thynges, no-  
 the do I couste my lyfe more worth  
 than my selfe, so farre as I maye ful-  
 fyll my course, and the seruice of the  
 worde that I haue receaued of the  
 LORDE Iesus, [namely] to testi-  
 fy: the gladtynges of the grace of  
 God. And now beholde, I know that  
 all ye shall se my face nomore by  
 whome I haue gone preachynge the  
 kyngdome of God. Wherefore I take  
 you to recorde thys daye, that I ame  
 vngilty of the bloude of all men.  
 For I haue not drawen backe, that  
 I shoulde not shewe you all the coun-  
 sell of God. Take hede vnto your  
 selues and al the flocke, amonge the  
 which the holy goost hath set you to  
 be byshops, to rule the cōgregaciō of  
 A. III. God,

Ier. 19. 9

Luc. 1. 4. 2

Ier. 44. 26

1. Tim. 2. 8

1. Reg. 1. 16

**G**od, the whiche he hath purchased  
w<sup>th</sup> hys bloude. For I knowe that  
after my \* departinge straueuous  
wolves entie in amonge you, not  
sparynge the flocke: and \* fro amidge  
pourslures shall men ryle speahynge  
ouerthwart thynges, that they may  
dawe disciples after them. For the  
whych cause watche ye, hauynge in  
mynde that I haue not ceassed for y<sup>e</sup>  
space of thre yere nyght and daye,  
admonysynge euery one of you  
w<sup>th</sup> teares. And now I commende  
you vnto God, and vnto the woide  
of hys grace, whych is myghty to e-  
dify. & to geue inheritaunce amidge al  
th<sup>e</sup> y<sup>e</sup> are sanctified. \* I haue despyed  
the syluer & golde, or cloth of nomā,  
as ye knowe: for to those thynges y<sup>e</sup>  
were nedeful vnto me, & th<sup>e</sup> y<sup>e</sup> are to  
me, \* haue these handes holpen me.  
I haue shewed you all thynges, that  
so labourynge we ought to receaue  
the weake, & to remembre the woide  
of the LORDE Jesu. For he sayd: It  
is moze blessed to geue, than to take.  
And whā he had sayd these thynges,  
hys knees bowed, he \* prayed w<sup>th</sup>  
them all. And ther happened a great  
weppynge of them all, & fallynge vpon  
Pauls necke, they kysed hym, be-  
ynge greattye grieved at the woide  
that he sayd: That th<sup>e</sup> y<sup>e</sup> shulde se  
hys face nomoze. And they broughte  
hym to the shyppe.

The .xxi. Chapter.

**A**nd whā it happened that  
we sayled, beynge drawen  
awaye from th<sup>e</sup>, we came  
y<sup>e</sup> straghte course to Co-  
us, & the nexte daye to Rhodus, & fro  
thence

Dei, quam acquisiuit suo sangui-  
ne. Ego scio quoniam post dis-  
cessionem meā, intrabūt lupi ra-  
paces in uos, non parcētes gre-  
gi. Et ex uobis ipsis exurgent ui-  
ri loquentes peruersa, ut abdu-  
cant discipulos post se. Propter  
quod uigilate, memoria retinen-  
tes, quoniam per triennium no-  
cte & die non cessauī cum la-  
chrymis monere unumquemque  
uestrum. Et nunc commendo  
uos Deo, & uerbo gratiæ ipsius,  
qui potens est ædificare, & dare  
hereditatem in sanctificationis om-  
nibus. Argentum, & aurum, &  
uestem nullius concupiui, sicut  
ipsi scitis: quoniam ad ea quæ  
mihi opus erant, & his qui me-  
cum sunt ministrant manus istæ. Omnia ostendi uobis, quo-  
niam sic laborantes oportet su-  
scipere infirmos, ac meminisse  
uerbi Domini. **ES** I, quoniam  
ipse dixit: Beatus est magis da-  
re quam accipere. Et cum hæc  
dixisset, positis genibus suis, ora-  
uit cum omnibus illis. Magnus  
autem fletus factus est omnium.  
Et procumbentes super collum  
Pauli, osculabantur eum, dolens  
maxime in uerbo quod dixe-  
rat, quoniam amplius faciem  
eius non essent uisuri. Et dedu-  
cebant eum ad nauem.

CAPVT XXI.

**U**m autem factū esset  
ut nauigaremus, ab-  
stracti ab eis, recessimus  
in uenimus Coum, &  
sequenti die Rhodum, & inde  
Patag.

Pararam. Et cum inuenissemus  
 nauem transfretatam in Phœni-  
 cen, ascendentes nauigauimus.  
 Cum apparuissemus aut in Cy-  
 pro, relinquentes eam ad fini-  
 stram, nauigauimus in Syriā, &  
 uenimus Tyrum: ibi enim nauis  
 expositura erat onus. Inuēris au-  
 tem discipulis, mansimus ibi die-  
 bus septē, qui Paulo dicebāt per  
 spiritū ne descēderet Hierosoly-  
 mam. Et expletis diebus, profe-  
 ctū ibamus, deducētibus nos om-  
 nibus cū uxoribus & filiis ulq; fo-  
 ras ciuitatem: & positis genibus  
 in litore, orauimus. Et cum uo-  
 lessemus inuicē, ascendimus  
 nauem, illi autē redierunt in sua.  
 Nos uero nauigatione expleta  
 a Tyro, descendimus Ptoiomai-  
 dam: & salutatis fratribus, man-  
 simus die una apud illos. Alia  
 autem die profecti, uenimus Cæ-  
 sariā, & intrātes domū Philippi  
 euangeliste q̄ erat unus de sep-  
 tem, mansimus apud eum. Huic  
 autem erant quatuor filie uirgi-  
 nes, prophetātes. Et cum mora-  
 remur per dies aliquot, superue-  
 nit quidam uir a Iudæa prophe-  
 ta, nomine Agabus. Is cum ue-  
 nisset ad nos, tulit zonā Pauli, &  
 alligans sibi pedes & manus, di-  
 xit: Hæc dicit spūs sanctus: Viri  
 cuius est zona hæc, sic alligabūt  
 in Hierusalē Iudæi. & tradent in  
 manus Gentium. Quod cum au-  
 diuissemus, rogabamus nos &  
 qui loci illius erant ne ascēderet  
 Hiero-

therne to Betara. And whā we had  
 founde a shippe saylinge ouer vnto  
 Phœnice, goynge vp [into it] we say-  
 led. But whā we had Appers in  
 syght, leaueinge it at the lefte hande,  
 we sayled into Siria, and we came  
 to Tyre: for there shulde the shippe  
 be vnladē. And disciples beynge soude  
 we abode there seuen dayes, & the  
 which sayd vnto Paule by the spere  
 þ he shuld not go vp to Ierusalē. And  
 the dayes beynge fulfilled, we beynge  
 departed, wente on our wayes, they  
 all byngynge vs w̄ theys wyues &  
 chyldre untill forth of the cyte: And  
 the knees bowed, we prayed on the  
 shore. And whā we had byddē ech o-  
 ther fare wel, we wēt vp into þ ship  
 but they went agayne vnto theys.  
 And the saylunge frō Tyre bynge  
 fynished, we came downe to Ptoio-  
 mais: & the brethren beynge saluted,  
 we abode one daye w̄th them. But  
 bynge gone forth the next daye, we  
 came to Cesarea, and enterynge into  
 the house of ⁊ Philippe the euange-  
 liste, which was one of the seuen, we  
 byd abyde w̄th hym. The same had  
 seuen daughters virgins that ⁊ pro-  
 pheted. And whā we byd abyde cer-  
 tayne dayes, ther cam a certayn pro-  
 phete of Jewry, by name Agabus.  
 The same whā he was come vnto  
 vs, he toke Pauls gydel, & byndynge  
 hym hys fete & hādes, he sayd: The  
 sayth þ holp goost: ⁊ The mā whose  
 this gydel is, shal þ Jews bind thus  
 at Ierusalē, & shall deliuer into þ hā-  
 des of þ byp̄thē. The which whā we  
 had heerde, we & they þ were of that  
 place, prayed that he wold not go vp  
 to

Act. 11. 5

Act. 11. 6

Act. 11. 7

Act. 11. 8

Act. 11. 9

Act. 11. 10

to Ierusalem. Then answered Paule  
and sayd: What do ye weppinge and  
puttyng my harte to distresse? For  
Act. 20. 1 I am not onely ready to be bounde  
in Ierusalem for the name of y<sup>e</sup> LORD  
Jesus, but also to dye. And whan we  
coude not perswade hym, we ceased  
sayenge: The LORDS wyll be  
done. And beyng ready after these  
dayes, we wente vnto Ierusalem.  
And some of the disciples of Cesarea  
came wth vs, bryngyng wth th<sup>e</sup>  
one Mnason of Cyprus, an olde dis-  
ciple, wth whome we myght lodge.  
And whan we came to Ierusalem,  
the breth<sup>r</sup> receaued vs gladly. But  
on the nexte daye wente Paule in  
wth vs vnto James, and all the El-  
ders were assembled. The whiche  
whā he had saluted, he shewed by o-  
der what thynges God had done a-  
monge the hepythen by hys ministra-  
tion. But whan they had herde [it,]  
they magnified God, and sayd vnto  
hym: Brother thou seyst how many  
thousandes amonge the Jewes haue  
beleued, and they al are zealous our  
the lawe. And they haue herde of the  
that thou doest teach those Jewes a  
departyng from Moses that are a-  
monge the hepythen, sayenge: they  
chyliden not nedynge to be circum-  
cised, nother to walke accordyng to  
the custome. What is it therfore?  
The multitude verily muste come  
together, for they shall heare the to  
be come. Do this therfore that we  
saye vnto the: We haue foure men  
haryng a vow vpon them. These  
beyng take to the, sanctifye thyselfe  
wth them, and do the cost vpon the  
that

Hierosolymam. Tunc respondit  
Paulus, & dixit: Quid facitis frā-  
tes, & affligentes cor meū? Ego  
autem non solum alligari, sed &  
mori in Hierusalem paratus sum  
propter nomen Domini. I. 5. V.  
Et cum ei suadere nō possemus,  
quieuiamus, dicentes: Domini vo-  
luntas fiat. Post dies autē istos,  
præparati, ascēdebamus in Hie-  
rusalem. Venerunt autem qui-  
dam ex discipulis a Cesarea no-  
biscum adducentes secum apud  
quem hospitaremur Mnasonem  
quendam, Cyprium, antiquum  
discipulum. Et cum uenissemus  
Hierosolymam, libenter exce-  
perunt nos fratres. Sequenti au-  
tem die introibat Paulus nobiscum  
ad Iacobum, omnesque col-  
lecti sunt Seniores. Quos cum  
salutasset, narrabat per singula  
quæ Deus fecisset in Gentibus  
per ministerium ipsius. At illi cū  
audissent, magnificabāt deū, di-  
xeruntque ei: Vides frater quot  
milia sūt in Iudæis q̄ crediderūt,  
& omnes emulatores sunt legis.  
Audierūt autē de te quia discer-  
sionem doceas a Mose, eorum  
qui per Gentes sunt Iudæorum,  
dicens: non debere circumcidī si-  
lios suos, neq; secundum consue-  
tudinē ingredi. Quid ergo est?  
Vtique oportet conuenire mul-  
titudinem: audient enim te su-  
peruenisse. Hoc ergo fac quod  
tibi dicimus: Sunt nobis viri  
quatuor, uotumque habentes  
super se. His assumptis sanctifi-  
ca te cū illis, & impende in illis,  
atq;

Num. 6. b  
Act. 18. b

ut radant capita, & scilicet omnes,  
quia quæ de te audierunt, falsa  
sunt, sed ambulas & ipse custodi  
ens legem. De his autē qui cre  
diderunt ex Gentibus, nos scrip  
simus, iudicantes, ut abstineant  
se ab idolis immolato, & sangui  
ne, & suffocato, & fornicatione.  
Tunc Paulus assumptis uiris, po  
stera die purificatus cum illis in  
trauit in templū, annuncians eis  
expiationem dierum purificati  
onis, donec offerretur pro uno  
quoque eorum oblatio. Dum  
autem septem dies consumma  
rentur, hi qui de Asia erant Iu  
dei, cum uidissent eum in tem  
plo, concitauerunt omnem po  
pulum, & iniecerunt ei manus,  
clamantes: Viri Israelite, adiu  
uate: hic est homo qui aduer  
sus populum, & legem, & locum  
hunc, omnes ubique docens, in  
super & Gentiles induxit in tem  
plum, & uiolauit sanctum locum  
istum. Viderant enim Trophi  
mum Ephesium in ciuitate cum  
ipso, quem existimauerunt quo  
dam in templum introduxisset  
Paulus. Commotaque est ciui  
tas tota, & facta est concursio  
populi. Et apprehendentes  
Paulum, trahebant eum extra  
templum, statim clausē sunt ian  
uæ. Querentibus autem eum  
occidere, nunciatum est tribu  
no cohortis, quia tota confun  
ditur Hierusalem. Qui statim as  
sumptis militibus, & centurioni  
bus, decurrit ad illos. Qui cum  
uidit

that they do shawe they threaten: &  
every man shal knowe þ the thinges  
þ they haue herde of þ are false, but  
that thou also waiste þ heppng þ law  
But vnto the Ierethen that haue be  
leued, haue we \* wrytten, geuynge  
sentence that they abstepne themsel  
ues from it that is offered vnto I  
dols, and bloude and strangled and  
fornication. \* Then Paule the mē  
taken to hym, beyng purifyed the  
nexte daye, he entred wpth them in  
to the temple, shewynge the fulfyll  
ynge of dayes vntyll ther was offe  
red an oblation for euery one of the  
But whan the seven dayes were ful  
filled, whan the Jewes that were of  
Asia sawe hym in the temple, they  
moued all the people, and layde han  
des on hym, cryenge: Ye men of Is  
rael, helpe: thys is the mā whych is  
teachynge all men euery where a  
gainsyte thys people, and lawe, and  
place, he hath also mo:ouer brought  
Ierethen mē into the temple, and de  
spiled thys holy place: for they hadde  
sene \* Trophimus the Ephesian w  
hym in the cytie. whiche they suppo  
sed that Paule had brought into the  
temple. And al the cytie was moued  
and ther was made a rymynge to  
gether of the people. And takynge  
Paule, they drewe hym oute of the  
temple, and for yghtwape were the  
dores shut. But whan they sought  
to hylt hym, it was shewed vnto  
the captayne of the company that al  
Ierusalem is moued. Who forthwpth  
souldiers taken wpth hym, and cap  
taynes ouer him, & th, he canne dow  
ne to them. The wyche whan they  
had

Iam. 19.2

Iam. 24.2

D

Iam. 19.2  
I. Cor. 1.2

had bene the captayne and the fould-  
pours, they crassed to beat Paule.

**E** Then the captayne comynge nere  
Rom. ii. b. toke hym, and commanded hym to  
be bounde wpth two cheynes, & asked  
what he werre, and what he had done  
Some cryed one thyng and some  
another thyng amonge the people.  
And whan he coulde knowe no tre-  
capnte for the vppone, he comman-  
ded hym to be led into the castell.  
And whan he was come to the step-  
pes, it fortuneth that he was borne  
vp of the fouldpours, because of the  
violence of the people: for a multi-  
tude of people followed, cryenge:  
Luc. ii. b. - Haue hym awaye. And whan he be-  
ganne to be broughte in the castell,  
Paule sayd vnto þ captayne: Dape  
I speake somethynge vnto the: Who  
sayd vnto hym: Canst thou Greke?  
Arte not thou the Egipcian that a-  
foze these dayes haste rased an v-  
proure, & hast brought out into þ wpl  
bernesse foure thousande of pryue  
murtherers? And Paule sayde vnto  
hym: Verely I am a Jewe, a set cp-  
testin of - Charfus of Cilicia a cytie  
not unknowne: but I praye the let  
me speake vnto the people. And whā  
he had permytted hym, Paule stan-  
dyng vpon the steppes, he beckened  
wth the hande vnto the people. And  
whan ther was made a great silence  
he spake to them in the Hebrie tilge  
sapeuge:

The. xxii. Chapter.

**M**en brethren and fa-  
thers hear myne answerre  
that I do now make vnto  
you, But whā thry herde  
that

audissent tribunum & milites  
cessauerunt percutere Paulum:  
Tunc accedens tribunus appre-  
hendit eum, & iussit eum alliga-  
ri catenis duabus, & interroga-  
bat quis eisset, & quid fecisset.  
Alii autem aliud clamabant in  
turba. Et cum non posset eum  
cognoscere præ tumultu,  
iussit duci eum in castra. Et cum  
uenisset ad gradus, contigit ut  
portaretur a militibus propter  
ulm populi: Sequebatur enim  
multitudo populi clamans: Tol-  
le eum. Et cum coepisset indu-  
ci in castra, Paulus dicit tribu-  
no: Silicet mihi loqui aliquid  
ad te? Qui dixit ei: Grece nos-  
ti? Nonne tu es Aegyptius qui  
ante hos dies tumultum concito-  
casti, & eduxisti in desertum qua-  
tuor milia uironum sicariorum?  
Et dixit ad eum Paulus: Ego  
homo sum quidem Iudeus &  
Tharso Cilicie non ignote ci-  
uitatis municeps. Rego autem  
te, permittes mihi loqui ad po-  
pulum. Et cum ille permisisset,  
Paulus stans in gradibus, ar-  
ruit manu ad plebem, & ma-  
gno silentio facto, allocutus est  
lingua Hebræa dicens:

CAPVT XXII.

fratres & patres,  
audite quam ad uos  
nunc reddo rationem.  
Cum audissent autem  
quia



quia Hebræa lingua loque-  
retur ad illos, magis præstine-  
rent silentium. Et dixit: Ego  
sum uir Iudeus, natus Tharsus  
Cilicie, nutritus autem in ista ci-  
uitate secus pedes Gamalielis,  
eruditus iuxta ueritatem pater-  
næ legis, æmulator legis sicut &  
uos omnes estis hodie, qui hanc  
uiam persecutus sum usque ad  
mortem, alligans & tradens in  
custodias uiros ac mulieres, si-  
cut princeps sacerdotum mihi  
testimonium reddit, & omnes  
maiores natu, a quibus & episto-  
las accipiens ad fratres. Damas-  
cum pergebam, ut adducerem  
inde uinctos in Hierusalem, ut  
punirentur. Factum est autem  
eunte me, & appropinquante  
Damasco, media die subito de  
cælo circumfulsit me lux copio-  
sa, & decidens in terram, audiui  
uocem dicentem mihi: Saule,  
Saul, quid me persequeris? E-  
go autem respondi: Quis es Do-  
mine? Dixitque ad me: Ego sum  
IESVS Nazarenus quem tu per-  
sequeris. Et qui mecum erant, lu-  
men quidem uiderunt, uocem  
autem non audierunt eius, qui  
loquebatur mecum. Et dixi:  
Quid faciam Domine? Domi-  
nus autem dixit ad me: Sur-  
gens uade Damascum, & ibi di-  
cet tibi de omnibus que te  
oportet facere. Et cum non  
uiderem præ claritate luminis  
istius, ad manum deductus a  
comitibus, ueni Damascum. Ana-  
nias autem quidam uir secundum  
legem

that he spake vnto them in the he-  
brew tounge, they kepte the more si-  
lence. And he sayde: \* I am a Iewe  
borne in Tharsus of Cilicia, but no-  
trified in thys ctyte, taught after the  
truth of þe lawe of þe fathers at þe feete  
of Gamaliel, a feruent loue of the  
lawe as ye all are thys daye, & u hys  
haue persecuted thys lawe vntyll  
death byndynge and delpyerynge to  
wardes men and wemen, as the chiefe  
preste hath beare me recorde, and  
all the auncient men, of whome al-  
so receauynge letters I went to Da-  
mascus vnto þe brethren. that I shuld  
byngne them thence bounde vnto Je-  
rusalem, that they myghte be puny-  
shed. And it fortunyd as I wente  
and approched vnto Damascus. at  
mydder day, suddely vpd a great lyght  
shyne rounde aboute me from hea-  
uen, and fallynge downe to the  
grounde, I herde a voyce sayynge  
vnto me: Saule Saule, what dost  
thou persecute me? But I answer-  
ed: Who arte thou? & he sayde  
And he sayde vnto me: I am Iesus  
of Nazareth, whome thou persecu-  
test. \* And they that were wyth me,  
sawe the lyghte in dede, but þe voyce  
of hym that spake wyth me vpd they  
not heare. And I sayde: What shall  
I do? & he sayde: But the Lord  
sayde vnto me: Arise & go to Da-  
mascus, and there shall it be tolde  
the of all what it behoueth the to do.  
And when I sawe not for the bryght-  
nesse of that lyghte, beinge lede by  
the hnde of the companions I came  
to Damascus. \* And one Ananias  
a deuoute man, hauynge a good  
repute

Actu. 9. 10  
Amb. 11. 10

Actu. 9. 10

Actu. 9. 10  
Amb. 11. 10  
1. Cor. 15. 10  
Galat. 1. 10Rom. 9. 10  
Amb. 11. 10

Actu. 9. 10

reposte after þe salwe of al the Jewes  
 that dwell wpth hym, commynge to  
 me and standynge, he sayd vnto me:  
 Brother Saule, loke vp. And I loked  
 vpon hym the same houre. But he  
 sayde: The God of our fathes hath  
 ordyned the afore, that thou shuldest  
 knowe hys wpll, and shuldest se the  
 Ryghteous, and shuldest heare a  
 voyce of hys mouth: for thou shalte  
 be hys wytnesse vnto al mē, of those  
 thynges that thou hast sene & herde.  
 And nowe what dost thou tary? Ar-  
 ryse and be baptysed, and wash away  
 thy synnes. & his name beyng called  
 vpon. And it happened vnto me re-  
 turnynge to Ierusalem, and praynge  
 in the temple, to become in a traile  
 & to se hym sayenge vnto me: Awake  
 hysle and go quickly out of Jeru-  
 salem, for they shall not receaue thy  
 wytnesse of me. And I said: LORD, if  
 they knowe that I was shuttynge vp  
 in pryson and beatynge thowowre the  
 synagoges them that dyd beleue on  
 the. And whan the bloude of Struē  
 thy wytnesse was shed, I stode and  
 consented, and kepte the clothes of  
 them that slewe hym. And he sayde  
 vnto me: So thy waye, & for I shall  
 sende the amonge the nations farre  
 of. They herde hym vntyl thes word  
 and lyfte vp theyr voyce, sayenge:  
 haue away from the earth such one  
 for it becometh not hym to lyue.  
 But whan they cryed & cast of theyr  
 clothes, and dyd throwe dust into þe  
 ayre, the captayne commaunded hym  
 to be brought into the castell, and to  
 be beaten wpth scourges, & to rache  
 hym, that he myght knowe for what  
 cause

legem testimonium habens ab  
 omnibus cohabitibus Iudae  
 ueniens ad me, & stans, dixit mi-  
 hi: Saule frater, respice. Et ego  
 eadem hora respexi in eum. At  
 ille dixit: Deus patrum nostrorum  
 praedixit te, ut cognosceres  
 uoluntatem eius, & uideres iustitiam,  
 & audires uocem ex ore eius, quia  
 eris testis illius ad omnes homi-  
 nes, eorum quae uidisti & audisti.  
 Et nunc quid moraris? Exurge,  
 & baptizare, & ablue peccata  
 tua inuocato nomine ipsius. Fac-  
 tum est autem reuertenti mihi  
 in Hierusalem, & orandi in templo,  
 fieri me in stupore multis, & uide-  
 re illum dicentem mihi: Festina  
 & exi uelociter ex Hierusalem,  
 quoniam non recipient testimo-  
 nium tuum de me. Et ego dixi  
 Domine, ipsi sciunt quia ego enim  
 concludens in carcerem, & cadens  
 per synagogas eos qui credebant  
 in te: & cum funderetur sanguis Ste-  
 phani testis tui, ego astabam & con-  
 sentiebam, & custodiebam uestimen-  
 ta interficientium illum. Et di-  
 xit ad me. Vade, quoniam ego  
 in nationes longe mittam te.  
 Audiebant autem eum usque  
 ad hoc uerbum, & leuauerunt  
 uocem suam, dicentes: Tolle  
 de terra huiusmodi. Non enim  
 fas est eum uiuere. Vociferan-  
 tibus autem eis, & proicientibus  
 uestimenta sua, & pulues  
 rem iactantibus in aeternum, uisus  
 est tribunus induci eum in ca-  
 stra, & flagellis caedi, & torqueri  
 eum, ut sciret propter quam  
 causam

Roma. 10. 4

 Mark. 10. 4  
 Act. 9. 1

 Act. 7. 8  
 Gen. 4. 8

 Act. 17. 8  
 Gal. 3. 1  
 Eph. 1. 1

## CAPVT. XXII.

causam sic acclamarent ei. Et cū  
 astrinxisset eum lorīs, astanti si-  
 bi centurioni Paulus dixit: Si ho-  
 minem Romanum & indemnū  
 tum licet uobis flagellare? Quo-  
 auditō, Centurio accessit ad Tri-  
 bunum, & nunciavit ei, dicens  
 Quid acturus es? Hic enim ho-  
 mo ciuis Romanus est. Acce-  
 dens autem Tribunus dixit illi  
 Dic mihi si tu Romanus es? At  
 ille dixit: Etiam. Et respondit  
 Tribunus: Ego multa summa ci-  
 uitatem hanc consecutus sum.  
 Et Paulus ait: Ego autem & na-  
 tus sum. Proinus ergo discesse-  
 runt ab illo, qui eum torurie-  
 rant. Tribunus quoque simulit  
 postquam rescivit, quia ciuis Ro-  
 manus esset, & quia alligasset  
 eum. Postera autem die uolens  
 scire diligentius quā ex causa  
 accusaretur a Iudeis, soluit e-  
 um, & iussit sacerdotes conue-  
 nire & omne concilium, & pro-  
 ducens Paulum, statuit inter-  
 illos.

## CAPVT XXIII.

**U**ntendens autem in  
 concilium Paulus, ait:  
 Viri fratres, ego omni  
 conscientia bona con-  
 uersatus sum ante Deum ut-  
 que in hodiernum diem. Prin-  
 ceptis autem sacerdotum Ana-  
 nias, precepit astantibus sibi,  
 percutere os eius. Tunc Paulus  
 dixit ad eum: Percutiet te De-  
 us, paries dealbare. Et tu se-  
 dens iudicas me secundum le-  
 gem, & contra legem iubet me  
 percuti

cause that they dyd so crye to hym.  
 And whan he had bounde hym wyth  
 thonges, Paule sayd vnto the Cen-  
 turio that stode by hym: Is it lawfull  
 for you to scourge a Romane not co-  
 demned? The whycher heyringe herde  
 the centurio wente to the captayne,  
 and shewed hym sayeng: What wyle  
 thou do: for thys man is a cylesin of  
 Rome. And the captayne cōpyng  
 to hym, sayd: Arte thou a Romane.  
 But he sayd: Yee. And the captayne  
 answered: I haue wyth a great sūme  
 of mony optayned thys freedom.  
 And Paule sayde: But I also am  
 bozne [a Romane.] Therefore depa-  
 ted they straght waye frō hym that  
 shulde haue racked hym. The cap-  
 tayne also feared after that he knew  
 that he was a cylesin of Rome, and  
 that he had bounde hym. The nexte  
 daye wyllynge to knowe more dili-  
 gently for what cause he were accu-  
 sed of the Jewes, he dyd lowse hym,  
 and cōmaunded the prestes to come  
 together and all the counsell, and  
 byrnyng for: th Paule, he set him  
 amonge them.

## The. xxiii. Chapter.

**P**aule beholdynge the cou-  
 cell, sayd: Ye men brethē,  
 I haue ben conuersant  
 before God wyth all good  
 conscience vntill thys daye. And the  
 hygh preste Ananias commaunded  
 them that stode by hym to smyte  
 hym on the mouth. Whi said Paule  
 vnto hym: God shall smyte the thou  
 whyped wall. And spetynge iudge  
 thou me after the lawe, and cōma-  
 best me to be smytten contrary to  
 lawe

Act. 24. 2

Iam. 4. 4

Iam. 1. 10

Iam. 1. 10

Iam. 1. 10

later/And they that stood by, sayde:  
Worst thou curse the hygh preste of  
God? But Paule sayd: I knowe not  
breth: n, that it is the hygh preste.  
For it is wrytten: \* Thou shalt not  
curse the ruler of thy people. But  
Paule knowynge that the one part  
were of the Saduces, and the other  
of the Pharises, he cryed out in the  
councell: Ye men brethren, I am a  
pharise, the sonne of a pharise, \* of  
the hope and resurrection of y<sup>e</sup> dead  
am I iudged. And whan he had sayd  
those thynges, ther arose a dissentiō  
amonge the Pharises and Saduces  
and the multitude was broken vp.  
For the Saduces saye that ther is  
no resurrection of the deade, nother  
angell, nor sp:ete: but the Pharises  
graunte both. And ther happened a  
great crye, and some of the pharises  
cryenge vp w<sup>th</sup> dyd stepue, sayenge: We  
fynde no euell in thys man. \* What  
ys a sp:ete or an angell hath spoken  
vnto hym? And whan ther was ryfen  
a geat discencion, the captayne fra  
rynge lest Paule were torne of the,  
he cōmaunded the souldoyers to go  
downe, and take hym from the myd  
des of them. and to brynge hym into  
the castell. \* And the LOWD<sup>s</sup> stan  
dyng by hym y<sup>e</sup> next nyght, he sayd:  
We constaunte: for as thou haste te  
stified of me in Ierusalem, \* so must  
thou testify at Rome also. But whā  
it was become day, some of y<sup>e</sup> Jewes  
gathered themselves together, and  
boilde themselves w<sup>th</sup> a vowe, say  
enge: they shulde nother eate nor  
drynke, untill they had slayne Paul.  
And they were more than forty men  
that

percutit/ Et qui astabant dicebant  
Summum sacerdotem Dei ma  
ledicis/ Dixit autem Paulus: Nes  
ciebam fratres quia princeps est  
sacerdotum. Scriptum est enim:  
Principem populi tui non male  
dices. Sciens autem Paulus quia  
una pars esset Sadducarum, &  
altera phariseorum, exclamavit  
in concilio: Viri fratres, ego pha  
risaeus sum, filius pharisei: de spe  
& resurrectione mortuorum co  
go iudicor. Et cum haec dixisset,  
facta est dissensio inter Phari  
seos & Sadducos, & soluta est  
multitudo. Sadducei autem di  
cunt non esse resurrectionem  
mortuorum, neque angelum, ne  
que spiritum. Pharisei autem us  
traque consentiunt. Factus est  
autem clamor magnus, & exur  
gentes quidam phariseorum,  
pugnabant dicentes: Nihil ma  
li inuenimus in hoc homine:  
quid si spiritus locutus est ei aut  
angelus? Et cum magna dissen  
sio facta esset, timens Tribunus  
ne discerperetur Paulus ab ip  
sis, iussit milites descendere, &  
rapere eum de medio eorum,  
ac deducere eum in castra. Ser  
quenti autem nocte assistens ei  
Dominus, ait: Constans es, si  
cut enim testificatus es de me  
in Iherusalem, sic te oportet  
& Romae. testificari. Facta autē  
die, collegerunt se quidam ex  
Iudeis, & deuouerunt se dicen  
tes: neque manducaturos, & bibitu  
ros, donec occideret Paulū. Erāt  
autē pluresquā quadraginta viri,  
qui

Act. 12. 7

Act. 4. 10  
26. 28. 8  
Philip. 3. 8

Mark. 12. 1  
Mat. 12. 6  
Luce. 10. 8

20

Act. 12. 8

Act. 16. 8  
aph. 10. 8

Act. 9. 8  
1. Tim. 1. 8

qui hanc coniurationem fecerant, qui accesserunt ad principem sacerdotum & seniores, & dixerunt: Deuotione deuotimus nos, nihil gustaturos donec occidamus Paulum. Nunc ergo uos notum facite Tribuno cum concilio, ut producat illum ad uos, tanquam aliquid certius committitur de eo. Nos uero priusquam appropinquet, parati sumus interficere illum. Quod cum audisset filius sororis Pauli insidias, venit & intrauit in castra, nuntiavitque Paulo. Vocans autem Paulus ad se unum ex centurionibus, ait: Adolescentem hunc adduc ad Tribunal: habet enim aliquid indicare illi. Et ille quidem assumens eum, duxit ad Tribunal, & ait: Vinctus Paulus rogauit me hunc adolescentem perducere ad te, habentem aliquid loqui tibi. Apprehendens autem Tribunus manum illius, secessit cum eo seorsum, & inter rogauit illum: Quid est quod habes indicare mihi? Ille autem dixit: Iudæis conuenit rogare te, ut crastina die producas Paulum in concilium, quasi aliquid certius inquisituri sint de illo, tu uero ne credideris illis: insidiant enim illi ex eis uiri amplius quam quadraginta, qui se deuouerunt non manducare neque bibere, donec interficiant eum, & nunc parati sunt expectantes promissum tuum. Tribunus igitur dimisit adolescentem, precipiens ei ne cui

that had made thys conspiracion. Wherwith wente vnto the hygh preste & elders, & sayde: We haue bounde our selues w<sup>th</sup> a vowe to eat nothyng tyl we haue kylled Paule. Now therfore ye wyth the councell geue knowlege vnto þe captayne, that he brynge hym forth vnto pou, as though he wolde knowe some more certaynte of hym. But we are ready to kyll hym afore he do come neare vnto pou. Whan Paules sylicers sene had herbe of the layenge wayte, he came and entred into the castell & shewed it Paule. But Paule callinge one of the Centurions vnto hym, he sayde: Brynge thys ponge man vnto þe captayne, for he hath some thyng to shewe hym. And he truly takinge hym brought him to the captayne, & sayde: The presoner Paule callinge me byd praye me to bryng thys ydge man vnto the, hauyng somethyng to saye vnto the. And the captayne takinge hys bonde, he wente asyde wyth hym out of the wayte, and asked hym: What is it that thou hast to shewe me? But he sayde: The Jewes are agreed to despyse the that thou brynge forth Paule to morow into the counsell, as though he wolde knowe some more certaynte of hym. but do not thou beleue the: for more than fortye men of them laye wayte for hym, wherbye haue bounde themselves wyth a vowe them nother to eat nor to drynke, vntill they do slay hym, and eue now are they ready, waytyng for thy promysse. The captayne therfore let the ponge man go, commaundyng hym

Wh. l. that

that he shulde tell vnto noman that  
 he had shewed these thynges. And  
 two centurions beyng called, he said  
 vnto them: Make ready two hun-  
 dredth souldiours, that they maye go  
 vntyll Cesarea, and thre scoze and  
 ten horsemen, & two hundredth speare  
 men, at the thyrde houre of þe nyght:  
 & make ready bestes, that they set  
 tyng Paule thereon, myght beyng  
 hym safe vnto Felix the debite, (for  
 he dyd feare lest happily the Jewes  
 shulde take hym away and kyll hym,  
 and he afterwarde shulde be blamed  
 as though he shulde take mony) wy-  
 tyng hym a letter conteynyng these  
 [wordes:] Claudius Lysias sendeth  
 greetynge vnto the ryght good debite  
 Felix. • This man beyng taken of  
 the Jewes, and begynnynge to be  
 slayne of them, haue I comynge vpo  
 them w an army rescued, knowynge  
 that he is a Romane, & wyllynge to  
 knowe the cause that they dyd lape  
 agaynst hym, • I brought hym into  
 theyr counsell: whome I dyd synde  
 to be accused of questions of theyr  
 lawe, but haupnge no fault worthy  
 of death or bandes. And whā it was  
 shewed me of the lapyng wayte, that  
 they had laped for hym, I haue sente  
 hym vnto the, commaundyng þe ac-  
 cusers also to sape before the. • Fare  
 well. But the souldiours as it was  
 commaunded them, takynge Paule  
 to them, they brought hym by nyght  
 into Antipatras. And the next daye  
 leauynge þe horsemen that they shuld  
 go with hym, they returned to the  
 castell. The whych whan they came  
 to Cesarea, and had taken the letter  
 vnto

ne cui loqueretur, quoniam hæc  
 nota fecisset. Et uocatis duobus  
 centurionibus, dixit illis: Para-  
 te milites ducentos, ut eant us-  
 que Cæsaream, & equites septu-  
 aginta, & lancearios ducentos,  
 a tertia hora noctis, & iumenta  
 præparate, ut imponentes Pau-  
 lum saluum producerent ad Fe-  
 licem præsidem (timuit enim ne  
 forte raperent eum Iudæi, & oc-  
 ciderent, & ipse postea calum-  
 niam sustineret, tanquam accep-  
 turus pecuniam scribens ei epis-  
 tolam continentem hæc: Clau-  
 dius Lysias optimo prædidi Fe-  
 licis salutem. Virum hunc com-  
 prehensum a Iudæis, & incipien-  
 tem interfici ab eis, superueni-  
 ens cum exercitu eripui, cogni-  
 to quod Romanus est, uolens  
 que scire causam quam obicie-  
 bant illi, deduxi eum in concilio  
 eorum, quem inueni accus-  
 sari de questionibus legis ipsor-  
 um, nihil uero dignum morte  
 aut uinculis habentem crimen.  
 Et cum mihi perlatum esset de  
 insidiis quas parauerant illi, mi-  
 si eum ad te, denuncians & accu-  
 satoribus, ut dicant apud te. Va-  
 le. Milites uero secundum præ-  
 ceptum sibi assumentes Pau-  
 lum, duxerunt per noctem in  
 Antipatridem. Et postera die di-  
 missis equitibus qui cū eo irēt, re-  
 uersi sūt ad castra. Qui cū ueniss-  
 sent Cæsareā, & tradidisset epis-  
 tolam

solam perfidi, statuerunt ante  
illum & Paulū. Cum legisset autē  
& interrogasset de qua prouin-  
cia esset, & cognoscens quia de  
Cilicia: Audiam te (inquit, cum  
accusatores tui uenerint. Iussitq;  
in prtorio Herodis custodiri eu.

## CAPVT XXIII.

**P**ost quinq; autē dies  
descēdit princeps sa-  
cerdotū Ananias, cū  
senioribus quibūdā, &  
Tertullo quodā oratore, qui adi-  
erunt pr. tidē aduersus Paulum.  
Et citato Paulo, cepit accusare  
Tertullus, dicēs: Cū in multa pa-  
ce agamus per te, & multa corri-  
gantur per tuā prouidentia, sem-  
per & ubiq; suscipimus optime  
Felix cū omni gratiarū actione.  
Ne diutius autem te protrahā,  
oro, breuiter audias nos pro tua  
clementia. Inuenimus hunc ho-  
minem pestiferum, & concitan-  
tem seditionem omnibus Iudae-  
is in uniuerso orbe, & autorem  
seditionis sectae Nazarenorum,  
qui etiam templum uiolare co-  
natus est: quem apprehensum  
uoluimus secundum legem no-  
stram iudicare. Superueniens  
autem tribunus Lysias, cum ui-  
magna eripuit eum de manibus  
nostris, iubens accusatores eius  
ad te uenire, a quo poteris ipse  
iudicās de omnibus istis cognosce-  
re, de quibus nos accusamus eū.  
Adiecerunt autem & Iudaei, di-  
centes haec ita se habere. Res-  
pondit autem Paulus annuens  
se sibi praeside dicere: Ex mul-  
tis an-

unto the debite, they set Paule also  
before hym. But whā he had red[it]  
and hadde a red of what prouince he  
were, and knowynge that[he was]  
of Cilicia, he sayd: I wyl heare the  
whan thynne accusers do come: & he  
commaunded hym to be kepte in the  
rodes iudgement house.

## The xxiii. Chapter.

**A**fter foue dayes cam downe  
ne. Ananias & bygh prest  
wpyth some of the elders,  
and one Tertullus an o-  
rator, whpych went vnto the debite  
agaynst Paule. And Paule beyng  
called, Tertullus begane to accuse,  
sayenge: Serenge we lyue in grate  
rest by the, and many thynge be re-  
dressed by thy wysdom, we alowe  
it alwaye and euery where to be  
good. Felle wyth all thankyng  
But lest I tary the to longe, I praye  
the of thy goodnesse bresp to heare  
vs. We haue founde thys pestiferous  
man rayssynge vp sedicion vnto all  
the Jewes thorow al the world, & an  
author of the sedicion of the Na-  
zares secte. whpych also hath vnder-  
taken to despyle the temple: whome  
beyng taken, we wold haue iudged  
hym after our lawe. But Lysias the  
captayne comynge vpon vs, wyth  
great violence toke hym out of oure  
handes, commaundynge hys accu-  
sers to come vnto the, of whom I praye  
eng thou thyselfe mayest haue know-  
lege of all these thynge wherof we  
accuse hym. And the Jewes byd also  
affirme and saye these thynge to be  
so. But Paule the debite bekenyng  
vnto hym to speake, answered: I  
Wb. li. know-

Deut. 17.6

Ier. 11. 8  
Rom. 13. 6

Act. 23. 9

B

knowynge the to haue bene a iudge  
vnto this people many yeres sence  
I shall wpth a good cosage ans.vere  
for my selfe. for thou mayest knowe  
that ther are nomore saue twelwe  
dayes past vnto me sence I came vp  
to praye in Ierusalem, \* and nother  
dyd they fynde me disputynge in the  
temple, nor makynge any gatherynge  
of the people nother in the synago-  
ges nor in the cytie: nother can they  
proue the thynges vnto the, wherof  
they accuse me. But they \* I cōfesse  
vnto the that accosynge to þe secte  
the whiche they call heresye I do so  
serue my father and God beleuynge  
all thynges that are wyrtten in the  
lawe and prophetes, haupnge hope  
to Godwarde: the resurrection of þe  
dead: the whiche these themselves al  
so loke for, to be, of the iuste and vn-  
iuste. \* Therefore do I myn ende-  
uour also alwaye to haue a consci-  
ence wythout offendynge towarde  
God and mē. \* But after many pra-  
res I came to do almisse vpon my  
people, and offerynge and vowes,  
\* wherein they dyd fynde me beyng  
purified in the tēple, not with great  
cōpany nor wth rumoure. And they to  
ke me cryenge & sayeng: Auopde our  
enemye. But some Jewes of Asia  
whō it behoued to be prest in the, &  
to accuse, yf they had ought agaynst  
me: or let these theselves speake yf  
they haue fowde any wyckednesse in  
me, sayng I stād in þe cōcil, wout it  
be only of this one voyce, wth which  
I cryed stādng amōge the: \* They  
say am I iudged of you of þe resurrec-  
cion of þe dead. But felix differred the  
knowynge certaynly

his annis te esse iudicem genti  
huic sciens, bono animo pro me  
satisfaciam. Potes enim cognos-  
cere, quia nō plus sunt mihi dies  
quam duodecim, ex quo accendi  
adorare Hierusalem, & neque in  
templo inuenerūt me cū aliquo  
disputantē, aut concutsum faciē-  
tem turbā, neq; in synagogis, ne-  
que in ciuitate, neque probare  
possunt tibi, de quibus me accu-  
sant. Confiteor autem hoc tibi,  
quod secundum sectam, quam dis-  
cunt haresim, sic deseruio patri  
& Deo meo, credēs omnibus quæ  
in lege & prophetis scripta sunt,  
spem habens in Deum, quā & hi  
ipsi expectant, resurrectionē fu-  
turam iustorum & iniquorum. In  
hoc & ipse studeo, sine offendi-  
culo conscientiā habere ad De-  
um & ad homines semper. Post  
annos autem plures, elemosy-  
nas facturus in gentem meam  
ueni, & oblationes & uota, in  
quibus inuenerunt me purifica-  
tum in templo, non cum turba,  
neque cum tumultu. Et appre-  
henderunt me clamantes & di-  
cētes: Tolle inimicū nostrū. Qui  
dā autē ex Asia Iudei, quos opor-  
tebat apud te prestare esse & ac-  
cusare, si quid haberent aduersū  
me: aut hi ipsi dicāt si quid inue-  
nerunt in me iniquitatis, cū stem  
in concilio, nisi de una hac solū  
modo uoce, qua clamaui inter  
eos stans: Quoniam de resurre-  
ctione mortuorum ego iudicos  
hodie a uobis. Distulit autem  
illos Felix, certissime sciens  
de uia

Acta. 23. 2

Mark. 10. 1  
Mark. 11. 2  
Luc. 11. 2Acta. 1. 1  
Mark. 11. 2

Acta. 19. 1

Roma. 11. 2  
1. Cor. 9. 2

Acta. 21. 2

Acta. 19. 1



## CAPVT. XXV.

Folij 94.

deus hac, dicens: Cum tribu-  
nus Lydas descenderet, audiam  
nos. Iussitque centurioni custo-  
dire eum, & habere requiem,  
nec quenquam de suis prohibe-  
re ministrare ei. Post aliquot au-  
tem dies ueniens Felix cum Drusi-  
lla uxore sua, quæ erat iudæa,  
uocauit Paulum, & audiuit ab  
eo fidem quæ est in Christum Ie-  
su M. Disputantem autem illo,  
de iustitia, & castitate, & iudicio  
futuro, tremefactus Felix, respo-  
dit: Quod nunc attinet uade, te-  
pore autem opportuno accedam  
te: simul & sperans quod pecu-  
nia ei daretur a Paulo, propter  
quod & frequenter accedens eo-  
um, loquebatur cum eo. Biennio  
autem expleto, accepit succes-  
sorē Felix Porcius Felix. Volens  
autē gratiā prestare iudæis Fe-  
lix, reliquit Paulum uinctum.

## CAPVT. XXV.

**E**stus ergo cum uenisset  
in prouinciā, post tri-  
dium ascendit Hierosoly-  
mam a Cæsarea. Adie-  
runtque cum principes sacerdotū, &  
primi iudæonū aduersus Paulū,  
& rogabāt eū, postulātes gratiā  
aduersus eū, ut iuberet produci eū  
in Hierusalem, insidias tendētes,  
ut interficerēt eum in uia. Felix  
autē respondit seruari quidē Paulū  
in Cæsarea. se autē maturus pro-  
fecturū. Qui ergo in uobis (ait)  
potētes sūt, descendētes simul, si  
quid est in uiro crimē, accusēt eū.  
Demoratus autem inter eos die-  
bus non amplius quam octo aut  
decem

of this waye. saying: When Iudas  
the captayne shalbe come to me, I  
shall heare you. And he comanded  
the cōsturion to kepe hym, & to haue  
rest, nother to furbid any of his to  
minisier vnto hym. But after cer-  
tayne dayes Felix comynge to Drusi-  
lla his wyfe, which was a Jewyssh  
he called Paule, & herde of hym the  
fayth that is in Iesus Christ. And as  
he was reasoned of righteousnesse, & cha-  
stite, & of the iudgement to come, Fe-  
lix beyng asfraid, answered: As for  
this tyme go thy way, but at a con-  
ueniente tyme wll I call the: ho-  
ppng also that mony shulde haue  
ben geue hym of Paule, for for which  
cause also callinge hym ofter. he com-  
mured w hym. But the two yeares  
beyng spynsted, Felix gat a succes-  
sor Porcius Festus. But Felix wll  
lyng to do the Jewes a pleasure he  
leste Paule bounde.

Jer. 29. 12  
1 Tim. 2. 1  
2 Tim. 1. 12

Act. 18. 1

## The xxv. Chapter.

**W**hen Festus therefore was  
come into the prouince, af-  
ter thre dayes he went vp  
to Jerusalem to Cæsarea.  
And as he by the waye, & principall of the  
Jewes met to him agaynst Paule, &  
besought hym, respyng sauiour a-  
gaynst him, that he wold comāde hi to  
be brought to Jerusalem, layeng waye  
that they myght kyll him by that way. But  
Festus answered: Paule to be kept  
in Cæsarea. but he bise. se shuld more  
spedely go his way. And bese the for  
amōge you (sayeth he) are able com-  
myng down together accuse hym if  
ther be any faute in that man. And ha-  
uynge taryed amōge the nomaie saue  
Abul. viii. of

ten dayes, he wente downe to Cesarea. And the nexte daye byd he spt vp pon the iudgement seate, and commaunded Paule to be broughte to hym. Who whā he was brought, the Jewes that were of Ierusalem stode about hym, sayeng agaynst hym many and greuous causes, the whyche they coulde not proue, Paule ge-  
 Rom. 14. b  
 Gal. 1. c  
 upnge answer: \* I haue spylled nought nother agaynst the lawe of Jewes, nor the temple, nor the Emperoure. But festus wplyng to do the Jewes a pleasure, answerng vnto Paule he sayd: Wyle thou go vnto Ierusalem, and there be iudged of these thynges befoze me? But Paul sayd: I do stande befoze the Emperours iudgement seate, there muste I be iudged. I haue not hurt þ Jewes as þ knowest best. For yf I haue done hurte or ought worthy of leath, I refuse not to dye: But yf ther be none of those, whereof they accuse me, no man can gette me vnto them. I appeale vnto the Emperoure. Then festus haupnge spoken wpth þ constell, answered: Thou hast appealed vnto the Emperoure, vnto the Emperoure shalte thou go. And whan certayne dayes were past, kyng Agrippa and Bernice came downe to Cesarea to welcome Festus. And whan they byd abyde there many dayes, Festus bydde  
 Act. 24. c  
 Rom. 14. b  
 shewe the kyng of Paule, sayeng: \* Ther is a man lesse bounde of feltyr, + for whome the hygh prestes and elders of the Jewes came vnto me, despyng a sentence agaynst hym. Vnto whome I made answer:

decem, descendit Caesarem. Et altera die sedit pro tribunali, & iussit Paulum adduci. Qui cum perductus esset, circumsteterunt eum, qui ab Hierosolyma descenderant Iudaei, multas & graues causas obicientes, quas non poterant probare, Paulo rationem reddente. Quoniam neque in legem Iudeorum, neque in templum, neque in Caesarem quicquam peccauit. Festus autem uolens gratiam prestare Iudeis, respondens Paulo, dixit: Vis Hierosolimam ascendere, & ibi de his iudicari apud me? Dixit autem Paulus: Ad tribunal Caesaris sto, ibi me oportet iudicari. Iudeis non nocui, sicut tu me. Illus nosti. Si enim nocui, aut dignum morte aliquid feci, non recuso mori: si uero nihil est eorum quae hi accusant me, nemo potest me illis donare. Caesarem appello. Tunc Festus cum concilio locutus, respondit: Caesarem appellasti, ad Caesarem ibis. Et cum dies aliquot transacti essent, Agrippa rex & Bernice descenderunt Caesarem ad salutandum Festum. Et cum dies plures morarentur, Festus regi indicauit de Paulo, dicens: Vir quidam est detentus a Felice uinctus, de quo cum essem Hierosolymis, adierunt me principes sacerdotum & seniores Iudeorum, postulantes aduersus illum damnationem.

That

Ad

Ad quos respondi, quia non est  
Romanis consuetudo damnare  
aliquem hominem, priusquam  
is qui accusatur praesentes ha-  
beat accusatores, locum, que de-  
fendendi accipiat ad abiunda  
crimina quae ei obiciuntur. Cum  
ergo huc comenissent, sine ulla  
dilatione, in sequenti die sedes  
pro tribunali, iussi adduci uirum.  
De quo cum stesissent accusato-  
res, nullam causam deferabant,  
de quibus ego suspicabar ma-  
lum: quæstiones uero quasdam  
de tua superstitione habebant  
aduersus eum, & de quodam I E  
SV defuncto, quem affirmabat  
Paulus uiuere. Hæsitans autem  
ego de huiusmodi quæstione,  
dicebam: si uellet ire Hierosoly-  
mam, & ibi iudicari de istis. Pau-  
lo autem appellante ut seruaretur  
Augusti cognitioni, iussi ser-  
uari eum, donec mitterem ad  
Cæsarem. Agrippa autem dixit  
ad Festum: Volebam & ipse ho-  
minem audire. Cras, inquit, au-  
dies eum. Altera autem die, cū  
uenisset Agrippa & Bernice cū  
multa ambitione, & introissent  
in auditorium cum tribunis, &  
uiris principalibus ciuitatis, no-  
bente Festo adductus est Pau-  
lus. Et dicit Festus: Agrippa rex  
& omnes qui simul adestis no-  
biscum uiri, uidetis hunc homi-  
nem, de quo omnis multitudo  
Iudeorum interpellauit me in  
Ierosolymis, petentes, & acclama-  
tes, non oportere eum uiuere  
amplius. Ego uero cōperi nihil  
dignum

\* That the Romanes wnt not to co-  
deme a man, before þe that is accu-  
sed haue hys accusers presente, and  
receaue place of bestyng to cleare  
[hymselfe] of the fautes sayde a-  
gainsse hym. Whan they therefore  
were come here together, wpythoute  
onp delape sptyngge vpon the iudge-  
mente seate the nexte daye, I com-  
maunded the man to be broughte  
forthe. \* Of whome whan the  
accusers stode, they broughte no  
cause, where of I dyd mysseine o-  
npeuill. but they had certayne que-  
stions of thep supersticion agaynst  
hym, and of one Iesus deade, whom  
Paule dyd affirme to lyue. But I  
doutynge of the same question, sayd  
whether he wolde go to Jerusalem,  
and there be iudged of these thyn-  
ges. But Paule apperayng that he  
myght be kepte vnto þe Emperours  
knowlege, I haue commaunded hym  
to be kepte vntill I sende hym vnto  
the Emperoure. But Agrippa sayd  
vnto Festus: I also wolde haue herd  
the man. Comozowre sayde he: Iste  
thou heare hym. And on the nexte  
daye whan Agrippa and Bernice  
were come wpyth a great pompe, and  
were entered in the commune hall  
wpyth the captaynes and principall  
men of the cytie, whan festus eyd  
commaunde, Paule was broughte  
forth. And festus said: Hynge Agrip-  
pa, and al ye men that are here with  
vs. se thep man, for whome al the  
multitude of the Jewes haue intra-  
ted me at Jerusalem, despyngge and  
crepunge that he ought to lyue no lon-  
ger. But I fande hym to haue done  
nought.

Ier. 11. 2

D

Ier. 23. 2  
and 16. 2

Wb. iii. no.

nothyng worthy of death. And the same appealinge to the Emperoure haue I iudged to sende to hym, of whome I haue no certapnte that I maye wyte vnto my lord. Wherefore I brought hym vnto pou & chesle vnto the kyng Agrippa, that examination had, I maye haue that I wyte. For it semeth vnto me to be without reason to sende a prisoner and not to shew hye causes.

The. xxi. Chapter.

**A**grippa sayde. vnto Paul: It is permitted vnto the to speake for thy selfe. Then Paul & haue stretched out beganne to speake: I counte my selfe happy & kyng Agrippa, saynge I shall defende myself to daye of all thynges, of the whiche I am accused of the Jewes, specially because thou knowest all the customes and questians that are amonge the Jewes: Wherefore I beseeke the & thou wylt heare me patiently. And truly my lyfe from my yowthe, & wherof from the begynnyng was amonge my nation at Jerusalem, do all the Jewes knowe. knowynge me from the begynnyng (yf they wylt testifie,) that after the mosse secte sette of oure religion I lyued a pharise. And now I stande subiecte to the iudgemente in the hope of the promyse that was made of God to our fathers: vnto the which our. xii. tribes hope to come, seruyng God daye a night: Of the which hope (kyng) I am accused of the Jewes. Why is it iudged incredible vnto you that God rayseth the dead? I verily

dignum morte cum admisisset. Ipso autem hoc appellante ad Augustum, iudicavi mittere. De quo quid certum scribam domino, non habeo. Propter quod perdux i eum ad nos, & maxime ad te rex Agrippa, ut interrogatione facta, habeam quod scribam. Sine ratione enim mihi uidetur mittere iunctum, & causas eius non significare.

CAPVT XXVI.

**A**grippa vero ad Paulum ait: Permittitur tibi loqui pro temetipso. Tunc Paulus extensa manu, corporis ratione reddente: De omnibus quibus accusor a Iudeis rex Agrippa, existimo me beatum, apud te cum sum defensurus hodie, maxime te sciente oia que apud Iudeos sunt consuetudines & questiones. Propter quod obsecro, patienter me audias. Et quidem vitam meam a iuventute, quae ab initio fuit in gentem meam Hierosolymis, nouerunt omnes Iudei persequentes me ab initio: si uelint testimonium perhibere, quoniam secundum certissimam sectam nostrae religionis, uixi phariseus. Et nunc in spe qua ad patres nostros promissionis facta est a Deo, non iudicio subiectus: in quam duodecim tribus nostrae nocte et die deseruientes, sperant deuenire. De qua spe accusor a Iudeis (rex). Quid incredibile iudicatur apud uos, si Deus mortuos suscitatur? Ego quidem

Act. 21. 12.  
Rom. 1. 10.

Act. 21. 12.  
Rom. 1. 10.  
Gal. 3. 12.

Job. 1. 12.

dem estimaueram me aduersus  
nomē IESV Nazareni debere  
multa contraria agere, quod &  
feci Hierosolymis, & multos san-  
ctorum ego in carceribus inclu-  
si, a principibus sacerdotum po-  
testate acceptis: & cum occide-  
rentur, detuli sententiam. Et per  
omnes synagogas frequenter  
puniens eos, compellebam blas-  
phemare: & amplius insaniens  
in eos, persequabar usque in ex-  
teras ciuitates. In quibus dum  
irem Damaskum cum potestate,  
& permittu principum sacerdo-  
tum, die media in uia uidi, rex,  
de coelo supra splendorem solis  
circumfulsisse me lumen, & eos  
qui mecum simul erant. Omnes  
que nos cum decidissemus in  
terram, audiui uocem loquen-  
tem mihi Hebraica lingua: Sau-  
le, Saule, quid me persequeris?  
Dum est tibi contra stimulum  
calcitrare. Ego autē dixi: Quis  
es Domine? Dominus autē dixit:  
Ego sū IESVS quē tu persequer-  
is. Sed exurge, & sta super pe-  
des tuos. Ad hoc enim apparui ti-  
bi, ut constituā te ministrū & te-  
stem eorum quæ uidisti, & eo-  
rum in quibus apparebo tibi, eri-  
piens te de populis & Gentibus  
in quas nunc ego mitto te,  
aperire oculos eorum, ut conuer-  
tantur a tenebris ad lucē, & de  
potestate satanę ad deū, & ut ac-  
cipiant remissionē peccatorū, &  
sortem inter sanctos per fidem,  
quæ

recte dicitur thymē Iheroued to do ma-  
ny thynges agaynst the name of Je-  
sus of Nazareth, the wyche I dyd al-  
so at Jerusalem, & I shut many of the  
sapyntes in prison, haupng receaued  
authorite of the hiegh prestes: & whā  
they were put to death, I brought &  
sentence. And punysshinge the cste  
thorow all synagoges, I cōpelled the  
to blasphemie: & bepyng more mad a  
gaynst them, I persued the vntyl the  
strange cyties. Aboute & wyche as  
I went to Damascus wth authorite &  
lpetee of the hiegh prestes, at myddle  
day: & wyche sawe I by the waye a  
lyghte from heauen to haue shyned  
aboute me and them that were toge-  
ther wth me, passyng the dyght-  
nesse of the Sonne. And whan we  
were all fallen downe to the grounde,  
I herde a voyce sprayng vnto me  
in the hebreue tynge: Saule, Saule,  
what persecutest thou me? It is hard  
for the to hymke agaynst the prycke.  
But I sayde: Who art thou? & he  
sayde: And the Lord answered sayle: I am  
Jesus whome thou persecutest. But  
ryse vp, and stande vpp thy fete. For  
thereto haue I appeared vnto the,  
that I maye ordē the a minyter &  
wytnesse of those thynges thāt thou  
hast sene, & of those thynges, where  
in I shall appeare vnto the, & loue-  
ryng the from people and nations,  
amonge the wyche I do nowe sende  
& to open the eyes, & they do turne  
from the darknesse vnto the lyghte,  
& fro the devils power vnto God, &  
that they receaue the forgyuenesse  
of synnes, and the inheritaunce a-  
monge the sapyntes thosow the fayth  
that

2ma. 1. 2  
2. 2. 11. 2

E

2ma. 1. 2

**W**hat is in me. Wherefore to hyngre Agrippa) I was not vndeletynge vnto the heauenly vision, but first vnto them that are at Damascus, and Jerusalem, and in all the region of Jewry and the Wythen dyd I shewe that they shoulde repent, and be turned vnto God, doyng woordes worthy of repentaunce. For thys cause the Jewes hauynge taken me when I was in the temple, wente aboute to kyll me. But beyng holpen by the ayde of God, I stande vntyll thys daye, testifypnge vnto the lesse and moost, sayng nothyng beside those that the prophets haue spoken to be comynge and Moses: That Christe shoulde suffre, that he is the synner of the resurrection of the dead, and the kyght that shalbe shewed vnto people and Wythen. As he spake these thynges I and sayd so: hymselfe, Festus sayd wpth loude voyce: Thou arte madde Paule, much learnynge turneth to madnesse. And Paule sayd: I am not madde good festus, but I speake wordes of trouth and sobernesse. For the kyng knoweth here of, vnto whome I speake boldly for I thynke none of these thynges to be vnmoued vnto hym: for none of these thynges was done in a corner. Wost þ kyng Agrippa belue þ prophetes? I knowe that thou beluest. But Agrippa sayd vnto Paule Thou persuadest me in a lytle to be come a Chyistia. And Paule [sayd:] I wolde to God both in a lytle and in a great, not only the, but also all them that do heare thys daye, to become such as I am also, except these bandes

que est in me. Vnde rex Agrippa) non fui incredulus celestis visioni, sed his qui sunt Damascus primum, & Hierosolymis, & in omnem regionem Iudææ, & Gentibus annuntiabam, ut penitentiam agerent, & conuerterentur ad Deum, digna penitentia opera facientes. Hæc ex causa me Iudæi cum esset in templo, comprehensum tentabant interficere. Auxilio autem adiutus Dei, usque in hodiernum diem sto, testificans minori atque maiori, nihil extra dicens quam ea que prophete locuti sunt futura esse & Moses: si passibilis Christus, si primus ex resurrectione mortuorum, lumen annuntiationis est populo & Gentibus. Hæc loquente eo, & rationem reddente, Festus magna uoce dixit: Insanis Paule, multe te literæ ad insaniam conuertunt. Et Paulus: Non insanio, inquit, optime Feste, sed ueritatis & sobrietatis uerba loquor. Scit enim de his rex ad quem constanter loquor. Latere enim eum nihil horum arbitror. Neque enim in angulo quicquam horum gestum est. Credis rex Agrippa prophetis? Scio quia credis. Agrippa autem ad Paulum: In modico suades me Christianum fieri. Et Paulus: Opto apud Deum & in modico & in magno, non tantum te, sed etiam omnes qui audiunt hodie, fieri tales, qualis & ego sum, exceptis uinculis

Act. 13.  
1-14. 20

Act. 13. 1

## CAPVT. XXVII.

Fol. 199.

culis his. Et exortentur & prae-  
ses & Bernice, & qui assidebant  
eis. Et cum secessissent, loque-  
bantur ad inuicem, dicentes:  
Quia nihil morte aut uinculis  
dignum quid fecit homo iste.

Agrippa autem Festo dixit: Di-  
mitti poterat homo hic, si non  
appellasset Caesarem.

## CAPVT XXVII.

**T** autem iudicatum  
est nauigare eum in  
Italiam, & tradi Pau-  
lum cum reliquis cu-  
rodus Centurioni nomine Lu-  
lio, cohortis Augustae, ascenden-  
tes nauis Adramittynam inci-  
pientem nauigare circa Asiae lo-  
ca, sustulimus, perseverante no-  
bis cum Aristarcho Macedone  
Thessalonicensi. Sequenti au-  
tem die uenimus Sidonem. Ihu-  
mane autem tractans Iulius  
Paulum, permisit ad amicos ire,  
& curam sui agere. Et inde cum  
sustulissemus, subnauigauimus  
Cyprum, propterea quod essent  
uenti contrarii. Et pelagus Cili-  
ciae & Pamphyliae nauigantes,  
uenimus Lysiram, quae est Ly-  
cia, & ibi inueniens Centurio  
nauem Alexandrinam, nauigan-  
tem in Italiam, transposuit nos  
in eam. Et cum multis diebus  
tarde nauigaremus, & uix deue-  
nissemus contra Onidum prohibe-  
nte nos uento, adnauigauimus  
Cretae iuxta Salmonem,  
& uix iuxta nauigantes, ueni-  
mus in locum quendam qui uo-  
catur Boniportus, cui iuxta erat

eius

bandes. And the kynge rose vp, and  
the debite, and Bernice, and they  
sat by them. And whan they were  
gone asyde, they spake to eche other  
sapenge: \* Thys man hath done no  
thyng worthy of death or bandes.  
And Agrippa sayde vnto festus:  
Thys man myghte haue ben letten  
loose had he not appealed vnto the  
Emperoure.

Act. 26. 9  
and. 11. 2

## The xxvii. Chapter.

**W**hen it was iudged þat  
he shulde sayle into Italy,  
and that Paule with the  
other presoners shulde be  
taken vnto the Centurion of þe Em-  
perours company by name Iulius,  
goynge vp into a shippe of Adramit-  
tis, begynnynge to sayle by the coa-  
stes of Asia, we launched, \* Aristar-  
chus the Macedonian of Thessalia  
continuyng with vs. And on þe next  
daye came we to Sidon. But Iulius  
intreatynge Paule courteouslye,  
\* suffred hym to go vnto hys, zendes  
and to refresh hym selfe. And whan  
we had launched thence, we sayled  
neare by Cypris, because that þe win-  
des were contrary. And saylynge ou-  
er the see of Cilicia and Pamphi-  
lia, we came to Lystra, wherch is [a  
cylie] of Lycia, and the Lictorio syn-  
dyng there a shippe of Alexandria  
saylynge into Italye, he set vs ouer  
therein. And whan we sayled slowly  
many dayes, and were scarce come  
agaynst Onidus, the wynde forbyd-  
dyng vs, we sayled by Candy nye  
vnto Salmo, and scartely saylynge  
by it we came vnto a place called  
Goodhaufen, nye wher vnto was  
the

Col. 4. 8

Act. 27. 6  
and. 14. 6

the cythre Thalassa. When muche  
tyme was spente, and that sayynge  
was now propardous, because that  
fastynge was past, Paule comforted  
them, sayenge vnto them: Ye men,  
I fe that thys sayynge begynneth to  
be wpth danger and greate damage,  
not only of the lapyng and shippe,  
but also of our lyues. But the centu-  
rio gaue more credence vnto the go-  
uernour and mayster of the shippe,  
than those thynges that were spokē  
of Paule. And when the haven was  
not conuenient to wynter in, many  
counsellid to sayle from thence yf  
they myght commynge to Iherosolyme  
to wynter there, wherch is a hawke  
of Landp towarde þ south west and  
north west wynde. But whā þ south  
wynde blew, they thynkynge to ha-  
ue obtayned their purpose, whā they  
had lowsed frō Alysion, they sayled by  
Landp. But not longe after rose a-  
gainst them a tempestuous wynde, cal-  
led north east. And whā þ shippe was  
caught, & coulde not wythstande the  
wynde, the shippe beyng cōsumpted  
to the wynde, we byd dryue. And ry-  
ng into a certayn Ile called Elan-  
da, we coulde scarce get a boote. The  
whych beyng taken vp, they used  
helpe, byntynge it to the shippe, fea-  
ryng lest they shuld fall into þ. Sir-  
ces, the vessell let down, they were  
so carped. And as we had ben tossed  
in a great tempest they made an out-  
cast on the next day, & the thyrde  
day they thre away the tacklynge  
of the shippe in their owne hantles.  
And when nother the Sūne nor the  
stars appeared in many dayes, &

cluitas Thalassa. Multo attem-  
tempore peracto, & cum nō  
esset tuta nauigatio, eo quod is  
iunium iam præterisset, consola-  
batur eos Paulus, dicens eis: Vi-  
ri, unde quoniam cum iniuria &  
multo damno, non solum ones-  
tis & nauis, sed etiam animarū  
nostrarum incipit esse nauiga-  
tio. Centurio autem gubernato-  
ri & nauclero magis credebatur,  
quam his quæ a Paulo dicebantur.  
Et cum apertas portas non es-  
set ad hyemandum, plurimi sta-  
tuerunt consilium nauigare in-  
de, si quomodo possent deuen-  
ientes Phænicien hyemare, potu-  
tum Crete respicientem ad As-  
sricum & ad Chorum. Aspirante  
autem Austro æstin antes pro-  
positum se tenere, cum sustul-  
sent de Alysion, legebatur Cretam.  
Non post multum autem misit  
se contra ipsam uentus Typhoo-  
nicus, qui uocatur Euroaquilo.  
Cumque arrepta esset nauis, & nō  
posset conari inuentū, data na-  
ue flatibus, ferebamur. In insula  
autem quandam decurrentes,  
quæ uocatur Clauda, potuimus  
uix obtinere scapham. Quæ  
sublata adiutoris utebantur, ac-  
cingentes nauem, tumentes ne  
in Syrium inciderent, submisso  
uase, sic ferebantur. Valida au-  
tem nobis tempestate iactati,  
sequenti die iactum fecerunt, &  
tertia die suis manibus arma-  
menta nauis proiecerunt. Ne-  
que autem sole neque sydenbus  
apparentibus per plurces dies, &

Directed too  
various fa-  
by places  
on the sea  
about the  
coasts of  
Africa



tempestate non exigua imminente, iam ablata erat spes omnium salutis nostrae. Et cum multa ieiunatio fuisset, tunc stans Paulus in medio eorum, dixit: Oportebat quidem, o viri, audire me non tollere a Crata, lucrique facere iniuriam hanc & iacturam. Et nunc iuadeo vobis bono animo esse: amissio enim nullius animæ erit ex nobis, præterquam nauis. Altit enim mihi hac nocte angelus Dei, cuius sum ego, & cui deservio, dicens: Ne timeas, Paule, Casari te oportet assistere, & ecce donauit tibi Deus omnes qui nauigant tecum. Propter quod bono animo estote viri: credo enim Deo quia sic erit, quemadmodum dictum est mihi. In insulam autem quandam oportet nos deuenire, Sed postea quam quartadecima nox superuenerit, nauigantibus nobis in Adria circa mediā noctem, suspicabantur nauis sibi apparere aliquam regionem. Qui & submittentibus bolidem, inuenerunt passus uiginti, & pusillum inde separati, inuenerunt passus quindecim. Timentes autem ne in alipera loca incidereamus, de puppi mittentes anchoras quatuor, optabant diem fieri. Nautis uero querentibus fugere de nauī, cum misisset scaphā in mare, sub obtentu quasi inciperet a proa anchoras extēdere, dixit Paulus centuriō & militibus: Nisi hi in nauī māserint, uos salui fieri nō potestis. Tūc abiciderūt milites

no small tempest laye vpon vs, than was now the hope of all our sauegarde taken awaye. And whan they had ben a longe fastynge, than vpd Paule stantynge in the myddest of them saye: Ye oughte to be men braynge me not to haue towred from Landy, and to get thys harme and losse. And now I exhorte you to be of good chere, for ther shalbe no wyse of ony mans lyfe of vs, saue only the shippe. For the angell of God whose I am, & whome I serue scode by me thys nyghte, sayenge: Feare not Paule, & thou muste be brought before the Emperoure, and behold, God hath geurn the all them þe shalpe wyth the. Wherefore ye men be of good chere, for I trust in God it shal so be as it is sayde vnto me: But we must come into a certayne Ile. But after that the fourtenth nyghte was come as we sayled in Adria, & aboute the mydnyght vpd the sturme some region to appeare vnto them. The whych also castynge out the leade, they sande it twelven feddōs & gone a lytle fro thence, they sande it fiftyn feddōs. But fearynge lest we shoulde fall into rough places, casting foure ankers out of þe sterne, they wysshed it to become daye. But whā the shypme sought to slype out of the shyppe, as they had letten downe the bote into the see vnder þe prettice as yf they wolde caste ankers out of the foreparte of the shyppe, Paule sayd vnto the centurio & souldyours: Wythout these abyde in the shyppe, ye can not be saued. Then cut the

Act. 27. b

Act. 27. b

Act. 27. b

D

soul-

souldpours the rope of the vate insu-  
ber, and let it fall. And whan it be-  
gan to become lpyht, Paule prayed  
them all to take bzeade, sayenge:

Thys daye is the fourtenth daye þ  
ye wartyng abyd fastyng, takyng  
nothyng, wherfore I praye you to  
take meate for youre health: for of  
none of youre heade shall one here  
peryshe. And whan he had sayd thys,

takeyng bzeade he thanked God in  
the presence of all, and whan he had  
broken it, he beganne to eate. And  
they all bryng of good chere, began  
also to take bzeade: But we al were  
soules in the shyppe two hundreth,  
thre score & syxtene, and beyng satis-  
fied wth meate, they lpyghtened the  
shyppe, castyng the wheat into the  
see. And whi it was day, they knew  
not the lande, but they spied a hauē  
hauyng a banke, in the whych they  
thought to thrust the shyppe if they  
coude. And whan they had taken up  
ankers, they commytted themselves  
to the see, lowspynge the rudderban-  
des. And the mapre sayle huffed up,  
to the wynde, they dur to lande.

And whan they were fallen into a  
place hauyng the see on both spdes,  
they thrust the shyppe therein. And  
the foreparte in orde nrode vnmou-  
urable, but the sterne was lowsed by  
the violence of the see. And the soul-  
dpours counsell was to kyll the pre-  
soners, lest whan ony had supynned  
out he shuld escape. But the ceturio  
wyllyng to saue Paule, forbad it to  
be done. And he commaunded them  
that coude swimme, to cast thes-  
sues cut fyrst, and escape, and go out  
to

milites fones scaphæ, & passi-  
sunt eā excidere. Et cum lux in-  
ciperet fieri, rogabat Paulus om-  
nes sumere cibum, dicens: Quae  
tadecima die hodie expectan-  
tes ieiunū permanetis, nihil ac-  
cipientes. Propter quod rogo  
uos accipere cibum pro salute  
vestra, quia nullius vestrum ca-  
pillus de capite peribit. Et cum  
hæc dixisset, sumens panem gra-  
tias egit Deo in conspectu om-  
nium: & cum fregisset, cepit  
manducare. Animæ quiores au-  
tem facti omnes, & ipsi sumple-  
runt cibum. Erasmus uero unuer-  
sæ animæ in nauī, ducente sepo-  
tuaginta sex. Et faciati cibo, al-  
leuiabant nauem, lactantes tri-  
ticum in mare. Cum uero dies  
factus esset, terram non agnos-  
cebant, sinum uero quendam  
considerabant habentem litus,  
in quem cogitabant (si possent)  
eucere nauē. Et cum anchoras  
sustulissent, committebāt se ma-  
ri, simul laxantes iunduras gu-  
bernaculorum: & leuato antemo-  
ne secundum auræ flatum, ten-  
debant ad litus. Et cum incidis-  
semus in locum diathalassum im-  
pegerunt nauem. Et prora qui-  
dem fixa manebat immobilis,  
puppis uero soluebatur a uimar-  
is. Militum autem consilium  
fuit, ut custodias occiderent,  
ne quis cum enatasset, effuge-  
ret. Centurio autē uolens serua-  
re Paulū, prohibuit fieri: nulliq;  
eos qui possent natāre emitte-  
re se primos, & euadere, & ad  
terram

Math. 10. 8  
Luc. 11. 8

Mark. 6. 1  
and 8. 8  
John 6. 4  
6. Cum 4. 1

terram exire, & ceteros alios in tabulis ferebant, quosdam super ea quæ de nauierant. Et sic factum est, ut omnes animæ euaderent ad terram.

## CAPVT XXVIII.

**E**T cū euasissimus, tunc cognouimus quia Melite insula uocabatur. Barbari uero præstabant non modicam humanitatem nobis. Accensa enim pyra reficiebant nos omnes, propter imbrem qui imminabat & trīgus. Cum congregasset autem Paulus sarmentorum aliquantā multitudinem, & imposuisset super ignem, uisera a calore cum processisset, inuasit manū eius. Vt uero uiderunt Barbari, pendentem bestiam de manu eius, adiuuicem dicebant: Vtique homicida est homo hic, qui cum euasit e mari, ultio non sine eum uiuere. Et ille quidem excusans bestiam in ignem, nihil mali passus est. At illi existimabant eum in tumorem conuertendum, & subito casurum, & mori. Diu autem illis expectantibus, & uidentibus nihil mali in eo fieri, conuertentes se, dicebant eum esse Deum. In locis autem illis erant prædia principis insule noīe Publii, qui nos suscipiens, triduo benigne exhibuit, Cōgit autē patrē Publii febribus & dysenteria uexatū iacere. Ad quē Paulus intrauit: & cū orasset & imposuisset ei manus, saluauit eū. Quo facto omnes qui in insula habebant

to lande, and the other they carped vpon tables, & some vpon those thynges that were in the shipp. And thus it came to passe that al the soules escaped to lande.

## The xxviii. Chapter.

**A**ND what we were escaped, than dyd we knowe that þe Ile was called Melite. And the Barbarous people shewed vs no small kyndnesse. For a fyre kindled they refreshed vs all because of the rayne that laye vpon vs, and colde. But whan Paulus had gathered a lytle bōdel of styches and had layed it vpon the fyre, whan a vypper came out for the heate, the septe vpon his hande. But whan the Barbarous people sawe the beste hangynge at hys hande, they sayd to ech other: Surely this mā is a man slayer, whome though he haue escaped the see, vengeance suffreth not to lyue. And he truly shakynge the beste of into the fyre, suffered no harme. But they thought he shoulde haue swollen, and sodenly fallen and dyed. And they wartyng longe, and seynge no euell happen in hym, they turnynge themselues, sayde hym to be a God. And in those quarters were the landes of the ruler of the Ile, by name Publius, whiche lodgynge vs intreated vs curteously thre dayes. And it fortuneth þe father of Publius to lye dysraied of the fevers and bloudy sture. Vnto whom Paulus went in. And whan he hadde prayed, and had layde [hys] handes vpo hym, he heald hym. The which beynge done, all they in the Ile that had

Acto. 27. 4  
Et he Romas  
narratibad  
narratibad  
narratibad  
narratibad  
narratibad  
narratibad  
narratibad

Luc. 10. 8

Acto. 14. 12

Acto. 16. 12

had distastes, came to hym and were  
healed. Whych also endued vs w<sup>th</sup>  
grate honoure, and laded vs sap-  
lynge w<sup>th</sup> thynges that were neces-  
sary. And after thre monethes we sai-  
led in a shippe of Alexandria, whych  
had wyntred in the Ile, whose badge  
was Castor and Pollux. And whan  
we ca<sup>d</sup> to Syracusa, we abode there  
thre dayes. And thence saylynge a-  
boute we came to Rhegium. And af-  
ter our daye, the south wynde blow-  
ynge, we came to Putcolis þ<sup>r</sup> secōde  
daye. Where (brethren beyng soube)  
we were prayed to abyde w<sup>th</sup> thē  
seuen dayes, and so we came to Ro-  
me. And whan the brethren thence  
had herde of vs, they met vs vntyll  
forum Appii and The taurinis,  
The whych whan Paule had sene,  
thankynge God, he gat a courage.

But whan we came to Rome, the  
Ceneurio toke the prisoners vnto þ<sup>r</sup>  
chefe captayne of the hoost. But it  
was graunted vnto Paule to abyde  
by hymselfe in a souldyours keppynge  
hym. But after the thyrde daye oyd  
Paule call the chefe of the Jewes.

And whan they were come, he sayde  
vnto them: Ye men brethren, I do  
ynge nothyng agaynst the people,  
or the custome of þ<sup>r</sup> fathers, am de-  
spised bounde at Jerusalem into þ<sup>r</sup>  
handes of the Romanes. The which  
whan they had examined me, they  
wolde haue let me go, because ther  
was no cause of death in me. But þ<sup>r</sup>  
Jewes gapnsayenge, I was compell-  
ed to appeale vnto the Emperoure,  
not an haupnge ought to accuse my  
people of. For thys cause therefore be

habebant infirmitates, accedebant,  
& curabantur: qui etiam  
multis honoribus nos honorave-  
runt, & nauigantibus imposue-  
runt que necessaria erant. Post  
mensures autem tres, nauigauimus  
in nauis Alexandrina, que in  
infula hyemauerat, cui erat insig-  
ne Castorum. Et cum uenisset  
mus Syracusas, mansimus ibi tri-  
duo. Inde circumlegentes deue-  
nimus Rhegium, & post unum  
diem flante Austro, secunda die  
uenimus Putcolos, ubi inuentis  
fratribus, rogati sumus manere  
apud eos dies septem, & sic ue-  
nimus Romam. Itaque inde cum au-  
dissent fratres, occurrerunt no-  
bis usque ad Appii forum, ac tri-  
bus tabernis. Quos cum uidisset  
Paulus, gratias agens Deo, acce-  
pit fiduciam. Cum autem uenis-  
semus Romam, permissum est  
Paulo permanere sibi cum  
custodiente se milite. Post ter-  
tium autem diem conuocauit  
primos Iudeorum. Cumque ue-  
nissent, dicebat eis: Ego uiri fra-  
tres nihil aduersus plebem fac-  
iens aut morem patrum, uin-  
ctus ab Hierosolymis traditus  
sum in manus Romanorum: qui  
cum interrogationem de me  
habuissent, uoluerunt me dimit-  
tere, eo quod nulla esset causa  
mortis in me. Contradicientibus  
autem Iudeis, coactus sum ap-  
pellare Cæsarem, non quasi gen-  
tem meam habens aliquid accusa-  
re. Propter hanc igitur causam ro-

Act. 17. 8

Act. 14. 17. 8

Act. 14. 17. 8

Act. 11. 6

## CAPVT. XXVIII.

Pol. 209.

grauis uidere & alloqui prop-  
ter spem enim Israel, catena  
hac circumdatus sum. At illi di-  
xerunt ad eum: Nos neque liti-  
tas accepimus de te a Iudæa,  
neque adueniens aliquis fra-  
trum nanciatum, aut locutus est  
quid de te mali. Rogamus au-  
tem a te audire quæ sentis: nam  
de secta hac notum est nobis,  
quia ubique ei contradicitur.  
Cum constituissent autem illi di-  
em, uenerunt ad eum in hospiti-  
um plurimi, quibus exponebat  
testificans regnum dei, suadens-  
que eis de I. E. S. V. ex lege Moysi  
& prophetis a mane usque ad  
uesperam. Et quidam credebant  
his quæ dicebantur, quidam ue-  
ro non credebant. Cumque inui-  
cem non essent consentientes,  
discedebant, dicente Paulo uo-  
num uerbum: Quia bene spiritus  
sanctus locutus est per Isai-  
am prophetam ad patres no-  
stros, dicens: Vade ad populum  
istum, & dic: Aure audietis, &  
non intelligetis, & uidentes ui-  
debitis, & non perspicietis. In-  
crassatum est enim cor populi  
huius, & auribus grauius audie-  
runt, & oculos suos compresse-  
runt, ne forte uideant oculis, &  
auribus audiant, & corde intel-  
ligant, & conuertantur, & sa-  
nem eos. Notum ergo sit uobis,  
quoniam Gentibus missum est  
hoc salutare Dei, & ipsi audient.  
Et cum hac dixisset, exierunt ab

eo

syed I to se and speake wyth you.  
ffoz it is a for the hope of Israel that  
I ame bounde aboute wyth thys  
cheyne. But they sayd vnto hym:  
We haue nother receaued letters of  
the from Jewry, nother byd ony of  
the byethren comynge thewe or  
speake ony euill of the. But we  
praye the to heare of thyselfe what  
thou thynkest. foz we knowe of  
thys secte that euery where it is  
gaynsayde. But whan they had ap-  
pointed hym a daye, they came ma-  
ny to hym into bys lodgyng, vnto  
whome he wpturssyng expounded  
the kynghome of God, and was per-  
suadynge them of Jesu out of Mo-  
yses and þ prophetes sed þ mornynge  
vntill the euenyng. And some  
beleued those thynges that were  
spoken, but some beleued not. And  
whan they were not agreynge toge-  
ther, they stour, Paule sayeng one  
worde: The holy gooste hath well  
spoken by the prophete Esaye vnto  
oure fathers, sayenge: Go vnto  
thys people, and saye: • Wyth the  
eare shall ye heare, and ye shall not  
vnderstande: and seynge shall ye se,  
and not perceaue: foz thys pro-  
ples harte is warke grosse, and wyth  
theyr eares haue they herde hardely  
and theyr eyes haue they closed:  
lest happely they se wyth theyr eyes,  
and heare wyth theyr eares, and un-  
derstande wyth the harte, and be  
turned, and I heale them. We it  
theysse knowen vnto you that vnto  
the byethren is thys saluation of  
God sente, and they shall heare it.  
And whā he had sayd thes thynges,

Act. 16

Act. 17. 2  
amb. 16. 8

Lact. 1. 2

Euseb. 1. 2

Ict. 17. 2

D

E. 1. 2  
E. 1. 2  
E. 1. 2  
E. 1. 2  
E. 1. 2  
E. 1. 2

# ACTA

the Jewes wehte out from hym, que  
 fteouynge much amōge themselves.  
 But he abode two whole yere in  
 hys hyred lodgyng, and receaued al  
 them that came to hym, prachynge  
 the kyngdome of God, & teachynge  
 the thynges that be of þe law.

we Jesus Christ wth al  
 boldnesse, wthout  
 fozbyddynge.

eo Iudæi, multam habētes inter  
 se quæstionē. Mansit autē biēnio  
 toto in suo conducto, & suscipie  
 bat omnes qui ingrediebantur  
 ad eum, prædicans regnum dei,  
 & docens quæ sunt de Do  
 mino IESV Christo,  
 cum omni fiducia,  
 sine prohibi  
 tione.

**¶** The ende of the Actes of  
 the Apostles.

**Actorum Apostolorum  
 Finis.**

## EPISTO

la Pauli Apostoli ad  
Rhomanos.

CAPVT PRIMVM.

## The Epistle

of the Apostle S. Paule to the  
Romaynes.

The first Chapter. +

**P**AULUS seruus IESV  
Christi, uocatus Apo-  
stolus, segregatus in  
euangelium dei, quod  
ante promiserat per prophetas  
suos in scripturis sanctis, de filio  
suo, qui factus est ei ex semine Da-  
uid secundum carnem, qui predesti-  
natus est filius dei in uirtute se-  
cundum spiritum sanctificationis, ex  
resurrectione mortuorum Iesu Chri-  
sti domini nostri, per quem accepimus  
gratiam & Apostolatū ad obediē-  
dum dei in omnibus gentibus pro no-  
mine eius, in quibus estis & uos  
uocati Iesu Christi omnibus qui sunt  
Rhomae dilectis dei, uocatis san-  
ctis, gratia uobis & pax a deo  
patre nostro & domino Iesu Christo.  
Primum quod gratias ago deo meo  
per Iesum Christum pro omnibus uobis,  
quia fides uestra annuntiatur in  
uniuerso mundo. Testis enim mihi  
est deus, cui seruo in spiritu meo, in  
euangelio filii eius, quod sine inter-  
missione memoriā uestrā faciā sē-  
per in orationibus meis, obsecrans  
si quomodo tandem aliquando  
prosperum iter habeam in uo-  
luntate dei ueniendi ad uos. Desi-  
dero enim uidere uos, ut aliquid  
impartiar uobis gratiæ spiritus, ut  
ad confirmandos uos, id est simul  
consolari in uobis per ea quae inui-  
dem est fidem uestrā atque meam.

Nolo

**P**AULUS the seruante of Je-  
sus Christe, called an A-  
postle, & put aparte into  
the Gospel of God, which  
he had promysed before  
by his prophetes in his  
scriptures, of his sonne, whiche be-  
came vnto hym of the seede of Dauid af-  
ter the flesh: Whych was before declared  
the sonne of God in power after the spirite  
of hallowynge, fro the resurrection of  
deade of Iesu Christ our Lord: by  
whom we haue receaued grace & Apost-  
leshippe to be obediēt vnto sayth among  
all nacions for his name: In whom ye also  
are called of Iesu Christ. & To all that are  
beloued of God at Rome, (called sayn-  
tes.) Grace be vnto you, & peace from  
God the father & our Lord Iesu Christ  
the first of all trulie I geue thankes to my  
God thorow Iesus Christ for you al, be-  
cause your sayth is published in all the  
worlde. For God (whiche I serue in my  
spirite in the Gospel of his sonne) is wyl-  
lesse vnto me, & without ceasinge I  
make mencion of you alway in my pray-  
ers: & beseechinge yf by any meanes I  
may somtyme at the laste haue a prospe-  
rous yournep in the wyl of God & to  
come vnto you. For I lōge to se you, & I  
may bestowe vpon you some spirituall  
grace to cōfirme you: That is, to haue  
consolacion together in you, by the sayth  
of yours & myne whych is amonge vs.

Eccl. 10c

**R** But I wyll not that ye be ignorant hē  
 then how þe ostymes I haue purposed  
 to come vnto you (s bē + let hether to) þ  
 I myghte haue some frute in you. I þe  
 as in the other wythen also. I am dete  
 ter to the Grekes, & to þe Barbarous :  
 to the wyse, & to þe vnywyse : So þe in me  
 ther is readynesse to preach þe Gospell  
 vnto you also whych be at Rome. • For  
 I am not ashamed of the Gospell. For  
 tohp. it is + the power of God into salua  
 tion for euerp beleuer, for þe Jewe first  
 & for þe Greke. For in it is þe ryghte cou  
 nesse of God declared out of fapth into  
 fapth. As it is wyrtten : • The ryghte  
 ous shall lye of fapth. For the wyath  
 of God is declared fro heauē vþ al vn  
 godlynesse & vnyghteousnesse of those  
 men, that wholde þe truty of God in vn  
 ryghteousnesse : For þe thyng of God  
 whych is knowē, is manifest in them :  
 • For God hath shewed it the. • For þe  
 inuisible thynges of hym þe be vnderstand  
 are beholden out of the creature of þe  
 world by those thynges that are made :  
 Yee euen hys euerlastyng power and  
 Godheade. so þe they are not to be excu  
 sed. For whā they knewe God, they  
 glorified hym not as God. or gaue thā  
 kes: but became vayne in theyr thought  
 es. and + theyr fool: so harte was darkē  
 ned: For they sayenge themselves to be  
 wyse, became foolys. • They chāged  
 also þe glōry of þe vncorruptible God in  
 to the similitude of the ymage of a cor  
 ruptible man, and of sethed foules,  
 and of fourfooted beastes, and of ser  
 pentes. • Wherefore God gaue them  
 ouer into the lustes of theyr harte, euen  
 into vncleynesse, that they myghte shame  
 theyr own bodyes in theyselues, because  
 they

Nolo autem vos ignorare fra  
 tres, quia saepe proposui venire  
 ad vos (& prohibitus sum usque  
 adhuc, ut aliquem fructum habe  
 am in vobis, sicut & in ceteris  
 gentibus. Grecis, ac Barbaris, sa  
 pientibus, & insipientibus debi  
 tor sum, ita quod in me prompti  
 est, & vobis qui Romae estis eu  
 gelizare. Non enim erubescō eu  
 uangelium. Virtus enim dei est  
 in salutē omni credenti, Iudæo  
 primum & Græco, Iustitia enim  
 dei in eo reuelatur, ex fide in fi  
 dē, sicut scriptū est: Iustus autē ex  
 fide uiuet. Reuelatur enī ira dei  
 de cælo super omnem impietate  
 tem & iniustitiam hominum, eo  
 rum qui ueritatem dei in iniusti  
 tia detinent, quia quod notum  
 est dei, manifestū est in illis: De  
 us enim illis manifestauit. Inuisi  
 bilia enī ipsius a creatura mundi  
 per ea quæ facta sunt intellecta  
 conspiciuntur: Sempiterna quoq  
 eius uirtus & diuinitas, ita ut sint  
 inexcusabiles. Quia cum cognou  
 issent deum, non sicut deū glo  
 rificauerunt, aut gratias egerūt,  
 sed euauerunt in cogitationib  
 us suis, & obscuratum est insipi  
 ens cor eorum: dicentes enū se  
 esse sapientes. Stulti facti sunt, &  
 mutauerunt gloriam incorrupti  
 bilis dei, in similitudinem imagi  
 nis corruptibilis hominis, & uo  
 lucrū, & quadrupedū, & serpentū.  
 Propter quod tradidit illos de  
 us in desideria cordis eorum in  
 immundiciā, ut cōtumelias affici  
 ant corpora sua in secretis, &  
 commu



commutauerunt veritatem Dei  
in mendacium, & coluerunt &  
seruierunt creature potius quā  
creatori, qui est benedictus in  
secula. Amē. Propterea tradidit  
illos Deus in passionē ignomi-  
nię. Nam feminę eorū immuta-  
uerunt naturālē usum, in cū usum  
qui est contra naturā. Similiter  
autē & masculi, relicto naturali  
usu feminę, exarserūt in deside-  
riis suis in iuicē, masculi in maicu-  
los turpitudinē operātes, & mer-  
cedē quā oportuit, erroris sui in  
semetipsis recipiētes. Et sicut nō  
probauerūt habere deum in no-  
ticia, tradidit illos deus in repro-  
bum sensum, ut facerent ea quę  
non conueniunt, repletos omni  
iniquitate, malicia, fornicatione,  
auaritia, nequitia, plenos inui-  
dia, homicidio, contentione, do-  
lo, malignitate, susurriones, de-  
tractores, deo odibiles, cōtume-  
liosos, superbos, elatos, inuēto-  
res maloni, parētibz nō obedē-  
tes, insipientes, incōpositos, sine  
affectione, absq; fādere, sine mi-  
sericordia. Qui cū iustitiā dei co-  
gnouissent, nō intellexerunt, qm̄  
q̄ talia agūt, digni sūt morte: nō  
solū q̄ ea faciūt, sed etiā q̄ cōsen-  
tiūt faciētibz.

## CAP. II.

**P**ropter qd̄ inexcusabi-  
lis es o homo ois q̄ iu-  
dicas. In quo cū iudi-  
cas alterum, teipsum  
condemnas: eadem enim facis  
quę iudicas. Scimus enim quo-  
dum iudicium dei est secundum  
veritatem in eos qui talia agūt.

Exi

they altered & turned of God into le-  
syng, & worshipped & serued þ crea-  
ture, rather thā the maker, whych is  
blessed for euer. Amē. Therefore god  
gaue thē ouer into shameful lustes:  
\* for they: wemē changed þ vse of na-  
ture into þ vse which is agaynst na-  
ture. & phewyse also þ mē (þ naturall  
vse of þ wemē being left) burned in  
lustes amōg themselves, mē vpō mē  
workyng fylthynesse, & receauyng in  
to themselves þ due rewarde of theyr  
errore. \* And as they regarded not  
to haue god in knowlege. God gaue  
thē ouer into a lewde mynde, þ they  
myght do those thynges whiche are  
not cōueniēt: theyng fylled w̄ all in-  
quite, malice, fornicacion, conuou-  
nisse, wychednesse, fil of enmye, mā-  
slaughters, cōtēcion, gyle, stoward-  
nesse, p̄cup accusers, bawbyters, hat-  
ful vnto God, doers of wydge. prou-  
dyr mynded, byngers vp of euell  
thynges, not obedēt to fathers & mo-  
thers, vnwyse, vnmanerly, wout lo-  
ue, wout conueniēse, without mercy  
Which mē whā they had knowē the  
ryghteousnes of god, vnderstode not  
how þ they whych do such thynges,  
are worthy of death: Not onely they  
þ do thē, but they also þ \* cōsent to þ  
doers.

## The. ii. Chapter.

**W**herefore þ art not to be ex-  
cused o þ man, whosoure  
þ be þ \* iudgest. For in þ  
\* þ iudgest another, þ con-  
demnest thyselfe: For thou thyselfe  
that iudgest. do: st euen þ same thyng-  
ges. For we knowe that þ iudgemēt  
of God is accordyng to the truth  
agaynst those that do suche thynges.

Et. iii. Thpn

D

Leu. 18. 1

Rom. 7. 5

Rom. 7. 5

Rom. 7. 5  
1. Rom. 12. 5

Thyselfe thou thyselfe & thou every man that iudgeth the whych do such thynges & doest þ same [thyselfe,] þ þ shalt escape þ iudgement of God? & dysprest þ the riches of his goodnes & patience & longe sufferynge?

Act. 17. c. 2  
Rom. 2. 7. 8  
Wise. 6. 1. b  
Knowest þ not þ the loupng kyn-  
nesse of God leadeth the to repen-  
tance? But þ after thy stubburnesse  
& impenitent hart, hoedest vp wra-  
th vnto thyselfe in þ dape of wra-  
th and of declarynge of þ ryghteous iudge-  
ment of God, whych shall rewarde

every man accordynge to hys wo-  
kes: eue gloire, & honoure & incorrup-  
tion to such truely as (accordynge to  
patience of good doynges) seke euer-  
lastynge lyfe: but vnto such as be of

Contencion & that agre not vnto the  
truth but beleue vnrightheousnesse,  
shal com wra- & indignaci, trou-  
ble & anguysh agaynst every soule of  
man doyng euell. of the Jewe first  
and of the Greke. But glory and ho-  
noure and peace vnto every one do-  
ynge good, to the Jewe sprit and to

þ Greke. \* For ther is no acceptynge  
of persones w God. For whosoeuer  
haue spinned wout lawe. shal perishe  
wout lawe. And whosoeuer haue sin-  
ned in þ law. shalbe iudged by þ law.

Math. 7. c. 2  
Luce. 6. c. 2  
Iacob. 1. c. 2  
\* For þ hearers of þ law be not righ-  
teous w God, but þ doers of þ lawe  
shalbe made ryghteous. For whā the  
heyrth þ haue not the lawe, do natu-  
rally those thynges þ belonge to the  
lawe, the same haunynge no lawe be  
a law vnto theselues, whych declare  
the wo-ke of þ law wrytten in thep  
hartes, thep cōscience bearyng wye-  
nesse vnto the, and of thoughtes ac-  
cusynge or excusynge amonge them

Exilimas autem hanc o ho-  
mo omnis qui iudicas eos qui  
italia agunt, & facis ea, quia tu  
effugies iudicium Dei. Audib-  
as bonitatis eius & patientie,  
& longanimitatis contemnisti.  
Ignoras quoniam benignitas Dei  
ad poenitentiam te adducit. Sec-  
undum autem duritiam tuam,  
& impoentens cor, thesaurizas  
tibi iram in die ire, & reuelatio-  
nis iusti iudicii Dei, qui reddet  
unuique secundum opera eius.  
Iis quidem qui secundum patien-  
tiam boni operis, gloriam & ho-  
norem & incorruptionem, qua-  
rentibus. uitam a temerariis au-  
tem qui sunt ex contentione, &  
qui non acquiescunt ueritati, sed  
credunt iniquitati, ira & indigna-  
tio, tribulatio, & angustia in om-  
nem animam hominis operan-  
tis malum, iudari primum & Gre-  
ci. Gloria autem & honor, & pax,  
omni operanti bonum, iudæo  
primum & Greco. Non est enim  
acceptio personarum apud De-  
um. Quicumque enim sine lege  
peccauerunt, sine lege peribunt  
& quicumque in lege peccauer-  
unt, per legem iudicabuntur.  
Non enim auditores legis iusti  
sunt apud Deum, sed factores le-  
gis iustificabuntur. Cū enim gen-  
tes quæ legē non habent, natu-  
raliter ea quæ legis sunt faciunt,  
huiusmodi legē nō habētes, ipsi  
sibi sunt lex, qui ostendunt opus  
legis scriptū in cordibus suis, tes-  
timoniū illis reddēte cōscientiis  
ipsorū, & inter se inuicē cogita-  
tionū accusatū, aut etiā defendē





## CAPVT. III.

Pol. 207.

le agebant. Venenum aspidum  
sub labiis eorum. Quorum os  
maledictione & amaritudine  
plenum est. Veloces pedes eo-  
rum ad effundendum sangui-  
nem. Conditio & infelicitas  
in uisceribus, & uiam pacis non  
cognouerunt, non est timor Dei  
ante oculos eorum. Scimus au-  
tem quoniam quaecunque lex lo-  
quitur, iis qui in lege sunt loqui-  
tur, ut omne os obstruatur, & sub-  
ditus fiat omnis mundus Deo,  
quia ex operibus legis non iusti-  
ficabitur omnis caro coram illo.  
Per legem enim cognitio pec-  
cati. Nunc autem sine lege iusti-  
tia Dei manifestata est, testifica-  
ta a lege & prophetis. Iustitia au-  
tem Dei per fidem IESV Chri-  
sti in omnes & super omnes qui  
credunt in eum. Non enim est  
distinctio. Omnes enim pecca-  
uerunt, & egent gratia Dei: iusti-  
ficati gratis per gratiam ipsius,  
per redemptionem quae est in  
Christo IESV, quem propos-  
uit Deus propitiatorum per fi-  
dem in sanguine ipsius, ad osten-  
sionem iustitiae suae propter re-  
missionem praecedentium deli-  
ctorum, in sustentatione Dei, ad  
ostensionem iustitiae eius in hoc  
tempore, ut sit ipse iustus, & iu-  
stificans eum qui est ex fide IESV  
Christi. Vbi est ergo gloria-  
tio? Exclusa est. Per quam legem?  
Legum? Non. Sed per legem fidei.  
Arbi-

deceatfully, the porson of a adders  
is under theys teppes. \* Whose  
mouth is full of cursynge and bytter  
nesse, \* theys sette swyste to sledder  
bloude. \* Sorow and unhappynesse  
in theys wayes, & the waye of peace  
haue they not knowen, \* the feare of  
God is not before theys eyes. \* But  
we knowe that what thynges so euer  
the lawe doth speake, it speaketh vn-  
to them that are in the lawe, that e-  
uery mouthe may be stopped, & that  
all the worlde maye be subdiued vn-  
to God, \* because that out of the de-  
bes of the lawe euerp flesh shall not  
be iustified before hym. \* For by the  
lawe is the knowlege of synne. But  
nowe wythout the lawe is the ryghte  
ousnesse of God declared, hauinge  
wynessee of the lawe and the prophe-  
tes. The ryghteousnesse of God com-  
meth throughte the faythe of Iesus  
Christe into all and vpon all that be-  
leue in hym. \* For ther is no diffe-  
rence. For all haue sinned and lache  
the glorie of God. \* But they are  
iustified frely by hys grace, throughte  
the redemption that is in Christ Je-  
su, whome God hath set forth an  
optayner of mercy throughte faythe in  
hys bloude, to the declaringe of hys  
ryghteousnesse, for the remission of  
synnes goynge before in the suffe-  
rynge of God, to the declaringe of  
hys ryghteousnesse in this tyme,  
that we may be ryghteous and the  
iustifier of hym, whiche is of a fayth  
of Iesus Christ. Where is than thy  
reioycynge? It is excluded. By what  
lawe? Of dedes? No, but by a lawe of  
fayth

Rom. 1. 16

For we holde that a man is iustified by fapth wythout the workes of þe lawe. For is God the God of the Jewes only? Is he not also the God of þe hepythen? Yee of þe hepythen also. For certainly it is one God. that iustifieth the circumcisiō of fapth, and the uncircumcision by fapth. Do we therefore destroe the lawe by fapth? God forbid. But we magnifye the lawe.

## The. iiii. Chapter.

Rom. 1. 16

**W**hat shall we say that Abraham our father foūde after the fleshe? For if Abraham were iustified by the workes of the lawe, he hath glory, but not wyth God. For what sayeth the scripture? Abraham beleued God, and it was counted vnto hym for ryghteousnesse. But vnto hym þe worketh, is þe rewarde not rekened after sauoure. but after deute. Howbeit vnto hym þe worketh not, but beleueth on hym that iustifieth the vngodly, is bys fapth counted vnto ryghteousnesse. accordyng to the purpose of the grace of God. As Dauid also sayeth that blessednesse is þe mans, to whom God imputeth ryghteousnesse wythout workes. Blessed are they, whose iniquities are forgiven, and whose synnes are couered. Blessed is the man, vnto whom the Lord hath not imputed synne.

Rom. 1. 16  
Gal. 3. 12  
Iac. 2. 6

Rom. 1. 16

Doth this blessednesse therefore remayne only in þe circumcisiō, or in the uncircumcision also? We saye, that fapth was counted vnto Abraham for ryghteousnesse. How was it then counted? In the circumcisiō, or in the

Arbitramur enim iustificari hominem per fidem sine operibus legis. An Iudeorum Deus tantum? Nonne & Gentium? Imo & Gentium. Quoniam quidem unus est Deus qui iustificat circumcisionem ex fide, & præputium per fidem. Legem ergo destramus per fidem? Absit: Sed legem statuimus.

## CAPVT III.

**V**id ergo dicemus inuenisse Abraham patrem nostrum secundum carnem? Si enim Abraham ex operibus iustificatus est, habet gloriam, sed non apud Deū. Quid enim dicit scriptura? Credidit Abraham Deo, & reputatum est illi ad iustitiam. Et autem qui operatur, merces non imputatur secundum gratiam, sed secundum debitum. Ei uero qui non operatur, credenti autem in eum qui iustificat impium, reputatur fides eius ad iustitiam, secundum propositum gratiæ Dei. Sicut & David dicit beatitudinem hominis, cui Deus accepto fert iustitiam sine operibus: Beati quorum remissa sunt iniquitates, & quorum tecta sunt peccata. Beatus uir cui non imputant Dominus peccatum. Beatitudo ergo hæc, in circumcisiōe tantū manet, an etiā in præputio? Dicimus enim quia reputata est Abraham fides ad iustitiam. Quomodo ergo reputata est? in circumcisiōe an in præputio?

præputio? Non in circuncisione, sed in præputio. Et signū accepit circuncisionis, signaculum iustitiæ fidei quæ est in præputio, ut sit pater omnium credentium per præputium, ut reputetur & illis ad iustitiam: & sit pater circuncisionis, non iis tantum qui sunt ex circuncisione, sed usque sectantur uestigia fidei, quæ est in præputio patris nostri Abraham. Non enim per legem promissio Abraham aut semini eius, ut heres esset mundi, sed per iustitiam fidei. Sic enim qui ex lege heredes sunt, exinanita est fides, abolita est promissio. Lex enim itam operatur. Vbi enim non est lex, nec præuaricatio. Ideo ex fide, ut secundum gratiam firma sit promissio omni semini, non ei qui ex lege est solum, sed & ei qui ex fide est Abraham, qui pater est omnium nostrum, sicut scriptum est: Quia patrem multarum gentium posui te ante Deum, cui cōdidisti, qui uiuificat mortuos, & uocat ea quæ non sunt, tanquam ea quæ sunt: qui contra spem in spem credidit, ut fieret pater multarum gentium, secundum quod dictum est ei: Sic erit semen tuum, sicut stellas cœli & arena maris. Et non infirmatus est in fide, nec con-

fide.

the vncircumcision. • Not in the circumcision but in the vncircumcision. • He receaued also the token of circumcision, the seale of the ryghteousnes of fapth whych is in the vncircumcision, that he shulde be a father of al beleuers thorow out the vncircumcision, that vnto them also it myght be counted for ryghteousnesse: and that he myght be a father of circumcision, not vnto them only whych are of the circumcision, but vnto them that folowe the footestepes of the fapth whych is in the vncircumcision of our father Abraham. • For by the law was not the promyse made vnto Abraham, or to his seide, that he shuld be the heyre of the worlde but by the ryghteousnes of fapth. • For yf they that are of the law be heyres, fapth is wayne, the promyse is wpperd out. For the lawe worseth wraty. For where the law is not, ther is no tressgression. Therefore was the promyse made out of fapth. & accordyng vnto grace it myght be sure vnto al & seide. Not only vnto him that is of the law, but also vnto hym, that is of the fapth of Abraham. • whych is the father of vs all, as it is wyrtten: For & I haue made the a father of many nacions before God, whō thou haste beleued, which quicheneth the deade, and calleth the thynges that are not, euen as those that are: Whych contraye to hope beleued vpon hope, that he shulde be a father of many nacions, accordyng vnto it that was sayde vnto hym: • Euen so shal thy seide be as the starrs of heauen, and sonde of the see. And he was not saynte in fapth,

Rom. 11. 6

Rom. 17. 8

Gal. 3. 6

Gen. 12. 6  
Luc. 11. 6  
Rom. 10. 6  
John. 3. 6  
Gal. 3. 6  
1 Pet. 1. 6

Rom. 12. 6

## RHOMANOS

sayth, neither considered he his stone  
body dead already (whā he was now  
almost an hundred years old) and  
the drade wombe of Sara: Whore-  
uer he doubted not in the promyse of  
God thoroowe vnbefese, but was  
strengthened thoroow sayth, geupng the  
glo:yp vnto God, knowynge mooste  
perfectly, that what thynges soeuer  
God hath promysed, he is able also  
to persoune them. Therfore was  
it counted vnto hym also for ryghte-  
ousnesse. • Neuertheles, it is no wylle  
ten only for hym, that it is counted  
vnto hym for ryghteousnesse, but al-  
so for vs, vnto whome it shalbe repu-  
ted, we beleupnge in hym, that ray-  
sed vp Iesus Christ our LORDE frō  
the dead: • whych was deliuered for  
oure synnes, and rose vp agayne for  
oure iustifpence.

## The .v. Chapter.

**W**herfore beyng • iusti-  
fied thoroowe sayth, maye  
haue, • peace towarde god  
thoroow our LORDE Je-  
sus Christe, by whome we haue in-  
traunce through sayth into this gene-  
where in we stande, and • relopce  
in the hope of the glo:ye of the chy-  
ldren of God. Not only that, but we  
relopce also in troubles, knowynge,  
that • trouble worketh patience: pa-  
cience, experience: experience, hope:  
• Hope confoundeth not, because the  
loue of God is shed abroad in oure  
hartes, by the holy goost whych is  
geue vnto vs. • For whych dyed Christ  
for the vngodly, whan we were yet  
weake accordynge to the tyme: • for  
scace both ony man dye for the rygh-  
teous

siderauit corpus suum emortuū,  
cum iam fere centum esset an-  
norum, & emortuam uulnam  
Saræ. In repromissione etiam  
Dei non haesitauit diffidentia,  
sed confortatus est fide, dans  
gloriam Deo: plenissime sciens,  
quia quæcunque promisit Deus,  
potens est & facere. Ideo & re-  
putatum est illi ad iustitiam.  
Non est autem scriptum tan-  
tum propter ipsum: Quia repu-  
tatum est illi ad iustitiam, sed &  
propter nos, quibus reputabitur  
credentibus in eum, qui suscita-  
uit IESVM Christum Domi-  
num nostrum a mortuis, qui tra-  
ditus est propter delicta nostra,  
& resurrexit propter iustificatio-  
nem nostram.

## CAPVT V.

**I**ustificati ergo ex fide  
pacem habeamus ad  
deum per dñm nostrū  
IESVM Christū, per  
quem habemus accessum per fi-  
dem in gratiam istam, in qua sta-  
mus, & gloriamur in spe gloriæ  
filiorum dei. Non solum autem,  
sed & gloriamur in tribulationi-  
bus, scientes q̄ tribulatio paciē-  
tiam operatur: patientia autem  
probatōē: probatio uero spēs  
spēs aut nō cōfundit, quia chari-  
tas dei diffusa est in cordibus no-  
stris per spiritū sanctū qui datus  
est nobis. Ut qd̄ em̄ Christus cū  
adhuc infirmi essemus, secundū  
tempus pro impiis mortuus esset  
Vix enim pro iusto quis mori-  
tur.



aut: nam pro bono forsitan quis  
 audeat mori. Cōmendat autē cha-  
 ritatē suā deus in nobis: quoniā  
 cū adhuc peccatores essemus, se-  
 cundū tēpus Christus pro nobis  
 mortuus est. Multo igitur magis  
 nūc iustificati in sāguine ipsius,  
 salui erimus ab ira p̄ ipsū. Si enī  
 cū inimici essemus, recōciliati su-  
 mus deo p̄ mortē filii eius: multo  
 magis recōciliati, salui erimus  
 in uita ipsius. Nō solū autē, sed &  
 gloriamur in deo p̄ dñm nostrū  
 Iesum Christū, per quē nūc recō-  
 ciliationē accepimus. Propter  
 ea sicut per unū hoīem p̄cātū in  
 hūc mundū intrauit, & per p̄cātū  
 mors: ita & in oēs hoīes mors p̄-  
 tranſiit, in quo oēs peccauerūt.  
 Vsq; ad legē enim peccatū erat  
 in mundo. Peccatum autē in non  
 imputabatur, cum lex nō esset.  
 Sed regnauit mors ab Adā usq;  
 ad Moīse, etiā in eos qui nō pec-  
 cauerunt, in similitudinē prauis-  
 sionis Adā, qui est forma fu-  
 turi. Sed non sicut delictum, ut  
 & donum. Si enim unius delicto  
 multi mortui sūt: multo magis  
 gratia dei & donum in gratia  
 unius hominis IESV Christi in  
 plures abundauit. Et non sicut  
 per unum peccatum, ita & do-  
 num: nam iudiciū ex uno in  
 cōdēnationē: gratia autē ex mul-  
 tis delictis in iustificationē. Si e-  
 nim unius delicto mors regna-  
 uit per unū: multo magis abundā-  
 tiā gracie, & donationis, & iusti-  
 tię accipietes in uita regnabunt  
 per unum IESVM Christum.

Igitur

trous. Peraduenture for: a good mā  
 diuſt one dyē. + + But God setteth  
 forth hys loue in vs: for yf Christe  
 dyed for vs, when we were yet syn-  
 ners accorpyng to the tyme, much  
 more now therfore we beynge iusti-  
 fied in hys bloude, shalbe safe from  
 wrath by hym. For yf whā we were  
 enemyes we were reconcyled vnto  
 God by the death of hys sōne, much  
 more we beynge reconciled, shalbe  
 safe in the lpe of him. Not only that,  
 but we reioyce also in God through  
 our Lorde Iesus Christe, by whō  
 we haue now receaued the attōn-  
 ment. + + Wherfor lyke as by one mā  
 synne entred into thys worlde, and  
 death by synne, euen so also wente  
 death throughte into all men, in that  
 all haue synned. For vntyll the lawe  
 was synne in the worlde. But synne  
 was not imputed. whā ther was not  
 a lawe. Neuerthelesse death reigned  
 fro Adā vntyl Moyses, yee euen into  
 thē p̄ synned, after p̄ similitude of p̄  
 trespassion of Adā, whych is the p̄-  
 mage of him for to come. But p̄ gr̄ft  
 also is not as p̄ trespassse. For yf na-  
 my be dead thow p̄ trespassse of one:  
 much more hath the grace and gr̄ft  
 of God ben plenteous into many in  
 the fauoure of one mā Iesus Christ.  
 The gr̄fte also is not so as by one  
 synne: for the iudgemēt cam of one  
 into cōdēnation: but grace came  
 into iustification fro many trespass-  
 ses. For yf in the trespassse of one,  
 death reigned by one: muche more  
 receauynge abundaunce of grace, of  
 pardon & of cōp̄tousnesse, shal the p̄  
 regnar in lpe by one Iesus Christ.

Iphē-

Joh 1. c. 4  
 1. Cor. 15. 14  
 1. Tim. 2. 6  
 2. Cor. 5. 14

13

Gen. 3. 6

11  
 30. 14. 4. 6

## RHOMANOS.

Epheſyſe therefore as by þe treſpaſſe of one into all men into condemnation: euen ſo alſo by the ryghteouſneſſe of one into all men into the iuſtificatione of ipſe. For ipſe as by the diſobedience of one mā many were made ſynners. Euen ſo alſo by the obedience of one many ſhalbe made ryghteous. \* The lawe entred in þe ſynne ſhulde increaſe. \* But where ſynne abounded, there was grace alſo more plenteous. That ipſe as ſynne raygned into death: euen ſo grace alſo myghte raygne thowowe ryghteouſneſſe into euerlaſtinge life, by Jeſus Chriſt our LORD. +

Ther. vi. Chapter.

**W**hat ſhal we ſay therefore? What we remaine in ſynne that grace maye be plenteous? God forbid. For how ſhal we that be dead fro ſynne, lyeue yet in it? + \* knowe ye not bye then, that we who ſo euer be baptiſed in Chriſte Jeſu, are baptiſed in hys death? For we are buried together wth hym thowowe baptyme into death: That ipſe as Chriſte roſe from the dead thowowe the glory of the father, + euen ſo we alſo ſhulde walke in the newneſſe of ipſe. For yf we be grafted vnto the ſimilitude of hys death, we ſhal belonge to þe reſurreccion alſo: knowyng thys mozeouer, þe our olde mā is crucified, þe the bodye of ſynne maye be deſtroyed, þe fro henceforth we ſhuld not ſerue ſynne. \* For he þe is deade, is made ryghteous fro ſynne. \* But yf we be deade w Chriſt, we beleue, þe we ſhall alſo lyeue together w hym: knowyng, + þe Chriſt

Igitur ſicut per unius delictū in omnes homines in cōdemnationem, ſic & per unius iuſtitiam in omnes hoies in iuſtificationem uitæ. Sicut em̄ per inobedienciā unius hominis peccatores cōſtituti ſunt multi: ita & p̄ unus obedienciā, iuſti cōſtituentur multi. Lex autē ſubintravit, ut abūderet delictū. Vbi autē abundavit delictum, ſuperabundavit & gratia: ut ſicut regnavit peccatū in mortem, ita & gratia regnet per iuſtitia in uitā æternā per IESVM Chriſtum dominū noſtrū.

CAPVT VI.

**V**id ergo dicemus? Manebimus in peccatō, ut gratia abundet? Abſit. Qui enim mortui ſumus peccato, quomodo adhuc uiuimus in illo? An ignoratis fratres, quia quicumque baptizati ſumus in Chriſto IESV, in morte ipſius baptizati ſumus? Conſepulſi enim ſumus cum illo per baptiſmum in mortem, ut quomodo Chriſtus ſurrexerit a mortuis per gloriam patris, ita & nos in nouitate uitæ ambulemus. Si enim complantati, facti ſumus ſimilitudini mortis eius, ſimul & reſurrectionis erimus hoc ſciētes, quia uetus homo noſter ſimul crucifixus eſt, ut deſtitueretur corpus peccati, ut ultra non ſeruamus peccatō. Qui em̄ mortui ſumus cū Chriſto, credimus quia ſimul etiā uiuemus cū Chriſto, ſciētes quod Chriſtus reſurrexerit

Gal. 3. c  
Luce. 7. c

Gal. 3. b  
Colo. 2. b  
1. Pet. 3. c

1. Pet. 4. c  
Colo. 2. b  
1. Pet. 3. c

1. Pet. 4. c  
1. Pet. 3. c

1. Pet. 3. c

gens ex mortuis, iam non mori-  
tur, mors illi ultra non domina-  
bitur. Quod enim mortuus est,  
peccato mortuus est semel,  
quod autem uiuit, uiuit Deo. Ita  
& uos exultimate uos mortuos  
quidem esse peccato, uiuentes  
autem Deo in Christo I E S V.  
Non ergo regnet peccatum in  
uestro mortali corpore, ut obe-  
diatis concupiscentiis eius: sed  
neque exhibeatis membra ue-  
stra arma iniquitatis peccato,  
sed exhibete uos Deo tanquam  
ex mortuis uiuentes, & membra  
uestra iustitiæ Deo. Peccatum  
enim uobis non dominabitur.  
Non enim sub lege estis, sed sub  
gratia. Quid ergo? Peccabimus  
quoniam non sumus sub lege,  
sed sub gratia? Absit. An nescitis  
quoniam cui exhibetis uos ser-  
uos ad obediendum, serui estis  
eius cui obeditis, siue peccati  
ad mortem, siue obediuntis ad  
iustitiam? Gratias autem Deo  
quod fuistis serui peccati, obe-  
distis autem ex corde, in eam  
formam doctrinæ, in quam tra-  
di estis. Liberati autem a pec-  
cato, serui facti estis iustitiæ. Hu-  
manum dico propter infirmita-  
tem carnis uestre: Sicut enim  
exhibuistis membra uestra serui-  
re immunditie & iniquitati ad  
iniquitatem, ita nunc exhibete me-  
bra uestra seruire iustitiæ in san-  
ctificationem. Cum enim serui  
essetis peccati, liberi fuistis iusti-  
tiæ,

rypyng agayne fro þe deað, by the not  
now, deað shal not haue dominion  
ouer hym any more. For as tou-  
chynge that he dyed, he dyed from  
synne once: But as touchynge that  
he lyueth, he lyueth vnto God. Eue  
so ye also thynke your selues deaðe  
from synne, but lyuynge vnto God  
in Christ Iesu. + Let not synne ther-  
fore crygne in your mortall body, þe  
ye shuld obey vnto þe lustes of it: No  
ther geue ye ouer your membris  
wrapens of iniquite vnto synne, but  
geue ouer your selues vnto God, as  
they that of deaðe are lyuynge: And  
your membris the wrapens of ryghte-  
ousnesse vnto God. For synne shal  
not haue dominion of you: for ye are  
not vnder the law, but vnder grace.  
What than? Shal we synne bec ause  
we be not vnder the lawe, but vnder  
grace. + Knowe ye not, that to  
whome ye geue ouer your selues ser-  
uautes to obeye, bys seruautes ye be  
to whom ye obeye, whether of synne  
vnto deað, or of obediēce vnto ryghte-  
ousnesse? But God be thanked,  
that ye were the seruautes of synne,  
but haue out of the harte obeyed vnto  
that fashon of doctrine, whereto  
ye are. Ye brynge deliuered from  
synne, are become the seruautes of  
ryghteousnes. + I speake after the  
maner of me, because of þe infirmitie  
of your fleshe. For lyke as ye haue  
geuen ouer your membris to serue  
uncleannes and iniquite to iniquite:  
eue so nowe geue ouer your membris  
to ryghteousnesse into hallowynge.  
For whan ye were seruautes of  
synne ye were vnder of ryghteous-  
nesse

E

Joh. 8. 4  
L. 12. v. 10

ness. What fruite therfore had ye  
than in those thynges wherein ye be  
now assained? For the ende of the is  
death. But now ye beynge deliuered  
from synne, and become seruantes  
vnto God, haue your fruite into hal  
lowynge, but the ende euertlastynge  
lyfe. For death is þe wages of synne.  
but euertlastynge lyfe is the grace of  
God in Christ Jesu our Lord. +

The. vii. Chapter. +

**N**owe ye not brethren (for  
I speake to such as know  
the lawe) that þe lawe hath  
dominion in a mā as lōge  
as he lyueth: as for a woman whych  
is vnder an husbāde. is bounde vnto  
the lawe, the husbāde lyuynge.  
But yf hyr husbāde dye, she is loosed  
from the lawe of the husbāde.  
Therfore whyle the man lyueth she  
shalbe called a wedlocke breaker,  
yf she be wpyth another husbāde.  
But yf hir husbāde dye, she is deli-  
uered from the lawe of the husbāde:  
so that she is not a wedlocke breaker  
yf she be wpyth another husbāde.  
And so my brethren, ye also are dead  
vnto the lawe by the body of Christ,  
þe ye shulde be another mans, whych  
is ryfen agayne from the dead, that  
ye mape bynne forth fruite vnto  
God. For whan we were in þe flesh,  
the lustes of synnes (whych were by  
the lawe) wrought in our membes,  
that they shulde bynne forth fruite  
vnto death. But now are we loosed  
from the lawe of death, wherein we  
were holde, so þe we shuld serue in þe  
newnesse of the spyre, and not in þe  
olde wyse of the letter. What shal we

do? Quem ergo fructū habuistis  
tunc in illis, in quibus nunc em-  
bescitis? Nam finis illorum mors  
est. Nunc uero liberati a peccato,  
serui autem facti Deo, habetis  
fructum uestrum in sanctifica-  
tionem, sinem uero uitam aeter-  
nam. Stipendia enim peccati,  
mors: gratia autem Dei, uita  
aeterna in Christo IESU Do-  
mino nostro.

## CAPVT VII.

**N**ignoratis fratres (scilicet  
qui legem loquor)  
quia lex in homine domi-  
nat, quanto tempo-  
re uiuit? Nam quæ sub uiro est  
mulier, uiuente uiro alligata est  
legi. Si autem mortuus fuerit ui-  
rus, soluta est a lege uiri. Igitur  
uiuente uiro, uocabitur adulte-  
ra, si fuerit cum alio uiro: si au-  
tem mortuus fuerit uir eius, libe-  
rata est a lege uiri, ut non sit ad-  
ultera, si fuerit cum alio uiro.  
Itaque fratres mei, & uos mortifi-  
cati estis legi per corpus Chri-  
sti, ut sitis altetris qui ex mor-  
tuis resurrexit, ut fructificetis  
Deo. Cum enim essemus in caro-  
ne, passionibus peccatorum quas  
per legem erant, operabantur  
in membris nostris, ut fructifica-  
rent morti, nunc autem solui-  
sumus a lege mortis, in qua de-  
tinebamur, ita ut seruiamus in  
nouitate spiritus, & non in ue-  
tustate literæ. Quid ergo dice-  
mus

mus? Lex peccatum est? Absit. Sed peccatum non cognoui nisi per legem: nam concupiscenciā nesciebam, nisi lex diceret: Non concupisces. Occasione autē accepta, peccatum per mandatū operatum est in me omnem concupiscenciā. Sine lege enim peccatum mortuū erat. Ego autem uiuebam iuxta legē aliquando: sed cum uenisset mandatū, peccatum reuixit: Ego autem mortuus sum. Et inuentum est mihi mandatū, quod erat ad uitā, hoc esse ad mortem. Nam peccatū occasione accepta per mandatū seduxit me, & per illud occidit. Itaq; lex quidem sancta, & mandatū sanctum, & iustum, & bonum. Quod ergo bonum est, mihi factum est mors? Absit. Sed peccatum ut appareat peccatum, per bonum operatū est mihi mortem, ut fiat supra modum peccans peccatum per mandatū. Scimus enim quia lex spiritualis est, ego autem carnalis sum, uenundatus sub peccato. Quod enim operor, non intelligo: non enim quod uolo bonum, hoc ago, sed quod odi malum, illud facio. Si autem quod nolo illud facio, consensuo legi, quoniam bona est. Nunc autem iā nō ego operor illud, sed quod habitat in me peccatum. Scio enim quia non habitat in me, hoc est, in carne mea, bonum. Nam uelle adiacet mihi, perficere autem bonus non inuenio. Non enim quod uolo bonū hoc facio,

sed

saye therefore? Is the law synne? God forbpd. Nevertheless I knewe not synne, but by the lawe. For I knewe not lust, if the law sayd not: Thou shalt not lust. But when occasion was taken, by the commaundement synne wroughte in me all concupiscence. For wpythout the lawe synne was deade. But I lyued wpythout lawe sometyme. Nevertheless when the commaundement was come, synne reuured: but I am deade. And the same commaundement whych was vnto lyfe, was founde vnto me to be vnto death. For synne by occasion take throughe the commaundement deceaued me, and by the same byd it kill. The lawe therefore is in dede holy, and commaundement holy, and iust, and good. Is that therefore whych is good become death vnto me? God forbpd. But synne that it myghte appear synne, hath wrought me death throughe good, that synne myghte be out of measure spylfull by the commaundement. For we knowe that the lawe is spirituall, but I am carnall, & solde vnder synne. For that I do, I vnderstande not. For I do not that good whych I wyl, but that euell whych I hate, do I. Yf I than do that whych I wyl not, I consente vnto the lawe, that it is good. Nevertheless nowe do not I it, but synne, that dwelleth in me. For I knowe, that ther dwelleth not good in me: that is in my fleische. For to wyl lyeth vpon me: but to fulfill the good, do I not synde. For I do not the good, that I wyl: Wd. 1. but

Eph. 2. 2  
Deut. 5. 6Eph. 4. 2  
1. Tim. 1. 5

Eph. 2. 2

Eph. 2. 2

but the euill that I wyll not, that do  
 I. But yf I do it that I wyll not, now  
 do not I it, but the synne that dwel-  
 leth in me. I fynde therfore a lawe,  
 that ther cleureth euill vnto me, euen  
 vnto me wyllynge to do good. For I  
 haue a desyer vnto the lawe of God  
 after the inwarde man: But in my  
 members I see another lawe, repug-  
 nant vnto the lawe of my mynde,  
 & holdynge me captiue in the lawe  
 of synne, whych is in my members.  
 Unhappy man that I am, who shall  
 deliuer me from the bodye of this  
 death? The grace of God throughe  
 Iesus Christ our LORD. I therfore  
 myselfe in mynde serue þ law of god  
 but in the flesh the lawe of synne.

The. viii. Chapter. +

**N**ow therfore is ther no dam-  
 nation vnto them that are  
 in Christe Iesu, whiche  
 walke not after the flesh.  
 For the lawe of the sperte of Iesu in  
 Christe Iesu, hath deliuered me & fro  
 the lawe of synne & of death. For  
 where as it was impossible vnto þ  
 lawe in that it was made weake thro-  
 ugh the flesh, God sendynge his  
 sonne into the similitude of þ flesh  
 of synne, out of synne also hath dam-  
 ned synne in the flesh, that the regh-  
 teousnesse of the lawe myght be ful-  
 fylled in vs, whiche walke not after  
 the flesh, but after the sperte. For  
 they that be after the flesh, mynde  
 those thynges that be of þ flesh: But  
 they that be after the sperte, mynde  
 those thynges that are of the sperte.  
 For the prudence of the flesh, is  
 death: but þ prudence of þ sperte, is  
 lyfe

sed quod nolo malum hoc ago.  
 Si autem quod nolo illud facio,  
 iam non ego operor illud, sed  
 quod habitat in me peccatum.  
 Inuenio igitur legem, uolentem  
 mihi facere bonum, quoniam  
 mihi malum adiacet. Conde-  
 ctor enim legi Dei secundum in-  
 teriorem hominem, uideo au-  
 tem aliam legem in membris  
 meis repugnantem legi men-  
 tis mee, & captiuantem me in  
 lege peccati, quæ est in mem-  
 bris meis. Infelix ego homo,  
 quis me liberabit de corpore  
 mortis huius? Gratia Dei per  
 IESVM Christum Dominum  
 nostrum. Igitur ego ipse mente  
 seruo legi Dei, carne autem le-  
 gi peccati.

#### CAPVT VIII.

**N**ihil ergo nunc damna-  
 tionis est iis qui sunt in  
 Christo IESV, qui non  
 secundum carnem am-  
 bulant. Lex enim spiritus uitæ in  
 Christo IESV liberauit me a  
 lege peccati & mortis. Nam  
 quod impossibile erat legi, in  
 quo infirmabantur per carnem,  
 Deus filium suum mittens in simi-  
 litudinem carnis peccati, & de  
 peccato damnauit peccatum in  
 carne, ut iustificatio legis imple-  
 retur in nobis, qui non secundum  
 carnem ambulamus, sed secundum  
 spiritum. Qui enim secundum carnem sunt,  
 quæ carnis sunt sapiunt: quæ uero secun-  
 dum spiritum sunt, quæ sunt spiritus  
 sentiunt. Nam prudentia carnis,  
 mors est: prudentia autem spiritus,  
 uitæ

Joh. 3. 1  
 Gal. 4. 4  
 1 Joh. 7. 1

1 Cor. 5. 5

## CAPVT. VIII.

Pol. 212.

uita & pax : quoniam sapientia  
carnis inimica est Deo : legi e-  
nim Dei non est subiecta, nec e-  
nim potest. Qui autem in carne  
sunt, Deo placere non possunt.  
Vos autem in carne non estis,  
sed in spiritu, si tamen spiritus  
Dei habitat in uobis. Si quis au-  
tem spiritum Christi non habet,  
hic non est eius. Si autem Chris-  
tus in uobis est, corpus quidem  
mortuum est propter peccatum,  
spiritus uero uiuit propter iusti-  
ficationem. Quod si spiritus e-  
ius, qui suscitauit IESVM a mor-  
tuis habitat in uobis : qui suscita-  
uit IESVM Christum a mor-  
tuis, uiuificabit & mortalia cor-  
pora uestra, propter inhabitant-  
e spiritum eius in uobis. Ergo fra-  
tres debitores sumus, non car-  
ni, ut secundum carnem uiua-  
mus. Si enim secundum carnem  
uixeritis, moriemini : si autem spi-  
ritu facta carnis mortificaueri-  
tis, uiuetis. Quicumque enim spiri-  
tu Detraguntur, u sunt filii Dei.  
Non enim accepistis spiritum  
seruitutis iterum in timore, sed  
accepistis spiritum adoptionis  
filiorum Dei, in quo clamamus  
Abba, pater. Ipse enim spiritus  
testimonium reddit spiritui no-  
stro, quod sumus filii Dei. Si au-  
tem filii, & heredes : heredes  
quidem Dei, cohæredes autem  
Christi : si tamen cōpatimur, ut  
& cōglorificemur. Exitimo enim  
quod nō sūt cōdignæ passiōes huius  
tēporis ad futurā gloriā, quæ re-  
uelabimur in uobis. Nam expe-  
ctatio

lyfe and peace. For the bodye  
of the flesh is enemy vnto God :  
+ for it is not subdued vnto the lawe  
of God, for it can not. They that be  
in the flesh, can not please God. Ne-  
uerthelesse ye are not in the flesh, but  
in the sprete, yf so be yet the sprete  
of God dwell in you. Yf any man  
haue not the sprete of Christ, the same  
is not hys. But yf Christ be in you,  
the bodye truly is deade, because of  
synne, but the sprete liueth for: righ-  
teousnesse sake. Yf so be that the sprete  
of hym, whych rayed vp Iesus fro the  
deade dwel in you: euen he that ray-  
sed vp Iesus Christ from the deade,  
shall also quethen poure mortall bo-  
dies, because of hys sprete dwelling  
in you. + Therefore brethren, we  
be debtters, not vnto the fleish, that  
we shulde lyue after the fleish. For  
yf ye lyue after the flesh, ye shal dye.  
But yf ye mortifye the dedes of the  
flesh thorow the sprete, ye shal lyue.  
For they that be led by the sprete of God  
thesame are the chyldren of God.

+ For ye haue not receaued the sprete  
of bondage agayne in feare. but ye  
haue receaued the sprete of adoptiō  
of the chyldren of God, in the which  
we crye: Abba, father. For the same  
spere beareth reco:rd vnto our sprete,  
that we be the chyldren of God. But yf we  
be the chyldren, we are heires also: heires  
truly of God, heires together w  
Christ: Yf so be yet that we suffre toge-  
ther. + + For I suppose, that  
the sufferynge of this tyme are not  
worthy vnto the glorie to come, whych  
shalbe shewed in vs. + For the lon-

Wd. 11. gynge

Rom. 8. 1

Gal. 4. 6  
1. Tim. 1. 51. Cor. 1. 2  
and 1. 2  
Eph. 1. 5E  
Mark. 1. 9  
1. Cor. 4. 6  
1. Ion. 1. 2

1. Cor. 1. 6

ginge of the creature loeth for the  
 open declaringe of the chyldren of  
 God. For the creature is subdurd  
 unto vntye, not wyllynge, but for  
 hys sake that hath subdured it in hope  
 because the same creature also shall  
 be deliuered fro þe bōdage of corrup-  
 cion into the libertie of þe glorie of the  
 chyldren of God. For we know, that  
 every creature groyneth and travaileth  
 hertofore. Not only it, but we also  
 our selues, hauing þe frute of þe  
 sperte, groyneth also wythin our selues  
 for þe adopcion of þe chyldren of God,  
 lohnge for þe redempcion of our body.  
 For we are saued by hope. \* But ho-  
 pe that is fene is not hope: for how  
 hopeth a man for þe whyche he seyth?  
 But if we hope for þe whyche we se  
 not, we abyde for it by paciēce. & the  
 sperte also the sperte helpeth our infir-  
 mite: for we wote nō what we shuld  
 praye as we oughte, \* but the sperte  
 it selfe maketh intercession for vs  
 wyth groyniges vnoutspakeable.  
 \* He that searcheth the hartes, know-  
 eth what the sperte despyeth, for he  
 maketh intercession for the sayntes  
 accordyng to the praisure of God. +  
 + But we knowe, that vnto them  
 whyche loue God, all thynges worke  
 together vnto good. To them  
 that of purpose are called sayntes.  
 For those whome he knewe before,  
 hath he also predestinate to be made  
 lyke the pntage of hys soune, that he  
 hymselfe myghte be the sperte negoti-  
 ation amonge man & brethren. But  
 those whome he hath predesti-  
 nate, the same hath he called also.  
 And them whome he hath called,

hath

stato creature reuelationem  
 filiorum Dei expectat. Vanitati  
 enim creatura subiecta est, non  
 uolens, sed propter eum qui sub-  
 iecit eam in spe: quia & ipsa cre-  
 atura liberabitur a seruitute cor-  
 ruptionis, in libertatem glorie  
 filiorum Dei. Scimus enim quod  
 omnis creatura ingemiscit, & par-  
 turit usque adhuc. Non solum au-  
 tem illa, sed & nos ipsi primitias  
 spiritus habentes: & ipsi intra  
 nos gemimus ad optionem filio-  
 rum Dei, expectantes redemp-  
 tionem corporis nostri. Spe  
 enim salui facti sumus. Spes au-  
 tem que uidetur non est spes:  
 nam quod uidet quis quid spe-  
 rat? Si autem quod non uide-  
 mus, speramus, per patientiam  
 expectamus. Similiter autem &  
 spiritus adiuvat infirmitatem no-  
 stram: nam quid oremus sicut o-  
 portet, nescimus: sed ipse spiri-  
 tus postulat pro nobis gemitibus  
 inenarrabilibus. Qui autem  
 scrutatur corda, scit quid desyde-  
 ret spiritus, quia secundum De-  
 um postulat pro sanctis. Scimus  
 autem quoniam diligentibus  
 Deum omnia cooperantur in  
 bonum, iis qui secundum propo-  
 situm uocati sunt sancti. Nā quos  
 præsciuit, & prædestinauit cōfor-  
 mes fieri imaginis filii sui, ut sit  
 ipse primogenitus in multis fra-  
 tribus. Quos autē prædestinauit,  
 hos & uocauit: et quos uocauit,

hos



## CAPVT. IX.

Pol. 217.

hos & iustificauit: quos autem  
iustificauit, illos & glorificauit.  
Quid ergo dicemus ad huc? Si  
Deus pro nobis, quis contra nos?  
Qui etiam proprio filio suo non  
pepercit, sed pro nobis omni-  
bus tradidit illum, quomodo  
non etiam cum illo omnia no-  
bis donauit? Quis accusabit ad-  
uersus electos Dei? Deus est qui  
iustificat. Quis est qui condem-  
net? Christus IESVS qui mor-  
tuis est, imo qui & resurrexit,  
qui & est ad dexteram Dei, qui  
etiam interpellat pro nobis.

Quis ergo nos separabit a cha-  
ritate Christi? Tribulatio? an an-  
gustia? an fames? an nuditas? an  
periculum? an persecutio? an  
gladius? sicut scriptum est: Quia  
propter te mortificamus tota  
die, et stimuli sumus sicut oves  
occisionis. Sed in his omnibus su-  
peramus propter eum qui dile-  
xit nos. Certus sum enim quia  
neque mors, neque uita, neque  
angeli, neque principatus, ne-  
que uirtutes, neque instantia, ne-  
que futura, neque fortitudo, ne-  
que altitudo, neque profundum,  
neque creatura alia poterit nos  
separare a charitate dei que est  
in Christo IESU Domino nostro.

## CAPVT IX.

**V**eritatem dico in Chri-  
sto IESU, non men-  
tor, testimonium mi-  
hi perhibente consci-  
entia mea in spiritu sancto, quo  
nam iustitia mihi magna est,  
& contumax dolor cordi meo.

Op. 2.

hath he also iustified: Them whom  
he hath iustified, hath he also mag-  
nified. What shall we say therefore  
unto these thynges? If God be on  
our side, who can be agaynst vs?

• Whiche also hath not spared his  
owne sonne, but hath geuen hym o-  
uer for vs all. How hath he not also  
geuen vs all thynges wryth hym?

Who wylt hyngre ony accusacion a-  
gaynst the chosen of God? It is God  
that iustifyeth, who is he that can cō-  
demne? It is Christ Iesus that dyed,  
yee euen he that rose, whiche is also  
at the ryght hande of God, whiche  
spheynse maketh intercession for vs  
Who shall therefore separate vs frō  
the loue of Christ? Trouble? or an-  
guysh: or derty: or nakednesse: or pa-  
rell: or persecucion. or swerde? As  
it is wyrtten, that: • for thy sake are  
we kylled all the daye longe, we are  
counted as slaughter shepe. But in  
all these we ouercome, because of  
hym that hath loued vs. • For sure I  
am, that nother deyth, nor lyfe, no-  
ther angells, nor principites, nor po-  
wers, nother thynges presente, nor  
thynges to come, nother strengthe,  
nother heyghe, nor loweth, nother  
ony creature, shalbe able to sepa-  
rate vs from the loue of God,  
whiche is in Christe Iesu our  
Lorde. •

## The. ix. Chapter.

**I**f I speake the truth in Christe  
Iesu, I lye not, my consci-  
ence bearynge me wyte-  
nesse in the holy goost. •  
I haue great heuynesse, and a con-  
tinuall sorowe (it is) vnto my harte.

Rom. 8.

C  
Num. 14. 9  
2. 127. 10. bRom. 8. 1  
2. 127. 10. b

Rom. 8. 1

**Roma. 9. 1.** For I myselfe wished to be cursed  
from Christ for my brethren, which  
are my kinsmen after the flesh, which  
**Roma. 9. 2.** are Israelites: \* vnto whome belon-  
geth the adoption of the chylizen. &  
the glory, and the conuenaunt, and  
the geurnge of the lawe, and the se-  
uerce, and the promyses: of whose were  
the fathers, of whom (after the flesh)  
**Roma. 1. 1.** is Christ, \* whych is God aboue all  
thynges, blessed for euer. Amen.  
But not that the word of God hath  
**Roma. 1. 1.** faulred. \* For al they that be of the cir-  
cumcision of Israel are not Israelit-  
**Col. 4. 1.** es: \* Noether be they all chylizen the  
fede of Abraham: \* But in  
**Gen. 21. 12** Isaac shall the fede be called vnto the.  
That is, they that be the chylizen of  
the flesh, are not chylizen of God,  
but they that be chylizen of the pro-  
myse are counted in the fede. For  
**Roma. 9. 1.** thys is a worde of promyse: \* After  
thys tyme wpll I come, and Sara  
shall haue a sonne. Not onely she,  
but \* Rebecca also hauiuge of one  
**Roma. 21. 1.** lyenge by of Isaac oure father. For  
whan they were not yet borne, or  
had done ony thyng good or euell,  
that the purpose of God myghte a-  
byde accordyng to the election, not  
of workes but of the caller was it sayd  
vnto hys: The greater shall serue the  
lesse. As it is wyrtte: \* I haue loued  
Jacob, but Esau haue I hated. What  
shal we say therfore? Is ther vnrygh-  
teousnesse wryth God? God forbidd.  
**Roma. 11. 1.** For he sayeth vnto Moses: \* I wpll  
haue mercy on whi I haue mercy,  
and haue compassion on whom I wpll  
haue compassion. It is not therfore of  
the wyller, noether of the tynner,  
but

Optabam enim ego ipse am-  
thema esse a Christo pro frat-  
bus meis, qui sunt cognati mei  
secundum carnem, qui sunt Isra-  
elitae: quorum adoptio est filio-  
rum, & gloria, & testamentum,  
& legislatio, & obsequium, &  
promissa, quorum partes, ex qui-  
bus est Christus secundum car-  
nē, qui est super omnia deus bene-  
dictus in secula. Amen. Non au-  
tem quod exciderit uerbum  
Dei. Non enim oēs qui ex Israel  
sunt, ii sunt Israelitae: neque qui  
semen sunt Abraham, omnes fi-  
lii, sed in Isaac uocabitur tibi se-  
men: id est, non qui filii carnis,  
hi filii Dei, sed qui filii sunt pro-  
missionis aestimantur in semine.  
Promissionis enim uerbum hoc  
est: Secundum hoc tempus ue-  
niam, & erit Saræ filius. Non so-  
lum autem illa, sed & Rebecca  
ex uno concubitu habens Isaac  
patris nostri. Cum enim nodum  
nati fuissent, aut aliquid boni  
egissent, aut mali, ut secundum  
electionem propositum Dei ma-  
neret, non ex operibus, sed ex  
uocante dictum est ei: Quia ma-  
ior seruiet minori. Sicut scriptū  
est: Iacob dilexi, Esau autem o-  
dio habui. Quid ergo dicemus?  
Nūquid iniquitas apud deū? Ab-  
sit. Mosi enim dicit: Miserebor,  
cuius misereor: & misericordiam  
præstabo, cuius miserebor. Igi-  
tur non uolentis neque currentis,  
sed

sed misericors est Deus. Dicit enim scriptura Pharaonis: Quia in hoc ipso excitauit te, ut ostendā in te uirtutem meam, & annuncietur nomen meum in uniuersa terra. Ergo cui uult, misereatur: & quem uult, indurat. Dicit itaque mihi: Quid adhuc queritur? Voluntati enim eius quis resistit? O homo, tu quis es qui respondeas Deo? Nunquid dicit figmentum ei qui se finxit? Quid me fecisti sic? An non habet potestatem figulus luti ex eadē massa facere aliud quidem uas in honorem, aliud uero in contrumeliam? Quod si Deus uolens ostendere iram, & notam facere potentiam suam, sustinuit in multa patientia uasa iræ apta in interitum, ut ostenderet diuitias gloriæ suæ in uasa misericordiæ, quæ præparauit in gloriam. Quos & uocauit, nos non solum ex Iudeis, sed etiam ex Gentibus, sicut in Ose dicit: Vocabo non plebem meam, plebem meam: & non dilectam, dilectam: & non misericordiam consecutam, misericordiam consecutam. Et erit in loco ubi dictum est eis: Non plebs mea uos, ibi uocabuntur filii Dei uiui. Isaias autem clamat pro Israel: Si fuerit numerus filiorum Israel tanquam arena maris, reliquæ saluæ fient. Verbum autem consummans, & abbrevians in aquis.

but of God the shewer of mercy.  
 \* For the scripture sayeth vnto John 1:9.  
 1:9. That for thys same thyng haue  
 I feared the vp. that I maye shewe  
 my power in the, and that my name  
 may be declared in the whole earth.  
 Therefore hath he mercy on whome  
 he wylle: and whome he wylle, he har-  
 deneth. Thou sayest therefore vnto  
 me: What is sought yet? \* For why  
 doth he thus? and he sayeth: Man,  
 who arte thou that answerest vnto  
 God? Sayeth the worke to hym that  
 made it: Why hast thou made me  
 thus? \* Hath not the potter po-  
 wer of the claye to make of the  
 same lumps, some vessels to hono-  
 ure, but some to dishonoure? Yf  
 so be that God wylle, he maye  
 wroth and to declare his power. suf-  
 fered in much patience the vessels of  
 wroth mete for destruction, that he  
 myght declare the riches of his glo-  
 ry into the vessels of mercy, whiche  
 he hath prepared vnto glory: Whom  
 also he hath called, not only vs of the  
 Jewes, but also of the heathen, as  
 he sayeth in Hosee: \* I will call not  
 my people, my people: and the not  
 beloued, the beloued: And he that  
 hath not obtained mercy, to haue ob-  
 tained mercy. And it shall come to  
 passe in the place where it hath bene  
 sayd vnto them: Ye are not my peo-  
 ple, euen there shall they be called  
 children of the living God. But  
 Eia sayeth for: Iacob: \* Yf the num-  
 ber of the children of Israel be as  
 the sand of the see, yet remanent shall be  
 safe. A synnynge and shewynge  
 worde in thyng: counesse, for a thyng.  
 Shall. heard

# RHOMANOS

Act. 1. b

tened worde shall the **LORD** bypnye  
to passe vpon earth. And as Esaye  
sayde before: \* Excepte the **LORD** be  
Sabaoth had leste vs seide, we hadde  
ben in de as Sodoma, and shulde  
haue bene lyke as Gomorra. What  
shall we saye therfore? That if they  
then whych followed not ryghteous-  
nesse, haue ouertaken ryghte iustnes  
(but that ryghteousnesse whiche is  
of fapth.) But Israel in followynge  
the lawe of ryghteousnesse, attayned  
not vnto the lawe of ryghteousnesse  
Why so? Because not of fapth, but  
as it were of wothes. For they haue  
stumbled vpon the stumbleng stione.  
As it is wyrtten: \* Beholde, I lape  
in Sion a stione of stumblynge, and  
a rocke of offendynge: And euery  
one that beleueth in hym, shall not  
be confounded.

Act. 1. b

## The .x. Chapter. +

A

**B**rethre, my hartes desyre  
truly & praper vnto God  
is for them vnto saluacio.  
For I beare them recorde  
that \* they haue in dede a zele of  
God, but not accordynge to know-  
lege. For they not knowynge the  
ryghteousnesse of God, and sekynge  
to set vp theyr owne, ar not subdued  
vnto Gods ryghteousnes. \* For the  
ende of the lawe is Christe vnto sal-  
uacio to euery beleuer. For Moses  
hath wyrtten, \* that the man whych  
doth þe ryghteousnesse that is in the  
lawe, shall lyue in it. But the ryghte-  
ousnesse whiche is of fapth, sayeth  
thus: \* Do not thou saye in thyne  
harte: Who shall go vp into heauen.  
(That is, to bypnye downe Christe.)

Roma. 9. b  
Gala. 4. b

Mat. 9. b

Leut. 19. a  
Gala. 3. b

Roma. 9. c

tate, quia uerbum breuiatum fa-  
ciat Dominus super terram. Et  
sicut prædixit Isaias: Nisi Domi-  
nus sabaoth reliquisset nobis se-  
men, sicut Sodoma facti essemus,  
& sicut Gomorha similes  
fuissemus. Quid ergo dicemus?  
Quod gentes quæ non sectaban-  
tur iustitiam, apprehenderunt  
iustitiam: iustitiam autem quæ  
ex fide est. Israel uero sectando  
legem iustitiæ, in legem iustitiæ  
non peruenit. Quare? Quia non  
ex fide, sed quasi ex operibus.  
Offenderunt enim in lapidem  
offensionis. Sicut scriptum est:  
Ecce pono in Sion lapidem of-  
fensionis, & petram scandali: &  
omnis qui credit in eum, non  
confunderetur.

## CAPVT X.

A

**B**ratres, uoluntas quæ  
dem cordis mei, & ob-  
secratio ad Deum, sit  
pro illis ad salutem.  
Testimonium enim perhibeo  
illis, quod emulationem quidẽ  
Dei habent, sed non secundum  
scientiam. Ignorantes enim ius-  
titiam Dei, & suam querentes  
statuere, iustitiæ Dei non sunt  
subiecti. Finis enim legis Chris-  
tus, ad iustitiam omni credenti.  
Moses enĩ scripsit, quoniã iusti-  
tiã quæ ex lege est, q̃ fecerit ho-  
mo, uiuet in ea. Quæ autẽ ex fide  
est iustitia, sic dicit: Ne dixeris  
in corde tuo: Quis ascendet in  
caelum? id est, Christũ deducere.

Q

Aut

**A**ut quis descendet in abyssum? hoc est Christum a mortuis reuocare. Sed quid dicit scriptura? Prope est uerbum in ore tuo, & in corde tuo, hoc est, uerbum dei, quod predicamus. Quia si confitearis in ore tuo dominum IESVM, & in corde tuo credideris, quod Deus illum suscitauit a mortuis, saluus eris. Corde enim creditur ad iustitiam, ore autem confessio fit ad salutem. Dicit enim scriptura: Omnis qui credit in illum, non confundetur. Non enim est distinctio Iudei & Græci. Nam idem Dominus omnium, diues in omnes qui inuocant illum. Omnis enim qui cumque inuocauerit nomen Domini, saluus erit. Quomodo ergo inuocabunt eum, in quem non crediderunt? Aut quomodo credent ei, quem non audierunt? Quomodo autem audient sine predicante? Quomodo predicabunt, nisi mittatur? Sicut scriptum est: Quam speciosi pedes euangelizantium pacem, euangelizantium bonam. Sed non omnes obediunt euangelio. Isaias enim dicit: Domine, quis credidit auditui nostro? Ergo fides ex auditu, auditus autem per uerbum Christi. Sed dico: Nunquid non audierunt? Et quidem in omnem terram exiit sonus eorum, & in fines orbis terræ uerba eorum. Sed dico: Nunquid Israel non cognouit? Primus Moyses dicit: Ego ad emulationem uos adducam in non gentem, in gentem in-

**W**ho shall go downe into þe depthe (That is, to call vp Christe agayne from the deade.) But what sayeth þe scripture? The worde is nye in thy mouth and in thy harte. Chys is the worde of sayth that we preache. For yf thou knowlege þe LORD Iesus in thy month, & beleuest in thy harte, that God hath rased hym vp from the deade, thou shalt be safe. + For with the harte is it beleued vnto ryghteousnesse, but with the mouth is it knowleged vnto saluacion. For þe scripture sayeth: Every one þe beleueth on hym, shall not be confounded. For ther is no differre of þe Jewe & of the Greke. For one is LORD of all. eache vnto all þe call vpon hym. + For every one whosoeuer calleth on þe name of þe LORD, shalbe safe. How therefore shall they cal on hym, on whom they haue not beleued? W: howe shall they beleue hym, whome they haue not herde? But howe shall they heare with out a preacher: How shal they peach except they be sent? As it is wyrtten: How beuetyful are þe fete of them þe preach peace, of thẽ that preach good thynges. But al mē obey not þe Gospel. For Esaye sayeth: + LORD, who hath beleued oure hearynge? For sayth therfore cometh of hearynge, but hearynge cometh by þe worde of Chyste. But I saye: Haue they not herde? They soude truly went out also into every cōtry, & they wordes into the coastes of the cōpasse of the earth. + But I saye: hath not Israel knowe? For Moyses sayeth: + I wyl brynge you to gelousy agaynst the þe are not

2 Cor. 13. 2

1 Cor. 1. 8  
Actu. 1. 8  
Rom. 10. 14

2 Cor. 11. 13

2 Cor. 11. 13  
Job. 11. 5

Psalm. 18

Deut. 32. 1

a people, I wyl sende you into wast  
agaynst a foolish people. But Esay  
is bolde, and sayeth: \* I am folde of  
them that soughte me not, I haue o-  
pely appeared vnto them, that ared  
not after me. But vnto Israel he say-  
eth: \* All the daye longe haue I hol-  
den out my handes to a people not  
beleupng, & speakng agaynst [me.]

The .xi. Chapter.

A



Sape therfore? \* Hath god  
thrust oute hys people?  
That be farr. For I also  
am an Israelite of p sede  
of Abraham of the trybe of Ben Ja-  
min. God hath not thrust out hys  
people, whome he knewe besore. Or  
wote ye not what p scripture sayeth  
in Elias, how he maketh intercessi-  
on vnto God agaynst Israel. \* LOW  
de, they haue slayne thy prophetes,  
they haue dygged downe thyne alta-  
res, and I am leste alone, and they  
seke my lyfe. But what sayeth p an-  
swere of God vnto hym? \* I haue re-  
serued vnto me seuen thousande of  
men, which haue not bowed p knees  
besore Baal. But so therfore in thys  
tyme also, the remnaunt are saued  
after the election of p grace of God.

B

\* Yf it be by grace, now is it not of  
wythes. Els is grace now not grace  
What therfore? Israel hath not at-  
tayne vnto that whych he soughte,  
but the election hath optayne. As  
for the other, they are bynded. As it  
is wrytten: \* God hath geuen them  
the sprete of unquietnesse: eyes that  
they shuld not se, and eares that they  
shulde not heare, vntyll thys daye.

And

David sayeth: \* Let they: sa-  
ble

insipientem in iram vos mit-  
tam. Isaias autem audet, & di-  
cit: Inuentus sum a non quere-  
ntibus me, palam apparui eis, qui  
me non interrogabant. Ad Isra-  
el autem dicit: Tota die expan-  
di manus meas ad populum  
non credentem & contradicens  
tem.

CAPVT XI.



Ico ergo? Nunqd deus  
repulit populū suū?  
Absit. Nā & ego Israe-  
lita sum, ex semine Ab-  
rahā, de tribu Benjamin. Non  
repulit Deus plebem suā quā  
p̄seleuit. An nescitis in Elia  
quid dicit scriptura, quemadmo-  
dum interpellat Deum aduer-  
sum Israel? Domine prophetas  
tuos occiderunt, & altaria tua  
suffoderunt, & ego relictus sum  
solus, & quærit animam meam.  
Sed quid dicit illi diuinum res-  
ponsū? Reliqui mihi septem  
milia uirorum, qui non curuaue-  
runt genua ante Baal. Sic ergo  
& in hoc tempore, reliquæ se-  
cundum electionem gratiæ sal-  
uæ factæ sunt. Si autem gratia,  
iam non ex operibus. Alioquin  
gratia iam non est gratia. Quid  
ergo? Quod querebat Israel,  
hoc non est consecutus: electio  
autem consecuta est. Ceteri  
uero excecari sunt, sicut scrip-  
tum est: Dedit illis Deus spiri-  
tum compunctionis, oculos ut  
non uideant, & aures, ut non  
audiant usque in hodiernum  
diem. Et David dicit: Fiat mens  
la co-

eorum coram ipsis in laqueum, & in captionem, & in scandalum, & in retributionem illis. Obscurentur oculi eorum ne uideant, & dorsum eorum semper incurua. Dico ergo: Nunquid sic offenderunt ut caderent? Absit. Sed illorum delicto salus est Gentibus, ut illos amulenter. Quod si delictum illorum diuitiae sunt mundi, & diminutio eorum diuitiae Gentium: quanto magis plenitudo eorum? Vobis enim dico Gentibus: Quandiu quidem ego sum Gentium Apostolus, ministerium meum honorificabo, si quo modo ad amulandum prouocem carnem meam, & saluos faciam aliquos ex illis. Si enim amissio eorum reconciliationis est mundi: que alio sumptio, nisi uita ex mortuis? Quod si delibatio sancta est, & massa: & si radix sancta, & rami. Quod si aliqui ex ramis fracti sunt, tu autem cum oleaster es, insertus es in illis, & socius radicis & pinguedinis oliue factus es, noli gloriari aduersus ramos. Quod si gloriaris, non tu radicem portas, sed radix te. Dicis ergo: Fracti sunt rami, ut ego inietar. Bene. Propter incredulitatem fracti sunt, tu autem fide stas: noli altum sapere, sed time. Si enim Deus naturalibus ramis non pepercit, ne forte nec tibi parcat. Vide ergo bonitatem & seueritatem Dei.

In

ble be besoye them into a snare, and into a takynge, and into an occasion of fallynge, and into a rewarde for them. Let theyr eyes be darkened, & they se not, and bowe thou downe theyr backe alwaye. I saie theifore: haue they so stumbled that they shoulde fall? That be farre. But by theyr fall health happened vnto the heythens, that they maye followe them. If theyr synne be the ryches of the worlde, and theyr mynistrynge the ryches of the heythens how much more theyr fulnesse: for I saie vnto you heythens: So longe truly as I am the apostle of the heythens, I shal prapse my seruice. yf by ony meanes I may prouoke my flesh to zeale, and saue some of them. for yf theyr losse is the reconciliation of the worlde, what is the receauynge, saue & lyfe from the deade? If the layynge of leuen is good, the tempest is also: & a yf the roote be holp, the braunches be also. Yf some of the braunches are broken, but thou what thou werest a wyldre olyue tre, arte grafted among them, and become a partener of the roote and fatnesse of the olyue tre, auauce not thyselfe agaynst the braunches. for yf thou dost boast, thou bearest not the roote, but the roote the. Thou sayest therfor: The braunches are broken. that I maye be grafted in. Well: They are broken because of vnbelefe, but thou standest by sayth: & be not hgh wyse, but feare. for yf God hath not spared the naturall braunches, lette he spare not the also. Wherefore theifore the goodnesse and rygour of God.

Rom. 11.  
1. Tim. 2. 8  
2. Cor. 1. 6

ca. 11. 8

C

Rom. 11. 8

Rom. 11. 8

In

In the trulpy that are false, ryzure:  
but in the, the goodnesse of God, yf  
thou shalt abyde in goodnesse, or els  
shalt thou also fall away. \* But they  
also, yf they shal not remayne in vn-  
brieffe, they shalbe grafted in: for god  
is able to graft the in agayn. For yf  
thou also arte fallen away from the  
naturall wyld olpue tre, and cōtra-  
ry to nature art grafted into a good  
olpue tre: how much more shalt thou  
that be after the nature, be grafted  
into the olpue tre? For I wolde  
not haue you to be ignorant byeth:  
of thys mystery, that ye be not wyse  
in your selues, & bypndnesse is part-  
ly happened in Israel. \* vntyl the ful-  
nesse of the heythens shuld come in,  
and so all Israel shulde be saued, as  
it is wytten: \* We shall come out of  
Sion that draweth out, & turneth a  
waye the wychednesse from Jacob.  
And they shalbe a testamente vnto  
them for me, when I shall haue takē  
awaye theyr synnes. After the Gos-  
pel trulpy they are enemyes, for your  
sakes: but after the election, they be  
moost beloued, for the fathers sakes.  
For the gyfte and callynge of God  
be wythout repentynge. For as ye  
also sometyme byd not beleue God,  
but now haue obtayned mercy, be-  
cause of theyr vnbellefe: euen so haue  
not these now also beleued on your  
mercy, that they maye obtayne mer-  
cy. For God inclosed vp all thynges  
in vnbellefe, that he maye haue mer-  
cy on all. & the depense of the ry-  
ches, of the wysehoim, and knowlege  
of God, \* how incomprehensible are  
hys iudgements, and hys wayes vn-  
sear-

In eos quidem qui ceciderunt:  
seueritatem: in te autem bona-  
tem Dei, si permanseris in boni-  
tate, alioquin & tu excideris.  
Sed & illi, si nō permanserunt in  
incredulitate, inserentur: potens  
est enim Deus iterum inserere  
illos. Nam si & tu ex naturali ex-  
cisus es oleastro, & contra natu-  
ram insertus es in bonam oli-  
uam: quanto magis ii, qui secu-  
dum naturam inserentur suae oli-  
ue? Nolo enim uos ignorare fra-  
tres mysterium hoc, ut non sitis  
uobis ipsis sapientes, quia caci-  
tas ex parte contigit in Israel,  
donec plenitudo gentium intra-  
ret, & sic omnis Israel saluus fie-  
ret, sicut scriptum est: Veniet ex  
Sion, qui eripiat, & auertat im-  
pietatem a Jacob. Et hoc illius a-  
me testamentum, cum abster-  
go peccata eorum. Secundū eu-  
gelium quidē, inimici propter uos:  
secundū electionem autē, charis-  
simi propter patres. Sine pœni-  
tētia em̄ sūt dona & uocatio dei.  
Sicut em̄ aliquādo & uos nō cre-  
didistis deo, nunc autē misericor-  
diā cōsecuti estis propter incre-  
dulitatē illorū: ita & isti nūc non  
crediderūt i uestrā misericordiā,  
ut & ipsi misericordiam cōsequā-  
tur. Cōclūsit em̄ deus oīa i incre-  
dulitate, ut oīem misereatur. Oī  
euitudo diuitiarū sapiētie & scien-  
tiæ dei quā incōprehensibilia sunt  
iudicia eius, & inuestigabiles  
uiae

1. Cor. 9. 1

2. Cor. 11. 1

Rom. 11. 1  
12. 19. c

Rom. 17. 1



niz eius? Quis enim cognouit  
sensum Domini? Aut quis consi-  
liarius eius fuit? Aut qs prior de  
dei illi, & retribuetur eis? Quonia  
ex ipso, & per ipsum, & in ipso  
sunt omnia, ipsi gloria in secula  
seculorum. Amen.

## CAPVT XII.

**O**besecto itaque uos fra-  
tres per misericordia  
Dei, ut exhibeatis cor-  
pora uestra hostiam ui-  
uentem, sanctam, deo placente,  
rationabile obsequium uestrum.  
Et nolite conformari huic secu-  
lo, sed reformamini in nouitate  
sensu uestri, ut probetis quae  
sint uoluntas Dei bona, & bene-  
placens, & perfecta. Dico e-  
nim per gratiam quae data est  
nihil, omnibus qui sunt inter  
uos, non plus sapere quam oportet  
sapere, sed sapere ad lobrie-  
tatem, & unicuique sicut Deus  
diuisit menturam fidei. Sicut e-  
nim in uno corpore multa mem-  
bra habemus, omnia autem  
membra non eundem actum ha-  
bent: ita multi unum corpus su-  
mus in Christo, singuli autem al-  
ter alterius membra, habentes  
donationes secundum gratiam,  
quae data est nobis, differen-  
tes: siue prophetiam, secundum  
rationem fidei: siue ministeriu,  
in ministrando: siue qui docet,  
in doctrina: qui exhortatur, in  
exhortando: qui tribuit, in sim-  
plicitate: qui praest, in sollicitu-  
dine: qui miseretur, in hilaritate.

Dile-

searchable? for who hath knowf  
the LORD's minde? Or who hath  
ben hys counsellor? Or who hath ge-  
uen hys self, & it shalbe geuen hym  
agayne? for of hym, and by hym, &  
in hym are all thynges, & vnto hym  
be prayse for euer and euer. Amen.

## The. xii. Chapter. +

**I**eske you therefore bre-  
thren by the mercy of god  
that ye geue ouer your bo-  
dies a sacrifice liuinge,  
holp acceptable vnto God, (whiche  
is your reasonable seruice. And be  
not lyke fashioned to thys worlde,  
but be reformed in the newnesse of  
your mynde, that ye proue & whiche  
be good, & wel pleasynge. and per-  
fecte wyll of God. For I saye vnto  
all them that are amonge you, by the  
grace that is geuen me, & to be no-  
more wyse, than it becometh to be  
wyse: but to be wyse vnto sobernes  
and vnto euery one as God hath ge-  
uen the measure of the fapth. For  
+ lyke as we haue many members  
in one body, but all the members haue  
not one maner of operacion: euen so  
as we many one body vnto christ, &  
but euery one the members of the o-  
ther, hauinge gyftes differynge, ac-  
cordinge to the grace that is geuen  
vs: whether it be prophete, accord-  
ing to the fiente of fapth: whe-  
ther it be seruyce, in mynistrynge,  
whether it be he that teacheth, in  
the doctrine: he that exhorteth,  
in exhortynge: & he that geureth,  
in synalenesse, & he that beareth  
rule, in carifulnesse: & he that  
sheweth mercy, in chearefulnesse.

Act

Sept. 2. b  
Eph. 4. b  
1. Cor. 12. bEph. 4. 4. b  
Rom. 16. 4

1. Pet. 4. 8

Eph. 4. 4. b  
1. Cor. 12. b

Eph. 4. 4

Rom. 12. 4. b  
1. Cor. 12. b1. Cor. 12. b  
Eph. 4. 4. b

1. Cor. 14. 4. b

1. Pet. 4. 4. b

Rom. 12. 4. b  
Eph. 4. 4. bEph. 4. 4. b  
1. Cor. 12. b

Let loue be vnsayned, hatynge euyl,  
 1. Pet. 1. 5 clypynge to the good, loupnge toge-  
 1. Pet. 1. 5 ther the loue of brotherheade, \*pre-  
 Eccl. 1. 6 uientynge ech other wpth honoure,  
 Eccl. 1. 6 \*not slouthfull in carynge, seruente  
 in sperte, serupnge the LORDE, re-  
 1. Pet. 1. 5 ioepynge in hope, beynge patient in  
 tribulacion, continupnge in praye,  
 1. Pet. 1. 5 distributynge vnto nede of the sap-  
 1. Pet. 1. 5 ntes, \*followynge vpo barbarowng.  
 1. Pet. 1. 5 Wlesse them that pursue you: blesse,  
 and curse not. Reioyce wpth þ reioy-  
 cpyng, and wepe wpth the weppynge.  
 1. Pet. 1. 5 ¶ We lpe mynded amonge yoursel-  
 1. Pet. 1. 5 ues. \* Not beynge hygh wyse, but  
 1. Pet. 1. 5 beynge wyse wpth them of þ lower  
 1. Pet. 1. 5 sorte. ++ We not wyse by ourselues.  
 1. Pet. 1. 5 \* Rendynge vnto noman euell for  
 1. Pet. 1. 5 euell. \* Drowyng good thynges,  
 1. Pet. 1. 5 not only befoze God, but also befoze  
 1. Pet. 1. 5 all men: \* pf it maye be as muche as  
 1. Pet. 1. 5 lyeth in you haupnge peace wpth al  
 1. Pet. 1. 5 men. We not defendynge your sel-  
 1. Pet. 1. 5 ues hearily beloued, but geue rowme  
 1. Pet. 1. 5 vnto wrath. For it is wyttten: \* Vn-  
 1. Pet. 1. 5 to me vengeance, & I shal rewarde  
 1. Pet. 1. 5 sapeth the LORDE. \* But pf thynne  
 1. Pet. 1. 5 enemy doth hger, geue hym meate:  
 1. Pet. 1. 5 pf he thyrste, geue hym drynke: For  
 1. Pet. 1. 5 doyng thyng, thou shalt gather coles  
 1. Pet. 1. 5 of fyre vpon hys heade. We not ouer-  
 1. Pet. 1. 5 come of euell, but ouercome euell in  
 1. Pet. 1. 5 good. +

## The.xiii.Chapter. +

1. Pet. 1. 5 a **E**t euery soule be submyt-  
 1. Pet. 1. 5 ted vnto þ hygher power.  
 1. Pet. 1. 5 a \* For ther is no power  
 but of god: And they that  
 be, are ordined of God. Therefore he  
 that resisteth þ power, resisteth the  
 ordinaunce of God: But they that

Dilectio sine simulatione, od-  
 entes malum, adherentes bono;  
 charitatem fraternitatis inuicē  
 diligentes, honore inuicem pre-  
 uenientes, sollicitudine non pigri,  
 spiritu seruientes, Domino  
 seruientes, spe gaudentes, in tri-  
 bulatione patientes, orationi  
 instantes, necessitatibus sanctorum  
 communicantes, hospitali-  
 tatem sectantes. Benedicite per  
 sequentibus uos: benedicite &  
 nolite maledicere. Gaudere cum  
 gaudentibus, flere cum flentibus.  
 Idipsum inuicem sentientes. Nō  
 alta sapientes, sed humilibus cō  
 sentientes. Nolite esse sapien-  
 tes apud uosmetipsos. Nulli ma-  
 lum pro malo reddentes. Pro-  
 uidentes bona, non tantum co-  
 ram deo, sed etiam coram omni-  
 bus hominibus: si fieri potest,  
 quod in uobis est cum omnibus  
 hominibus pacē habētes. Non  
 uosmetipsos defendentes cha-  
 rissimi, sed date locū ire. Scriptū  
 est enī, Mihi uindicta, & ego retribu-  
 bū dicit dñs. Sed si esurierit ini-  
 micus tuus, ciba illū: si sitit, potū  
 da illi: hoc enī faciēs, carbones  
 ignis congeres super caput eius.  
 Noli uinci a malo, sed uince  
 in bono malum.

## CAPVT XIII.

**M**nis anima potestati  
 bus sublimioribus sub-  
 dita sit. Non est enī po-  
 testas nisi a Deo. Quę  
 autem sunt, a deo ordinatę sunt.  
 Itaque qui resistit potestati, dei  
 ordinationi resistit. Qui autem

resistit

resistunt, ipsi sibi damnationem  
acquirunt. Nam principes non  
sunt timori boni operis, sed ma-  
li. Vis autem non timere pote-  
statem? Bonum fac, & habebis  
laudem ex illa: Dei enim mini-  
ster est tibi, in bonum. Si autem  
malum feceris, time: non enim  
sine causa gladium portat: dei  
enim minister est, uindex in ira,  
ei qui malū agit. Ideoque ne-  
cessitati subditi estote, non so-  
lum propter iram, sed etiā pro-  
pter conscientiam. Ideo enim &  
tributa præstatis: ministri enim  
deisunt, in hoc ipsum seruien-  
tes. Reddite ergo omnibus deo-  
bita: cui tributum, tributum: cui  
uestigal, uestigal: cui timorem,  
timorem: cui honorem, hono-  
rem. Nemini quicquam debea-  
tis, nisi ut inuicem diligatis. Qui  
enim diligit proximum, legem  
impleuit. Nam, non adultera-  
bis, non occides, non furaberis,  
non falsum testimonium dices,  
non concupisces, & si quod est  
aliud mandatum, in hoc uerbo  
instauratur: Diliges proximum  
tuum sicut teipsum. Dilectio pro-  
ximi malum non operatur. Ple-  
nitudo ergo legis, est dilectio.  
Et hoc scientes tempus, quia ho-  
ra est iam nos de somno surge-  
re: nunc enim propior est nostra  
salus, quam cum credidimus.  
Nox præcessit, dies autem ap-  
propinquauit. Abiiciamus ergo  
opera tenebrarum, & induamur

arma

do resiste it, they get themselves da-  
nation. For rulers are not to be fea-  
red for the good worke, but the euil.  
But wilt thou not fear the power?  
to good, and thou shalt haue prayse  
of it: for he is a minister of God vn-  
to the in good. But if thou doest e-  
uill, feare: for he beareth not the  
swearde for nought: for he is a mi-  
nister of God, an auenger in his wrath  
vnto hym that doth euill. And ther-  
fore be submytted vnto the necessite  
not onely because of the wrath, but al-  
so for the conscience sake. For ther-  
fore do ye also geue tributes: for  
they are Gods ministers, seruaunte  
for the same. + Geue therefore vnto  
every one that are due: vnto whom  
tribute, tribute: vnto whome cos-  
tume, coslume: vnto who feare, feare:  
vnto whome honoure, honoure.

+ Owe no man ought, save that ye  
do loue ech other. \* For; whoso lo-  
ueth his neyghboure, he hath fulfil-  
led the lawe. For; + thou shalt not  
commette aduoutre, thou shalt not  
steale, thou shalt not keale, thou shalt  
beare no false wytnesse, thou shalt  
not lust, and what so euer comma-  
dement ther is els, it is restored by  
thys worde: \* Thou shalt loue thy  
neyghboure as thy selfe. + The loue  
of the neyghboure worketh no euill.  
The fulfilling of the lawe, is loue. +  
+ And knowynge thys tyme, that it  
is now + the houre vs to ryse from the  
sleepe, for now is oure health neare,  
than whil we dyd beleue. The nyght  
is past, but the daye is come neare.  
+ Let vs therefore cast away the wo-  
rkes of darknesse, and let vs put on

the

Gal. 3. 28  
Eph. 6. 5  
Rom. 13. 7

Gal. 5. 14  
Eph. 6. 5  
Rom. 13. 7

Leuit. 19. 18  
Mat. 22. 39  
Rom. 13. 9

1. Cor. 15. 58

Coloss. 3. 12

## RHOMANOS

Luc. 11. b  
1. Cor. 6. b  
Eph. 1. 8  
+ Jacob. 1  
+ Gal. 1. c  
+ 1 Pet. 1. c

the armour of sight, so that we may walke honestly, as in the daye, not in banchettinges & ozonhenneses, not in chambypnges & vnclenneses, not in scurvynges and euypenge: but put on Iesus Christ, & and bestowe not the care of the fleshe in pleasures.

## The xliii. Chapter.

**A**ke vnto you hym that is weake in the fayth, not in the scrypes of opinions.

For the one breleueth he may eate all thynges: but let hym þe is weake, eat herbes. he that eateth let hym not despyse hym that eateth not: and he that eateth not, let hym not iudge hym that eateth: for

Jacob. 4. b  
God hath receaued hym. Who art thou that iudget another mans seruante? he standeth or falleth vnto hym **LORDE**: but he shall stande.

For God is able to make hym stonde: for some one iudgeth betwene daye and daye, but another iudgeth euery daye spate: Let euery man be ful in hym maneypnge. he that regardeth þe daye, he regardeth it vnto the **LORDE**: And he that eateth, eateth vnto the **LORDE**: for he geueth thanks vnto God. And he that eateth not, eateth not vnto the **LORDE**, and geueth thakes vnto God. For none of vs lyueth vnto hymselfe, and no man dyeth vnto hymselfe. Whether we lyue therfore, we lyue vnto the **LORDE**: Whether we dye, we dye vnto the **LORDE**. Therfore whether we lyue, or whether we dye, we are the **LORDES**. For Christ dyed for this, and rose agayne, that he may be

arma luctu, sic ut in die honeste ambulemus, non in comessationibus & ebrietatibus, non in cubilibus & impudiciis, non in contentione & emulatione: sed induamini Dominum IESVM Christum, & carnis curam ne feceritis in desideriis.

## CAPVT XIII.

**I**nfirmum autem in fide de assumite, non in disceptationibus cogitationum. Alius enim credit se manducare omnia: qui autem infirmus est, holus manducat.

Is qui manducat, non manducantem non spernat: & qui non manducat, manducantem non iudicat: Deus enim illud assumpsit. Tu quis es, qui iudicas alienum seruum? domino suo stat aut cadit: stabit autem, Potens est enim Deus statuere illum. Nam alius iudicat diem inter diem, alius autem iudicat omnem diem. Vnusquisque in suo sensu abundet. Qui sapit deum, Domino sapit. Et qui manducat, domino manducat: gratias enim agit deo. Et qui non manducat, domino non manducat, & gratias agit deo. Nemo enim nostrum sibi uiuit, & nemo sibi moritur. Siue enim uiuimus, domino uiuimus: siue morimur, domino morimur. Siue ergo uiuimus, siue morimur, domini sumus. In hoc enim Christus mortuus est, & resurrexit, ut & uiuamus

## CAPVT. XIII.

Fol. 219.

uiorum & mortuorum domine  
tur. Tu autem, quid iudicas fra-  
trem tuum, aut tu quare spernis  
fratrem tuum? Omnes enim iu-  
dimus ante tribunal Christi.

Scriptum est enim: Vnus ego  
dicit Dominus, quoniam multi  
flectetur omne genu, & omnis  
lingua confitebitur Deo. Itaque  
unusquisque nostrum pro se ra-  
tionem reddet Deo. Non ergo  
amplius inuicem iudicemus.

Sed hoc iudicate magis, ne po-  
natis offendiculum fratri uel scā-  
dalum. Scio & confido in Domi-  
no IESV, quia nihil commu-  
ne per ipsum, nisi ei qui existi-  
mat quid commune esse, illi cō-  
mune est. Si enim propter ci-  
bum frater tuus cōtristatur, iam  
non secundum charitatem am-  
bulas. Noli cibo tuo illum per-  
dere pro quo Christus mortuus  
est. Non ergo blasphemetur bo-  
num nostrum. Non est enim re-  
gnum Dei esca & potus, sed iu-  
stitia, & pax, & gaudium in spi-  
ritu sancto. Qui enim in hoc ser-  
uit Christo, placet Deo, & pro-  
batus est hominibus. Itaque que  
sunt pacis lettemur, & que edi-  
ficationis sunt, inuicem custodi-  
amus. Noli propter escam de-  
struere opus Dei. Omnia quidē  
munda sunt, sed malū est homi-  
ni qui per offendiculiū māducāt.  
Bonum est non manducare caro-  
nem, & nō bibere uinum, neq; in  
quo frater tuus offenditur, aut  
scanda-

be. 1. O R D E both ouer the quick  
and deade. But what iudgest thou  
thy brother? or why despyest thou  
thy brother? \* For we all shall  
stande before the iudgemente seate  
of Christe. For it is wyrtten: \* I  
spue sayeth the 1. O R D E, for all  
knees shall be bowed vnto me, and al  
tunge shall knowlege vnto God.

\* Therefore shal euerie one of vs ge-  
ue an accōpte for hymself vnto God  
Let vs therefore iudge eche other no  
more. But iudge thys rather, that  
ye laye no stoniblynge blocke vnto  
your brother or offendicte. \* I ame  
sure, and truste in the 1. O R D E  
Jesus, that ther is nothyng com-  
mune by it selfe, saue vnto hym that  
iudgeth it to be commune, vnto him  
is it commune. For if thy brother is  
made sorrowfull for thy meate sake,  
now doest thou not walke after cha-  
rite. Destroye not thou hym wth  
thy meate, for whome Christe dyed.  
Let not therfore oure good be euell  
spoken of. For the kyngdome of God  
is not meate and drynke, but ryghte  
ousnesse, and peace, and ioye in the  
holp gooſe. For whoso serueth Christ  
in that he pleaseth God, is appro-  
ued of men. Let vs therefore followe  
vpon those thynges that belonge vnto  
to peace, and let vs kepe the thynges  
together that belonge vnto edifying  
Destroye not the worke of God for  
cause of the meate. \* All thynges  
truely are cleane, but it is euell vnto  
the man that eateth wth offendic-  
te. \* It is better not to eate  
fleshe, and not to drynke wyne,  
nor wherein thy brother stumbleth or  
scanda-

Rom. 14. 10

Gal. 6. 5

Rom. 14. 10

Rom. 14. 10

1. Cor. 14. 2

C

Rom. 14. 10

1. Cor. 14. 2

Eccl. 1. 10

is offended, or is made weak. The sayth that thou hast by thyselfe, haue it before God. happy is he that iudgeth not hymselfe, in it that he alloweth. But he that putteth difference, if he shal eate, he is damned: because it is not of sayth. \* For all that is not of sayth, is synne.

The. xv. Chapter.

**B**rother. We that are stronge ought to sustayne & weake-nesse of them that are not stronge, and not to stande in oure owne conceale. Let every one of you please his neighbour vnto good, to edifyenge. For Christe pleased not hymselfe, but as it is wrytten: \* The rebukes of the rebukynge the, byd fall vpon me. + \* For what thynges so euer are wrytten, they are wrytten to oure doctrine, that by patience & consolacion of the scriptures. we maye haue hope. But the God of patience and consolacion geue you to vnderstande one thyng one towardes another, after Iesus Christe, that ye one mynded maye prayse God with one mouth and the father of oure Lord Iesus Christe. Wherefore receaue ye eche other, as Christe also hath receaued you to the honour of God. For I sape Iesus Christus to haue bene the mynister of circumcision for the trueth of God, to confirme the promyses of the fathers: but the hepythen to prayse God vpon mer- cye, as it is wrytten. \* Therefore shall I prayse the amonge the hepythen Lord, and I shall synge

scandalizatur, aut infirmatur. Tu fidem quam habes apud te met ipsum, habes coram deo. Beatus qui non iudicat semetipsum, in eo quod probat. Qui autem dis- cernit, si manducauerit, damnatus est: quia non ex fide. Omne autem quod non est ex fide, peccatum est.

CAPVT XV.

**D**ilectissimi. Edebamus autem nos firmiores, imbecillitates infirmorum sustinere, & non nobis placere. Vnusquisque uestrum proximo suo placeat in bonum ad edificationem. Etenim Christus non sibi placuit, sed sicut scriptum est: Improperia impropertantium tibi, ceciderunt super me. Quaecunque enim scripta sunt, ad nostram doctrinam scripta sunt, ut per patientiam & consolacionem scripturarum spem habeamus. Deus autem patientiae & solati, det vobis id ipsum sapere in alterutrum secundum IESVM Christum, ut unanimes, uno ore honorificetis Deum, & patrem Domini nostri IESVM Christi. Propter quod suscipite invicem, sicut & Christus suscepit vos in honorem Dei. Dico enim Christum IESVM ministrum fuisse circumcisionis propter veritatem Dei, ad confirmandas promissiones patrum: Gentes autem super misericordia honorare Deum. Sicut scriptum est: Propterea confitebor tibi in Gentibus domine & no-  
mini

1. Cor. 13. 8

1. Cor. 13. 8

1. Cor. 13. 8

Roma. 12. 1

1. Cor. 13. 8

1. Cor. 13. 8

1. Cor. 13. 8

minu tuo cantabo. Et iterum dice-  
 rit: Letamini Gentes cum ple-  
 be eius. Et iterum: Laudate om-  
 nes Gentes Dominum, & ma-  
 gnificate eum omnes populi. Et  
 rursus Iſaias ait: Erit radix Jesse,  
 & qui exurget regere Gentes,  
 in eo Gentes sperabunt. Deus  
 autem spei repleat uos omni  
 gaudio & pace in credendo, ut  
 abundetis in spe, in uirtute spiritus  
 sancti. Certus sum autem fra-  
 tres mei & ego ipse de uobis,  
 quoniam & ipsi pleni estis dile-  
 ctione, repleti omni scientia, ita  
 ut possitis alterutrum monere.  
 Audacius autem scripsi uobis  
 fratres, ex parte, tanquam in me-  
 moriam uos reducens, propter  
 gratia quae data est mihi a Deo,  
 ut sim minister Christi IESV in  
 Genuibus, sanctificans euange-  
 lium Dei, ut fiat oblatio Genti-  
 um accepta, & sanctificata in  
 spiritu sancto. Habeo igitur glo-  
 riam in Christo IESV ad Ve-  
 rum. Non enim audeo aliquid lo-  
 qui eorum, quae per me non effe-  
 cit Christus in obedientiam Ge-  
 tium, uerbo & factis, in uirtute  
 signorum & prodigiorum, in ui-  
 tute spiritus sancti, ita ut ab Hieru-  
 salem per circuitum usque ad  
 Illyricum repleuerim euangeli-  
 um Christi. Sic autem prae-  
 dicaui euangelium hoc, non ubi no-  
 minatus est Christus, (ne super  
 alienum fundamentum edificare,) sed

spunge vnto thy name. And agayne  
 he sayeth: \* Reioyce ye heythē with  
 hye people. And agayne: \* All ye  
 heythen prayse the Lord, and  
 all ye people magnify hym. And a-  
 gayne sayeth Esaias: \* Ther shall be  
 the roote of Jesse, and he that sit  
 vnto to rule the Gentyles, in hym  
 shall the heythen truste. But the  
 God of all hope fill you wpth all  
 ioye and peace in beleuyng, that  
 ye maye ouerflowe in hope in the  
 power of the holy goost. But I  
 myselfe also am sure of you bre-  
 thren, that you also are full of loue,  
 fylled wpth al knowlege, in so much  
 that ye be able to admonyshe ech o-  
 ther. But I haue wyrtten more bol-  
 dely vnto you brethren, partly, as  
 byngngng ye to mynde, because of  
 the grace that is geuen me of God,  
 that I shulde be a minister of Christ  
 Jesu amonge the heythen, hallow-  
 yng the gospel of God, that ther  
 be an offerpunge of the heythen ac-  
 ceptable and sanctified in the holy  
 gooste. I haue therefore prayse vnto  
 God in Christe Jesu. For I darre  
 not speake oughte of those thynges  
 that God hath not done by me,  
 to the obedience of the heythen,  
 wpth word and dedes, by the power  
 of tokens and wonders, by the  
 power of the holy goost, in so  
 muche that from Ierusalem rounde  
 aboute vntyll Illyricum I haue fyl-  
 led all wpth the Gospel of Christ.  
 But I haue so preached thys  
 Gospel, not where Christe is na-  
 med, (lest I shulde builde vpon  
 another mans fundamente),  
 Et.ii. but

Deut. 12. f  
 10. Cal. 1. 2. a  
 13  
 14. Cal. 1. 2. a

1. Cor. 1. 5  
 1. Cor. 1. 5

Chap. 11. *but as it is written: \* Into whom  
 it was not shewed of hym, they shall  
 see: and they that haue not herde of  
 hym, shall vnderstande. For the  
 whyche cause also I was greatly let  
 to come vnto you, and was forbyd-  
 den hitherto. But now hauinge  
 nomore rowme in these quarters,  
 but hauinge a desyre of many yea-  
 res now paste to come vnto you,  
 whan I shall begynne to iourney in  
 to Spayne, I truste that godnge by  
 I shal see you, and be brought thither  
 of you, yf I shall haue spytte partly en-  
 toyed you. Nowe therfore go I to  
 Jerusalem, to minisitre vnto the sain-  
 tes. For Macedonia and Achaia  
 haue allowed to make some \* hand-  
 reachynge vnto the poore sapntes,  
 that be at Jerusalem: for it hath pleas-  
 ed them, and they are thes det-  
 ters. \* For yf the theythen are be-  
 come partakers of thes spirituall  
 thynges, they oughte also to mini-  
 stre vnto them in carnall thynges.  
 Whan I therfore shal haue sponshed  
 thys, and shal haue sealed them thys  
 frute, I shall iourney by you into  
 Spayne. But I knowe, that com-  
 mynge vnto you, I shall come wyth  
 the abundaunce of the blesse of the  
 Gospell of Christe. I praye you  
 therfore brethren thorow out LOWE  
 Iesus Christe, and thorow the  
 loue of the holy goost, that ye helpe  
 me in prayers for me vnto God,  
 that I maye be deliuered of the  
 vnfaithfull, that are in Iewrye,  
 and that the offerynge of my toyl-  
 ynge scruply maye become accep-*

Rom. 11. 1  
 2. Cor. 13. 4  
 1. Cor. 9. 8  
 and 9. 8

1. Cor. 9. 8  
 Gala. 6. 8

sed sicut scriptum est: Quibus non  
 est annunciatus de eo, uidebuntur  
 qui non audierunt de eo, intelli-  
 gent: Propter quod & impedia-  
 bar plurimum uenire ad uos, &  
 prohibitus sum usque adhuc. Nunc  
 uero ulterius locum non ha-  
 bens in his regionibus, cupidi-  
 tatem autem habens ueniendi  
 ad uos ex multis iam preceden-  
 tibus annis, cum in Hispaniam  
 proficisci cœperō, spero quod  
 præteriens uideam uos, & a uo-  
 bis deducar illuc, si uobis pri-  
 mum ex parte fructus fuero.  
 Nunc igitur proficiscor in Hie-  
 rusalem, ministrare sanctis.  
 Probaucunt enim Macedonia  
 & Achaia collationem aliquam  
 facere in pauperes sanctos, qui  
 sunt in Hierusalem. Placuit e-  
 nim eis, & debitores sunt eorū.  
 Nam si spiritualium eorum  
 participes facti sunt Gentiles,  
 debent & in carnalibus mini-  
 strare illis. Hoc igitur cum con-  
 summauerō, & assignauerō eis  
 fructum hunc, per uos proficis-  
 car in Hispaniam. Scio autem  
 quoniam ueniens ad uos, in ab-  
 undantia benedictionis euangeli-  
 Christi ueniam. Obsecro  
 ergo uos fratres per Dominum  
 nostrum IESUM Christum, &  
 per charitatem sancti Spiritus,  
 ut adiueris me in orationib-  
 us pro me ad Deum, ut liber  
 er ab infidelibus qui sunt in Ier-  
 usalē, & obsequii mei oblato  
 acc epta



accepta fiat in Hierusalem san-  
ctis: ut ueniam ad uos in gau-  
dio per uoluntatem dei, ut refri-  
geret uobiscum. Deus autem  
pacis sit cum omnibus uobis.  
Amen.

## CAPVT XVI.

**E**mmendo autē uobis  
Phorbē sororē nostrā,  
quæ est in ministerio  
ecclesiæ, quæ est Cen-  
chreis, ut eā suscipiatis in domo,  
digne sanctis: & assistatis ei  
in quocūq; negotio uestri indi-  
guerit: etenim ipsa quoq; assistit  
multis, & mihi ipsi. Salutate Prul-  
cam & Aquilā adiutores meos,  
in Christo IESV, qui pro anima  
mea suas ceruices supposuerūt,  
qbus nō solus ego gratias ago,  
sed & cūtra ecclesiā gentium  
& domesticā ecclesiā corū. Salu-  
tate Epānetū dilectū mihi, qui  
est primitiuus ecclesiæ Alie in  
Christo IESV. Salutate Mariā,  
quæ multum laborauit in nobis.  
Salutate Andronicum & Iuniā  
cognatos meos & concaptiuos  
meos, qui sūt nobiles in Aposto-  
lis, & ante me fuerūt in Christo.  
Salutate Ampliatū dilectissimū  
mihi in dño. Salutate Urbanum  
adiutorē nostrū in Christo Iesu,  
& Stachyn dilectū meū. Saluta-  
te Appellem probum in Chri-  
sto. Salutate eos qui sunt ex An-  
troboli domo. Salutate Hero-  
dionem cognatum meum. Sa-  
lutate eos qui sunt ex Narcissi  
domo, qui sunt in domino. Salu-  
tate Tryphenam & Trophosam,  
qui

acceptable unto the sayntes in Ieru-  
salem: that wth love I maye come  
vnto you, by the wyll of God, that  
I maye be refreshed wth you.  
The God of peace be wth you. Amen.

## The xvi. Chapter.

**E**mmende vnto you the  
our syster whiche is a  
minister of the congrega-  
tion that is at Cenchrea,  
that ye receaue her in the house,  
as it becometh sayntes: and that ye  
do assiste her in what so euer busi-  
nesse she shall neede you: for she also  
hath holpen many, and my selfe. Sa-  
lute \* Prisca & Aquila my helpers  
in Christe Iesu, whiche haue layde  
downe theyr neckes for my selfe, vnto  
whome not I only do geue than-  
kes, but all the congregacions of the  
hepythen also, and theyr householde  
congregacyon. Greete Epānetus  
beloued vnto me, whiche is the first-  
lynge in Christe Iesu of the congre-  
gacion of Asia. Greete Mary that  
hathe laboured muche amonge vs.  
Greete Andronicus and Iunia my  
cosyns and fellowprisoners, whiche  
are renowned amonge the Aposto-  
les, whiche were also before me in  
Christe. Salute Ampliatius my  
mooste beloued in the house.  
Salute Urbane our helper in  
Christe Iesu, and Stachys my belo-  
ued. Salute Appelles the approued  
in Christe. Salute them that be of  
Antrobolus household. Greete Hero-  
dis my cosin. Greete they that be of Nar-  
ciscus household, whiche are in the  
house. Salute Tryphena & Tripho-  
Et. iii. sa.

Jer. 18. 6  
1. Tim. 4. 6

# RHOMANOS

whych labourer in the LORDE. Salute Preside & most beloued, whych hath laboured much in the LORDE. Salute Rufus & chosen in & LORDE & hys mother & myne. Grete Asperitus, Phlego, Hermes, Patrobas, Herman, and the brethren that are wpth them. Grete Philologus, and Julia, Nereus & hys splier, & Olympias, & all the sayntes that are wpth them. Salute ech other wpth a holy kysse. All the congregacions of Christ grete you. But I beseeche you brethren & ye marke them that make diuisions & offences, besyde the doctrine that ye haue learned, & auoyde them. For such serue not Christ our LORDE, but thei bely: and by swete wordes and blessinges they myscearp the hartes of the innocent. For poure obedience is published in every place. I reioyce therfore of you. But I wyll haue you to be wps in the good thyng, and simple in the euell. And & God of peace treade Satan quychely vnder poure fete. The grace of our LORDE Jesus Christ be wpth you. Timotheus my helper saluteth you, and Lucius, and Jason, and Sosipater my cosins. Tertius that haue wpytten thys epylle in the LORDE salute you. Caius myne voste & of al the congregacion saluteth you. Erastus the tresurer of the cytte, and Quartus a brother grete you. The grace of oure LORDE Jesus Christ be wpth you all. Amen.

To hym that is able to stablish the you accordynge to my Gospell & the ptra.

qui laborant in domino. Salutate Perfidem charissimam, quem multum laborauit in domino. Salutate Rufum electum in domino, & matrem eius & meam. Salutate Asyncritum, Phlegontem, Hermen, Patrobam, Herman, & qui cum eis sunt fratres. Salutate Philologum, & Iuliam, Nereum, & sororem eius, & Olympiadem, & omnes qui cum eis sunt sanctos. Salutate inuicem in osculo sancto. Salutant uos omnes ecclesie Christi. Rogo autem uos fratres, ut obseruetis eos qui doctrinam quam uos didicistis faciunt, & declinare ab illis. Huiusmodi enim Christo domino nostro non seruiunt, sed suo uentrit & per dulces sermones & benedictiones seducunt corda innocentium. Vestra enim obedientia in omni loco diuulgata est: Gaudeo igitur in uobis. Sed uolo uos sapientes esse in bono, & simplices in malo. Deus autem pacis conterat satanam sub pedibus uestris uelociter. Gratia domini nostri Iesu Christi uobiscum. Salutatio uos Timotheus adiutor meus, & Lucius, & Iaso, & Sosipater cognati mei. Saluto uos ego Tertius qui scripsi epistolam in domino. Salutatio uos Caius hospes meus, & uniuersae ecclesie. Salutatio uos Erastus arcarius ciuitatis, & Quartus frater. Gratia domini nostri Iesu Christi cum omnibus uobis. Amen. Ei autem qui potens est uos confirmare iuxta euangelium meum, &

2 Cor. 13

Col. 1.3  
Eph. 1.3

Phil. 2.1

Mar. 10.1

1 Tim. 1.3  
2 Tim. 1.3

2 Tim. 1.3  
1 Pet. 1.3  
1 Pet. 1.3

1 Cor. 1.3

## CAPVT. I.

Pol. 222.

predicationem IESV Christi,  
secundum reuelationem myste-  
rii, temporibus æternis taciti  
(quod nunc patefactum est per  
scripturas prophetarum, secun-  
dum præceptum æterni Dei, ad  
obeditionem fidei, in cunctis gē-  
tibus cogniti, soli sapienti deo  
per Iesum Christū, cui honor &  
gloria in secula seculorū. Amen.

preachynge of Iesus Christe, after þ  
reuelacion of the mystery kepte se-  
crete for euerlastyng tymes, (the  
wherof is now opened by the scriptu-  
res of the prophetes, after the eter-  
nall Gods cōmaundemente, to the  
obeyng of sayth,) knowen in al na-  
cyons, vnto the only wyse God tho-  
rogh Iesu Christ, vnto whom be ho-  
nore and glory for euer. Amen.

Rom. ii. 9

¶ Finis epistolæ Pauli A-  
postoli ad Rhomanos.

¶ The ende of the Epistle  
of Paule the Apostle to the  
Romaynes.

## EPISTO

la Pauli Apostoli ad  
Corinthios prima,

## The fyrst E=

pistle of the Apostle Paule  
to the the Corinthians.

## CAPVT PRIMVM.

## The first Chapter.

**P**aulus uocatus A-  
postolus IESV  
Christi p uolūta-  
tē dei, & Sosthe-  
nes frater, eccle-  
sia dei quæ est  
Corinthi, sanctificatis in Christo  
IESV uocatis sanctis, cum om-  
nibus qui inuocant nomen dñi  
nostri IESV Christi in omni lo-  
co ipsorū & nostro, gratia uobis  
& pax a deo p̄re nostro, & dño  
IESV Christo. Gratias ago deo  
meo sēper pro uobis, in gratia  
dei quæ data est uobis in Christo  
IESV q̄ in ōnibus diuites facti  
estis in illo, in omni uerbo, & in  
omni

**P**aule called an Apostl A-  
le of Iesus Christ by  
the wyl of God and  
brother Sosthenes, 2 Cor. 1. 1  
vnto the congregaciō  
that is at Corinthus,  
= bryngē sanctified in Christe Iesu, 1 Cor. 1. 2  
called sayntes, wryth al them that cal 2 Cor. 1. 2  
vpon the name of our LORDE Je-  
sus Christe in euery place of theys  
and oures, = grace be vnto you and 1 Cor. 1. 3  
peace from God our father, and the  
LORDE Iesus Christe. + I thanke  
my God alwaye for you, for þ graces  
of God that is geuen you in Christ  
Iesu, that in al thynges ye are made  
rych in hym, in euery worde and in  
Ec. 11. euery

## I. CORINTHIORVM

every knowledge, as the wytnesse of  
Christe is stablyshed in you: so that  
nothyng do wante vnto you in  
any grace, wytpnge for the ap-  
preyng of oure **LORD** Iesus  
Christe, the whych also shal stablysh  
you wythout faule vntill the ende,  
in the daye of the comyng of oure

Rom. 15. 1  
1. Cor. 10. 5  
1. Tim. 5. 1

**LORD** Iesus Christe. **I \* God**  
is saythfull, by whome ye are called  
vnto the fellowshippe of hys sonne

**Iesus Christe oure LORD.** But

Rom. 11. 1

I beseeche you by the name of  
oure **LORD** Iesus Christe, \* that  
ye all speake one thyng, and that  
ther be in you no diuisions: but be ye  
perfecte in one meanyng and in  
one sentence. For it is shewed me

Rom. 15. 1  
1. Cor. 1. 10  
Gal. 3. 10

of you my brethren by them that are  
of Chloes [householde,] that there  
are streys amonge you. But of this  
I speake, that every one of you say-  
eth: I truly ame of Paule, and I  
of Apollo, but I of Cephas, but I  
of Christe. Is Christe diuided?

Was Paule crucified for you? or  
were ye baptised in the name of  
Paule? I thanke my God that I  
haue baptised none of you saue

Rom. 1. 1  
1. Cor. 1. 10

\* Crispus and \* Bassus, lest any man

1. Cor. 1. 10

saye, ye were baptised in my name.

I haue baptised also the house of  
\* Stephanus. Els wote I not whe-  
ther I haue baptised any other of  
you. For Christe sente me not to  
baptise, but to preache, not in the  
wyse dome of wordes, that the crosse

Rom. 1. 1

of Christe be not voyded. For the  
worde of the crosse truely, vnto the  
that perceiue it is foolishnesse: but  
vnto them that are saued, that is, vnto

omni scientia; sicut testimoniu  
um Christi confirmatum est in  
uobis, ita ut nihil uobis desit in  
ulla gratia, expectatibus reuela-  
tionē dñi nrī I E S V Christi, qui  
& confirmabit uos usq; in finē si-  
ne crimine, in die aduentus do-  
mini nostri I E S V Christi. Fide-  
lis deus per quem uocati estis  
in societate filii eius I E S V Chri-  
sti domini nostri. Obsecro autē  
uos fratres per nomē domini no-  
stri I E S V Christi, ut idipsum di-  
catis omnes, & non sint in uobis  
schismata: sitis autem perfecti  
in eodem sensu, & in eadem sen-  
tentia. Significatum est enim mi-  
hi de uobis fratres, ab iis qui  
sunt Chloes, quia contentiones  
sunt inter uos. Hoc autē dico, qđ  
unusquisque uestrum dicit: Ego  
quidē sum Pauli, ego autē Apo-  
lo, ego uero Cepha, ego autem  
Christi. Diuisus est Christus? Nū-  
quid Paulus crucifixus est pro  
uobis aut in nomine Pauli bap-  
tizati estis? Gratias ago deo  
meo, quod neminem uestrum  
baptizauī, nisi Crispum & Gai-  
um, ne quis dicat qđ in nomine  
meo baptizati estis. Baptizauī  
autem & Stephanus domum.  
Ceterum nescio si quem alium  
uestrum baptizauerim. Non e-  
nim misit me Christus baptiza-  
re, sed euangelizare, non in sa-  
pientia uerbi ut non euacuaretur  
crux Christi. Verbum enim cru-  
cis pereuntibus quidem stultitia  
est: iis autē qui salui sunt, id est,  
nobis

nobis, dei uirtus est. Scriptum  
est enim Perdam sapientiam sa-  
pientiam, & prudentiam pru-  
dentium reprobabo. Vbi sapi-  
ens? ubi scriba? ubi inquisitor  
huius seculi? Nonne stultam fe-  
cit deus sapientiam huius mun-  
di? Nam quia in dei sapientia  
non cognouit mundus per sapi-  
entiam deum, placuit deo per  
stultitiam predicationis saluos  
facere credentes. Quoniam & lu-  
dei signa petunt, & Greci sapien-  
tiam querunt: nos autem predica-  
mus Christum crucifixum: ludæis  
quidem scâdalum, Gentibus au-  
tem stultitiam: ipsi autem uoca-  
tis ludæis, atque Grecis Christum  
Dei uirtutem, & Dei sapiëntiam.  
Quia quod stultum est Dei, sapi-  
entius est hominibus, & quod in-  
firmum est Dei, fortius est homi-  
nibus. Videte enim uocationem  
uestram fratres, quis non multi  
sapientes secundum carnem,  
non multi potentes, non multi  
nobiles: sed quæ stulta sunt mun-  
di elegit deus, ut confundat sa-  
pientes: & infirma mundi elegit  
Deus, ut confundat fortia: &  
ignobilia mundi & contempti-  
bilia elegit Deus, & ea quæ non  
sunt, ut ea quæ sunt destrueret,  
ut non gloriaretur omnis caro  
in conspectu eius. Ex ipso  
autem uos estis in Christo I E-  
SV, qui factus est nobis sapi-  
entia, & iustitia, & sanctificatio,  
& re-

to vs, it is the power of God: For  
it is wrytten: \* I wyl deströpe euy. 1. 14  
the wysedome of the wyse, and the vn-  
derstandynge of the prudente shall  
I refuse. \* Where is the wyse? euy. 11. 8  
where is the scribe: where is the dis-  
puter of thys worlde: hath not God  
made the wysedome of thys worlde  
foolyshe? For because the worlde by  
þ wysedome of God dyd not knowe  
God, it hath pleased God to saue the  
beluyng by the foolysheynesse of the  
preachynge. \* For the Jewes also  
requeyre tokens, and the Grekes of the  
wysedome: but we preache Christe  
the crucifyed: vnto the Jewes truly  
an offendicyle, but vnto the theyphen  
a foolysheynesse. But vnto the cal-  
led Jewes and Grekes Christe the  
power of God, and the wysedome  
of God. For what foolyshe is of God  
is wyser than men: and that weake  
is of God, is stronger than men. For  
ye brethren lōke vpon your calling,  
for not many wyse after the fleshe,  
not many myghty, not many no-  
bles: but the thynges of the worlde  
that are foolyshe hath God chosen,  
that he maye confounde the wyse:  
and the weake thynges of þ worlde  
hath God chosen, that he maye con-  
founde the stronger: and the vyle  
and despyed thynges of the worlde  
hath God chosen, \* and those thynges  
that are not [worth,] that he  
shulde deströye those thynges that  
are [worth,] that all fleshe reioyce  
not in hys syghte. Of the same ye  
are in Christe Jesu, whiche is be-  
come vnto vs \* wysedome, \* and  
ryghteousnesse, and \* hallowynge,  
and

Marth. 11. 8  
Luce. 11. 8  
Job. 1. 6  
and. 6. 9

Colos. 2. 8  
D

John. 7. 0

Cor. 1. 6

Ephes. 1. 8  
1 John. 1. 8  
\* Job. 7. 6

## I. CORINTHIORVM

and redemption, that (as it is wryt-  
ten) \* he that reioyceth, let hym re-  
ioyce in the LORDE.

## The. ii. Chapter.

**A**d when I was come vn-  
to you brethre, I came not  
shewynge vnto you þe wyl-  
nesse of Christ in þe height  
of wordes or wyse dome. ffor I haue  
not iudged me to knowe oughte a-  
monge you. saue Iesus Christ, and þe  
same crucified. I also was wylþ you  
in wearenesse, and feare and greate  
tremblynge, \* and my word and my  
preachynge was not in persuadynge  
wordes of man wyse dome, but in  
declarynge of sperte and power, that  
your fapth be not in the wyse dome  
of men, but in þe power of God. And  
we speake wyse dome amonge them  
that are perfecte: but not the wyse-  
dome of thys worlde, nor of þe rulers  
of thys worlde, whych go to nought  
but we speake the wyse dome of God  
in mystery, whych is hyd, the whych  
God hath predestinate vnto oure  
prapse before the worlde, the whyche  
none of the rulers of thys worlde  
hath knowen. \* ffor yf they had knowen  
it, they shulde neuer haue cru-  
cified the LORDE of gloire. But  
as it is wrytten: That the eye hath  
not sene, nor the eare hath herde, nor  
yet is gone by into the hartte of man,  
what thynges god hath prepared vnto  
them that loue hym. But vnto vs  
hath God shewed it by hys sperte:

\* ffor the spert searcheth all thynges,  
euen the depenesse of God also.  
ffor who is he of men that knoweth  
what belonge vnto man, saue þe spert  
of

& redemptio, ut (quemadmodum  
scriptum est:) Qui gloriatur, in  
domino gloriatur.

## CAPVT II.

**E**t cum uenissem ad  
uos fratres, ueni non  
in sublimitate ser-  
monis aut sapientie,  
annuncians uobis testimonium  
Christi. Non enim iudicaui me  
scire aliquid inter uos, nisi IESUM  
CHRISTUM, & hunc cruci-  
fixum. Et ego in infirmitate &  
timore & tremore multo fui apud  
uos, & sermo meus & pre-  
dicatio mea non in persuasibili-  
bus humane sapientie uerbis,  
sed in ostensione spiritus & uir-  
tutis, ut fides uestra non sit in sa-  
pientia hominum, sed in uirtute  
dei. Sapientiam autem loquimur  
inter perfectos: sapientiam uero  
non huius seculi, neque prin-  
cipum huius seculi, qui destruun-  
tur, sed loquimur dei sapientiam  
in mysterio, quae abscondita  
est, quam praedestinauit deus  
ante secula in gloriam nostram,  
quam nemo principum huius se-  
culi cognouit. Si enim cognouis-  
sent, nunquam dominum glorie  
crucifixissent. Sed sicut scriptum  
est: Quod oculus non uidit, nec  
auris audiuit, nec in cor homi-  
nis ascendit, quae praeparauit  
deus iis qui diligunt illum. No-  
bis autem reuelauit Deus per  
spiritum suum: spiritus enim  
omnia scrutatur, etiam profun-  
da Dei. Quis enim hominum sci-  
t quae sunt hominis, nisi spiritus  
hominis

hominis, qui in ipso est? Ita & quæ dei sunt nemo cognouit, nisi spiritus dei. Nos autem non spiritum huius mundi accepimus, sed spiritum qui ex deo est, ut sciamus quæ a deo donata sunt nobis: quæ & loquimur, non in doctis humane sapientiæ uerbis, sed in doctrina spiritus, spiritualibus spiritualia comparantes, Animalis autem homo non percipit ea quæ sunt spiritus dei, stultitia enim est illi, & non potest intelligere: quia spiritualiter examinatur. Spiritualis autem iudicat omnia, & ipse a nemine iudicatur. Sicut scriptum est: Quis eum cognouit sensum Domini? aut quis instruxit eum? Nos autem sensum Christi habemus.

## CAPVT III.

**E**T ego fratres non potui uobis loqui quasi spiritualibus, sed quasi carnalibus. Tanquam paruulis in Christo tac uobis potui dedi, non escam: nondum enim poteratis, sed nec nunc quidem potestis: adhuc enim carnales estis. Cum enim sit inter uos zelus & contentio, nonne carnales estis, & secundum hominem ambulant? Cum enim quis dicat: Ego quasi sum Pauli, alius autem: Ego Apollo, nonne homines estis? Quid igitur est Apollo? Quid uero Paulus? Minister eius cui credidistis, & unicuique sicut Dominus dedit. Ego plantavi, Apollo rigauit, sed deus incrementum dedit. Itaque neque

of man that is in hym? Euen so also what thynges belöge vnto God hath noman knowe, saue þe sperte of God. But we haue not receaued þe sperte of thys worlde, but the sperte that is of God, that we maye knowe what thynges are geuen vs of God: the whych thynges also we speake, not in connynges wordes of mans wyse dome, but in the doctrine of þe spert, comparynge spirituall thynges to spirituall. The naturall mā perceaueth not those thynges that belonge to the sperte of God, for it is foolisshnesse vnto hym, and he can not vnderstande it: for it is examined spiritually. \* But þe spiritual iudgeth all thynges, and hymselfe is iudget of noman. As it is wyrtten: \* for who hath knowen the mynde of the Lord? or who hath instruct hym? But we haue the mynde of Christe.

## Chr. iii. Chapter.

**N**ed I brethren coulde not speake vnto you as spirituall, but as carnall. \* I gaue you myke to drinke as vnto babes in Christ, not meate: for ye coulde not yet, nother truely can ye now: for ye are yet carnall. \* Seping ther is amonge you enuyenge and strepse, are ye not carnall and walke after man? for whā any man sayeth: \* I truely am of Paule, but another: I am of Apollo, are not ye men? What is Apollo therfore? What is Paule? Oys ministers whome ye haue beleued, and vnto euery one as God hath geuen. I haue planted, Apollo hath watered, \* but god hath giuen þe increace. Therfore, nother

1. Cor. 13. 2

1. Cor. 13. 2  
Rom. 11. 2

1. Cor. 13. 2

Gal. 3. 1

1. Cor. 13. 2

1. Cor. 13. 2  
Rom. 11. 2

be

## I. CORINTHIORVM

he that planteth is oughte, nor he þ  
watereth, but God that geueth the  
increace. And he that planteth, and  
he that watereth are one. But eue-  
ry one shall receaue hys owne re-  
warde, accordynge to hys worke.

For we are Gods helpere, ye are  
Gods husbandry, & ye are Gods buyl-  
dunge. Accordynge to the grace of  
God that is geuen me, hinc I spake  
a wyse buylder layde a foundacion,  
but another builded vpon it. But let  
eueryone beware how he buylde vpon  
it. For now I can laye another  
fundamente than it that is layde,  
whych is Christ Jesus. But yf ony  
man buylde vpon thys fundamente  
golde, syluer, precious stones, woode  
hep, stubble, euery mans worke shall  
be manifest: For the daye of the  
LORD shall declare it. For it shal  
be disclofed in fyre, and euery mans  
worke what it be shall. The fyre de-  
clare. Yf ony mans worke þ he hath  
buylded vpon it, do abyde, he shall re-  
ceiue rewarde: Yf ony mans worke  
shall burne, he shal suffer harme, but  
heshalbe safe: neuerthelesse so as tho  
tyme fyre. + + Knowe ye not that  
ye are the temple of God, and þ sprete  
of God dwelleth in you. But yf ony  
do despoile the temple of God, God shal  
destrope hym: For the temple of God  
is holy, whych ye be. + Let no man  
mispere you. Yf ony man amonze  
you semeth to be wyse, let hym be-  
come a foole in thys worlde, that he  
maye be wyse. For the wyse domine  
of thys worlde is foolyshe (se wyth  
God. For it is wrytten: I wyl take  
the wyse in thyr sutteltye. And a-  
gayne

qui plantat est aliquid, neque  
qui rigat, sed qui incrementum  
dat deus. Qui autem plantat, &  
qui rigat unum sunt. Vnusquisque  
autem propriam mercedem ac-  
cipiet secundum suum laborem.  
Dei enim sumus adiutores, Dei  
agricultura estis, Dei ædificatio  
estis. Secundum gratiam dei que da-  
ta est mihi, ut sapiens archite-  
ctus fundamentum posui, alius au-  
tem superædificat. Vnusquisque  
autem uideat quomodo superæ-  
dificet. Fundamentum enim ali-  
ud nemo potest ponere, præter  
id quod positum est, quod est Chri-  
stus IESVS. Si quis autem super  
ædificat super fundamentum hoc,  
aurum, argentum, lapides precio-  
sos, ligna, tæxum, stipulam, uni-  
usculumque opus manifestum erit.  
Dies enim dñi declarabit, quia  
in igne reuelabitur, & uniuscu-  
iusque opus quale sit, ignis proba-  
bit. Si cuius opus manserit quod  
superædificauit, mercedem acci-  
piet: si cuius opus arserit, dam-  
namentum patietur. Ipse autem saluus  
erit, sic tamen, quasi per ignem. Nescitis quia tempus dei estis, & spi-  
ritus dei habitat in uobis? Si quis  
autem templum dei uiolauerit, disper-  
det illud deus. Templum enim dei san-  
ctum est, quod estis uos. Nemo se  
seducat. Si quis uideatur inter uos  
sapiens esse, in hoc seculo stultus  
fiat, ut sit sapiens. Sapientia enim  
huius mundi, stultitia est apud  
deum. Scriptum est enim: Comprehen-  
dam sapientes in astutia eorum.  
Ea

1. Cor. 1. 10

1. Cor. 1. 16

1. Cor. 1. 17

1. Cor. 1. 18

1. Cor. 1. 19

1. Cor. 1. 20

1. Cor. 1. 21

1. Cor. 1. 22

1. Cor. 1. 23

1. Cor. 1. 24



## CAPVT. III.

Fol. 225r

Pla. 91. b

Et iterum Dominus nouit cogitationes sapientium, quoniam nane sunt. Nemo itaque gloriatur in hominibus. Omnia enim nestra sunt, siue Paulus, siue Apollo, siue Cephas, siue mundus, siue uita, siue mors, siue presentia, siue futura. Omnia enim uestra sunt, uos autem Christi, Christus autem Dei.

## CAPVT III.

**E**cce nos existimet homines, ut ministros Christi, & dispensatores mysteriorum Dei. Ilic iam queritur inter dispensatores, ut fidelis quis inueniatur. Mihi autem pro minimo est, ut a uobis iudicer, aut ab humano diei sed neque me ipsum iudico. Nihil enim mihi conscius sum, sed non in hoc iustificatus sum. Qui autem iudicat me, Dominus est. Itaque nolite ante tempus iudicare, quoadusque ueniat Dominus, qui & illuminabit abscondita tenebrarum, & manifestabit consilia cordium: & tunc laus erit unicuique a Deo. I hac autem fratres transfigurauit in me, & Apollo propter uos, ut in uobis discatis, ne supra quam scriptum est, unus aduersus alterum infleat pro alio. Quis enim te discernit? Quid autem habes, quod non acceperis? Si autem acceperis, quid gloriaris quasi non acceperis? Iam saturati estis, iam diuites facti estis, siue nobis regnatis & utrumque regne.

gayne. The Lord knoweth the thoughtes of the wyse, that they are vayne. Let noman therfore reioyce in men. For all thynges are yours, whether it be Paule, whether it be Apollo, whether it be Cephas, whether it be the worlde, whether it be lyfe, whether it be death, whether they be thynges presente, or thynges to come. All thynges truly are yours but ye are Chrystes, & Chryst gods. The.iii. Chapter. +

**E**t manus estime uos, as ministers of Christ, and disposers of his secretes of God. Here is it now requyre amonge the disposers that on y be folowe saythful. But I couste it for þ lest thyng that I be iudged of you or of mans daye: but nother do I iudge my selfe. For I know my selfe gilty of nothyng, but in that am I not iustified. He that iudgeth me, it is the Lord. Judge not therefore before the tyme, vntill þ Lord come, whych also shall lychten þ by þ thynges of darkenesse, and shall make manifest the counsels of þ hartes: & thā shal every one haue prayse of God. But these thynges byrth: I haue I described in me & Apollo for your sakes, that by vs ye may learne that aboute it y is wyttē, one be not puffed up agaynst another for another man. For who sundereth the? But what hast thou þ thou hast not receaued? And yf thou hast receaued it, what dost thou boaste as though þ haddest not receaued it? Now be ye satisfied, nowe be ye made ryche, ye capgne wythout vs, and wolde God ye byd

## I. CORINTHIORVM

pe bydrapne, that we also myghte  
 tapne with you. For I suppose that  
 God hath declared vs the last apost  
 les, & as appoynted to death: because  
 we are become a gaspne stocke vn  
 to the worlde, and angels, and men:  
 We foolles for Chrystes sake, but ye  
 wyse in Chryste: We weake, but ye  
 stronge: Ye of reputacion, but we of  
 no reputacion. Untill thys houre  
 we both hunger, and thyrste, and are  
 naked, and are buffeted, and are vn  
 satled, and labourer workynge wyth  
 oure hysdes: we are cursed, & blessed:  
 we are persecuted, and suffer: we are  
 euell spoken of, and we pray: we are  
 become as the outswyppnges of the  
 worlde, eury mans ofscourpne be  
 cometh. I do not wyte thys that I  
 make shame you, but I admonyshe  
 you as my moost beloued chylde. For  
 though ye haue ten thousande  
 of maysters in Chryste, yet not ma  
 ny fathers. For I haue begotten  
 you in Chryste Jesu by the Gospel.  
 I praye you therfore, be ye follow  
 ers of me, as I am of Chryste. Ther  
 fore haue I sent Timothe vnto you  
 whych is my moost beloued sone, and  
 fapifull in the Lord, whych  
 shall put you in remembraunce of my  
 wayes that are in Chryste Jesu, as I  
 teache eury where in eury congre  
 gacyō. Some are puffed vp, as though  
 I be not commynge vnto you. But  
 I wyll come shortly, & as God wyll,  
 and wyll knowe not the worde of the  
 that are puffed vp, but the power. For  
 the kyngdome of God is not in worde  
 but in power. What wyll ye shall I  
 come vnto you wyth a rod, or wyth  
 soue,

regnetis, ut & nos uobiscum reg  
 nemus. Puto enim quod Deus  
 nos Apostolos nouissimos ostē  
 dit tanquam morti destinatos,  
 quia spectaculum facti sumus  
 mundo, & angelis, & hominib  
 us. Nos stulti propter Christū,  
 uos autem prudentes in Chris  
 to: nos infirmi, uos autem for  
 tes: uos nobiles, nos autem igno  
 biles. Usque in hanc horam &  
 esurimus, & sitimus, & nudi su  
 mus, & colaphis cedimur, & in  
 stabiles sumus, & laboramus  
 operantes manibus nostris, ma  
 ledicimur, & benedicimur: per  
 sequutionem patimur, & sustine  
 mus: blasphemamur, & obsecre  
 mus: tanquā purgamenta huius  
 mundi facti sumus, omnium perip  
 sema usque adhuc. Non ut confun  
 dam uos haec scribo, sed ut filios  
 meos charissimos moneo. Nam  
 si decē milia pedagogorū habē  
 aris in Christo, sed non multos  
 patres. Nā in Christo IESV pee  
 euangelium ego uos genui. Rogo  
 ergo uos, imitatores mei estote  
 sicut & ego Christi. Ideo misi ad  
 uos Timotheū, qui est filius me  
 us charissimus, & fidelis in Dño,  
 qui uos cōmonefaciet uias me  
 as, quae sūt in Christo IESV, sicut  
 ubiq; in oī ecclesia doceo. Tanq  
 nō uēurus sim ad uos, sic inflati  
 sunt qdā. Veni autē ad uos cito, si  
 dñs uoluerit, & cognoscā nō ser  
 monē corū qui inflati sūt, sed uir  
 tutē. Non enī in sermone est re  
 gnū dei, sed in uirtute. Quid uul  
 tus? In uirga ueni ad uos, an in  
 charis

Phil. 4. 1  
 Rom. 7. 8

Act. 13. 8  
 Gal. 10. 8  
 1. Cor. 11. 6

Gal. 4. 8  
 Jacob. 1. 6

1. Cor. 11. 8  
 1. Cor. 11. 8

1. Cor. 11. 8  
 1. Cor. 11. 8  
 1. Cor. 11. 8

## CAPVT V.

Fol. 226.

charitate &amp; spū mansuetudinis

## CAPVT V.

loue, and sprete of mekenesse.

The. v. Chapter.

**M**inino auditur inter uos fornicatio: & talis fornicatio, qualis nec inter Gentes, ita ut uxorem patris sui aliquis habeat. Erui inflati estis, & non magis letum habuistis, ut tollatur de medio uestrum qui hoc opus fecit. Ego quidem absens corpore, presens autem spiritu, iam iudicaui ut presens, eum qui sic operatus est, in nomine Domini nostri IESV Christi, congregatis uobis & meo spiritu, cum uirtute Domini nostri IESV, tradere retrahensmodi hominem satanæ, in interitum carnis, ut spiritus saluus sit in die Dñi nostri IESV Christi. Non est bona gloriatio uestra. Nescitis quia modicum fermentum totam massam corrumpit. Expurgate uetus fermentum, ut sitis noua conspersio, sicut etis azymi. Etenim pascha nostrum immolatus est Christus. Ita- que epulemur, non in fermento ueteri, neque in fermento malicie & nequicie, sed in azymis sinceritatis & ueritatis. Scripsi uobis in epistola ne commiscemini fornicariis: non utique fornicariis huius mundi, aut auaris, aut rapacibus, aut idolis seruientibus: alioquin debueratis de hoc mundo exisse. Nunc autem scripsi uobis, non commisceri. Si is qui frater nominatur inter uos, est fornicator, aut auarus, aut idolis seruies, aut maledicus, aut ebriosus, aut rapax,

**T**her is wholy herbe among you a fornication, & a such fornicatio, as is not among the hepythen, so that one haue hys fathers wyfe. And ye be puffed vp, and haue not rather had so to do, that he were taken away fro the myddest of you that hath done þe dede. I trulye beyng absent in body, but present in sprete haue iudged already as presente, you beyng gathered and my sprete, wpyth the power of our LOWE Iesus Christ, to betake hym that hath so done vnto Satanas, to the distruction of the fleshe, that the sprete be safe in þe day of our LOWE Iesus Christ. Your retyepryng is not good. knowe ye not that a lytle leuen sowreth the whole lombe of dome. + Þourge therfore the olde leuen, that ye may be a newe dowe, as ye be vnleueded breade. For Christ our Easterlamb is offered. Let vs therfore be mery not in the olde leuen, no; in the leue of malicousnesse and wychednesse, but in the vnleueded breades of sincerenesse and truth. I wryte vnto you in a letter: that ye shulde not medle wpyth the who;emongers, truly not the who;emongers of thys worlde or couetous, or extorcioners or seruers of Idols, or els ought ye to haue gone out of thys worlde. But now haue I wrytten vnto you, not to medle. Yf he that is called a who;ether among you is a who;emonger, or couetous, or a who;hipper of Idols, or a rapier, or a dykarde, or an extor:

2 Cor. 12. 2

Collo. 1. 2

Math. 18. 2  
1. Cor. 12.

Gal. 5. 8

1. Cor. 11. 2  
1. Cor. 1. 2  
+ Gal. 1. 2

1. Cor. 1. 2

1. Cor. 1. 2

## I. CORINTHIORVM

1. Cor. 11. 10  
1. Cor. 11. 11

extorcioner, & wylth such one to take  
no meate. For what is it vnto me  
to iudge of them that are wylthout?  
Do not ye iudge of them that are  
wylthin? For them that are wylthout  
shall God iudge. & haue awaie the  
euell from amonge yourselues.

Ch. vi. Chapter.

**I** DARE ony of you haueinge  
a busynesse agaynst ano-  
ther be iudged before the  
wylched, and not before  
the sayntes? Knowe ye not that sayn-  
tes shall iudge & worlde? And ys the  
worlde shalbe iudged of pou, ye are  
unworthye that ye be iudged of the  
leest. Knowe ye not that we shall  
iudge the angels? How muche more  
worlde matters? Yf ye shall haue  
therfore worstlye iudgements, the  
more vpler that are in the congrega-  
ciō, these ordyne to iudge. I say it to  
your shame. Is ther no wyse man a-  
monge pou þe able to iudge betwene  
hys brother? But þe brother stirreth  
wylth hys brother in iudgement, and  
that before the vnbereyunge. Now  
truely is ther wholy a faute among  
pou, that ye haue iudgements a-  
monge pou. & Why do not ye rather  
suffre wronge? But ye do wronge &  
begyle, and that vnto the brethren.  
Knowe ye not that the wylched shall  
not possesse the kyngdome of God?  
Erre not. & Neither the whozimon-  
gers, nor the whozippers of Idols,  
nor the aduocaters, nor the weak-  
lynges, nor the abusers of themsel-  
ues wylth mankynde, nor the vres,  
nor the couetous, nor the bronhardes,  
nor the cused speakers, nor extorcion-  
iers

1. Cor. 11. 10  
1. Cor. 11. 11

1. Cor. 11. 10  
1. Cor. 11. 11

1. Cor. 11. 10  
1. Cor. 11. 11

rapax, cum etiam nō nec cibum  
sumere. Quid enim mihi de his  
qui foris sunt iudicare? Nonne  
de his qui intus sunt vos iudica-  
tis? nam eos qui foris sunt, Deus  
iudicabit. Auferre malum ex vo-  
bis ipsis.

CAPVT VI.

**N** VDET aliquis vestrum  
habens negocium ad-  
uersus alterum, iudica-  
ri apud iniquos, & nō  
apud iustos? An nescitis quoniam  
sancti de hoc mundo iudicabunt?  
Ergo in vobis iudicabitur mun-  
dus, indigni estis qui de minimis  
iudicetis. Nescitis quoniam ange-  
los iudicabimus? Quāto magis  
secularia? Secularia igitur iudi-  
cia si habueritis, cōtemptibiles  
q̄ sunt in ecclesia, illos cōstitute  
ad iudicandū. Ad uerēcundā ue-  
stram dico. Sic non est inter uos  
sapiēs quisquā, qui p̄ sit iudica-  
re inter fratrem suū? Sed frater  
cum fratre iudicio contendit, &  
hoc apud infideles. Iam quidem  
omnino delictū est in uobis, q̄  
iudicia habetis inter uos. Quare  
non potius iniuriam accipitis?  
quare non magis fraudem  
patimini? Sed uos iniuriam faci-  
tis & fraudatis, & hoc fra-  
tribus. An nescitis quia iniqui  
regnum Dei non possidebunt?  
Nolite errare. Neque somni-  
carii, neque idolis seruientes,  
neq̄ adulteri, neque molles, neq̄  
que masculorum concubitores,  
neque fures, neque auari, neq̄  
que ebriosi, neq̄ maledici, neq̄  
rapaces

## CAPVT. VI.

Pol. 27.

rapaces regnum Dei posside-  
bunt. Et hæc quidem fuistis, sed  
abluti estis, sed sanctificati estis,  
sed iustificati estis in nomine  
Domini nostri IESV Christi,  
& in spiritu Dei nostri. Omnia  
mihi licent, sed nõ omnia expe-  
diunt. Omnia mihi licent, sed eo  
go sub nullius reſigat potesta-  
te. Esca uentri, & uenter escis:  
Deus autem & hunc & hæc de-  
struet. Corpus autem non forni-  
cationi, sed Domino, & Domi-  
nus corpori. Deus uero & Domi-  
num suscitauit, & nos suscitabit  
per uirtutem suam. Nescitis quo-  
nam corpora uestra membra  
sunt Christi? Tollens ergo mem-  
bra Christi, faciam membra me-  
tericis? Absit. An nescitis quo-  
nam qui adhæret meretrici, u-  
num corpus efficitur? Erunt e-  
nim (inquit) duo in carne una.  
Qui autem adhæret Domino,  
unus spiritus est. Fugite fornicationem. Omne enim peccatum  
quodcumque fecerit homo ex-  
tra corpus est: qui autem forni-  
catur, in corpus suum peccat. An  
nescitis quoniam membra ue-  
stra templum sunt spiritus sancti,  
qui in uobis est, quem ha-  
betis a Deo, & non estis ue-  
stri? Empti enim estis precio ma-  
gno. Glorificate & portate De-  
um in corpore uestro.

Ca.

the extortioners shall possess the  
kingdome of God. And these thyn-  
ges truly haue ye bene, but ye are  
washen, but ye are sanctified, but  
ye are iustified in the name of  
oure LORD & Jesus Christe, and  
in the sprete of oure God. All thyn-  
ges are leasul vnto me, but al thyn-  
ges are not expedient. All thyn-  
ges are leasull vnto me, but I wyl  
be broughte vnder nomans power.  
The meate vnto the belly, and the  
belly for meates: but God shall de-  
stroye thys and those. But the bo-  
dye not vnto fornicacion, but vnto  
the LORD: and þe LORD vnto  
the body. But God hath both rap-  
sed the LORD by hys power, and  
shall rase vs also. + We knowe  
ye not that your bodies are mem-  
bers of Christe? Shall I than ta-  
kyng away the mēbers of Christe  
make them the members of an har-  
lotte? That be fatte. Knowe ye  
not that he that cleureth vnto an har-  
lotte, becommeth one body? For  
they (sayeth he) shalbe two in one  
fleshe. But he that cleureth vnto  
the LORD, is one sprete. If ye for-  
nicacion. For all synne what for-  
niture a man doth, is wpythout the bo-  
dye: but he that commyteth whore-  
dome, synneth in hys bodye. + We  
knowe ye not that poute members  
are the temple of the holy goost, that  
is in pou, whome ye haue of God,  
and ye are not your owne? + For ye  
are boughte wpyth a greate pryce.  
Glorifye and beate God in your  
bodye.

Eph. 5. 2  
1 Cor. 12. 13

Rom. 8. 9

Cor. 6. 15

1 Cor. 6. 19  
1 Cor. 6. 201 Cor. 6. 20  
1 Cor. 6. 20

Eph. 5. 2

# I. CORINTHIORVM

Epist. vii. Chapter. 4

CAPVT VII.

**B**ut of those thynges, wher  
of ye wrote vnto me: It is  
good vnto a man not to  
touch a woman. But be-  
cause of fornication let euery one  
haue hys wyfe, & let euery one haue  
hys husbnde. And let the man re-  
mde vnto the wyfe that he is, lyke  
wyfe also the wyfe vnto the man.

The woman hath not power of hys  
body, but the man: and lyke wyfe also  
hath not the man power of hys body  
but the woman. \* Wythdrawe not  
yourselues from ech other, wythout  
happely it be of consente for a tyme,  
that ye maye geue you to prayer: &  
returue agayne to the same, lest Sa-  
tan tempte you for your incontinen-  
cy. But thys I saye accordynge to  
sauoure, not after a commaundment.

\* For I wolde haue you all to be as  
myself. But euery one hath hys own  
gife of God, & one thus, & other  
so. But I saye vnto the not maryed &  
wedowes, it is good vnto the yf they  
shall so abyde, as I also. \* Yf so be  
they do not abyteyne themselves. let  
them mary: for it is better to mary,  
than to burne. But vnto them that  
are loyned in marriage commaunde  
not I, but the Lord, & the woman  
not to go awaye from the man. Yf  
she go awaye, to abyde unmarried,  
or to be reconciled vnto hys hus-  
bnde. And let not the man leaue  
hys wyfe. As for vnto the rest I saye  
I, not the Lord: Yf any  
brother haue an vnfaithfull wyfe,  
and the same agreeth to dwell wyth  
hym, let hym not leaue the same.

And

**D**e quibus autem scrip-  
sitis mihi: Bonum  
est homini mulierem  
non tangere. Propter  
fornicationem autem unusquis-  
que suam uxorem habeat, & u-  
naqueque suum uirum habeat.  
Vxori uir debitum reddat, simi-  
liter autem & uxor uiro. Mulier  
sui corporis potestatem non ha-  
bet, sed uir. Similiter autem &  
uir sui corporis potestatem non  
habet, sed mulier. Nolite fraudare  
inuicem, nisi forte ex consen-  
su ad tempus, ut uacatis oratio-  
ni, & iterum reuertimini in idip-  
sum, ne tentet uos satanas prop-  
ter incontinentiam uestram.

Hoc autem dico secundum in-  
dulgentiam, non secundum im-  
perium. Volo autem omnes uos  
esse sicut me ipsum: sed unusquis-  
que proprium donum habet ex  
Deo, alius quidem sic, alius ue-  
ro sic. Dico autem non nuptis &  
uiduis: bonum est illis, si sic per-  
manserint, sicut & ego. Quod si  
non continent se, nubant: mel-  
lius est enim nubere, quam uri.  
Illis autem qui matrimonio iun-  
cti sunt, precipio non ego, sed Do-  
minus, uxore a uiro non discede-  
re. Quod si discesserit, manere  
innuptam, aut uiro suo reconcilia-  
ri. Et uir uxorem non dimittat.  
Nam ceteris ego dico, non Do-  
minus: Si quis frater uxorem ha-  
bet infidelē, & hæc consenti ha-  
bitare cum illo, non dimittat illā.

Et

1 Cor. 7. 1  
1 Cor. 7. 2  
1 Cor. 7. 3

Act. 16. 1

1 Tim. 1. 1

1 Cor. 7. 1  
1 Cor. 7. 2

Et si quæ mulier habet uirum infidelem, & hic cõsentit habitare cum illa, non dimittat uirum: sanctificatus est enim uir infidelis per mulierem fidelem, & sanctificata est mulier infidelis per uirum fidelem, alioqui filii ueltri immundi essent, nunc autem sancti sunt. Quod si infidelis discedit, discedat non enim seruituti subiectus est frater aut soror in huiusmodi. In pace autem uocauit nos Deus. Vnde enim scis mulier, si uirum saluum facies? Aut unde scis uir, si mulierem saluam facies? nisi unicuique sicut diuisit Dominus. Vnus quemque sicut uocauit Deus, ita ambulet, & sic in omnibus ecclesiis doceo. Circuncisus aliquis uocatus est? non adducat præputium. In præputio aliquis uocatus est? non circuncidatur. Circuncisio nihil est, & præputium nihil est, sed observatio mandatorum Dei. Vnusquisque in qua uocatione uocatus est, in ea permaneat. Seruus uocatus es? non sit tibi cura, sed & si potes fieri liber, magis utere. Qui enim in Domino uocatus est seruus, libertus est Domini. Similiter qui liber uocatus est, seruus est Christi. Precio epri estis, noli te fieri serui hominũ. Vnusquisque ergo in quo uocatus est fratres, in hoc maneat apud Deum.

De

And yf any woman haue an vnfaithfull man, and the same consenteth to dwell wth her, let her not leaue the man: for the vnfaithfull man is sanctified thorow the faithfull womã, and the vnfaithfull woman is sanctified thorow the faithfull man, or els were your chyldren vncleane, but nowe they are holy. Yf the vnfaithfull goeth awaye, let hym go a waye: for a brother or syster is not bounde in such cases. But God hath called vs in peace. \* For whence knowest thou o womã, whether thou shalt saue the man? Or whence knowest thou o mã, whether thou shalt saue the woman? saue as the LORD hath distributed vnto every man. As \* God hath called every man, so let hym walke, and so I teache in all congregacions. Is any man called a circumcised? let hym not bypnyng the foreskynne vpon hym. Is any mã called in the foreskynne? let hym not be circumcised. The circumcisiõ is nothpyng, and the foreskynne is nothpyng, but the keepyng of the commaundementes of God. \* Let every man in what callinge he is called continue in the same. \* Art thou called a seruante? care not: but and yf thou mayest be free, vse it rather. For whoso is called a seruante in the LORD, he is a free man of LORD. I petyse he that is called bepyng free, is the seruante of Christ. \* Ye are bought with a deare pryce, become not the seruantes of men. Every one therefore byethen where in he is called, let hym abyde in the same wth God. But of the vtre

Jf. 11. Gines

1. Pet. 3.8

Eph. 4.8

1. Tim. 4.8

1. Cor. 6.8  
1. Pet. 2.8

since I haue no commaundement  
of the **LORD**, neuerthelesse I  
geue counsell, as haupnge obtained  
mercy of the **LORD**, that I be  
faythfull. I suppose it to be good for  
the presente necessite, for it is good  
for a man so to be. Arte thou bounde  
to a wyfe? seke not loosynge. Arte  
thou loose from a wyfe? seke not a  
wyfe. But yf thou take a wyfe,  
thou hastie not synned. And yf a vir-  
gynne marye, she hath not synned: Ne-  
uerthelesse suche shall haue trouble  
of the fleische. But I sauioure you.

**W**hy I saie therfore brethren, the  
tyme is shorte. It remaineth, that  
they also that haue wyues, be as not  
haupnge: and they that wepe, as not  
weppnge: and they that reioyce, as  
not reioycpnge: and they that bye,  
as not possessynge: and they that  
use thys worlde, as though they  
used it not: for the fashon of thys  
worlde passeth awaye. **I** But  
I wolde haue you to be wythoute  
carefulnesse. **Y**e that is wyth-  
oute a wyfe, is carefull for the thyng-  
es that be the **LORD**'S, how he  
maye please God. But he that is  
wyth a wyfe is carefull of the thyng-  
es that be of the worlde, howe he  
maye please hys wyfe, and is diui-  
ded. And a woman that is vnma-  
ryed and a virgynne, careth for þe thyng-  
es that are the **LORD**'S, that she  
be holy both bodye and spere. But  
she that is maryed, careth for the  
thynges that be of the worlde, howe  
she maye please hys husbande. **W**here-  
out thys I saie to your prosper, not

De uirginibus autem principium Domini non habeo, consilium autem do tanquam misericordiam consequutus a Domino, ut sim fidelis. Existimo enim hoc bonum esse, propter instantem necessitatem, quoniam bonum est homini sic esse. Alligatus es uxori? noli querere solutionem. Solutus es ab uxore? noli querere uxorem. Si autem acceperis uxorem, non peccasti. Et si nupserit uirgo, non peccauit: tribulationem tamen carnis habebunt huiusmodi. Ego autem uobis parco. Hoc itaque dico fratres: tempus breue est. Reliquum est, ut & qui habent uxores, tanquam non habentes sint: & qui flent, tanquam non flentes: & qui gaudent, tanquam non gaudentes: & qui esunt, tanquam non possidentes: & qui utuntur hoc mundo, tanquam non utantur: praeterit enim figura huius mundi. Volo autem uos sine sollicitudine esse. Qui sine uxore est, sollicitus est quae Domini sunt, quomodo placeat Deo. Qui autem cum uxore est, sollicitus est quae sunt mundi, quomodo placeat uxori, & diuisus est. Et mulier innupta & uirgo cogitat quae Domini sunt, ut sis sancta, & corpore, & spiritu. Quae autem nupta est cogitat quae sunt mundi, quod placeat uiro. Porro hoc ad utilitatem uestram dico, non

1. Cor. 7. 1.  
1. Tim. 3. 2.

1. Cor. 7. 1.  
1. Tim. 3. 2.  
1. Cor. 7. 1.  
1. Tim. 3. 2.



non ut laqueum nobis inticamus: sed ad id quod honestum est, & quod facultatem præbeat sine impedimento Dominum obsecrandi. Si quis autem turpem se uideri existimat, super uirgine sua, quod sit superadulta, & ita oportet fieri: quod uult faciat, non peccat, si nubat. Nam qui statuit in corde suo firmus, non habens necessitatem, potestatem autem habens super uoluntatis, & hoc iudicauit in corde suo, seruare uirginem suam, bene facit. Igitur & qui matrimonio iungit uirginem suam, bene facit: & qui non iungit, melius facit. Mulier alligata est legi, quanto tempore uir eius uiuit: quod si dormierit uir eius, libera est, cui autem uult nubat, tantum in Domino. Beatior autem erit, si sic permanserit, secundum meum consilium. Puto autem quod & ego spiritum Dei habeam.

## CAPVT VIII.

**I**tem autem que idolis immolantur, scimus quod omnes scientiam habemus. Scientia inflat, charitas uero ædificat. Si quis autem se existimat scire aliquid, nondum cognouit quemadmodum oporteat eum scire. Si quis autem diligit Deum, hic cognitus est ab eo. De eis autem que idolis immolantur, scimus quia nihil est idolum in mundo, & quod nullus est Deus, nisi unus. Nam & si sunt qui iudicantur dii, siue in celo, siue in terra (siquidem sunt dii

not that I shuld cast a stone on you, but because of it that is honeste, and that maye geue a libertie to playe & to be without impediment. But if any man thynke hym to be estymed blameable for his virgin, he cause that she is ouergrown, and it muste so be done: let him do what he wyl, he spynneth not, if he marry her. For he that beynge sure in his harte hath so purposed, hauynge no nede, but hauynge power of his wyl, and haue determyned that in his harte [namely] to kepe his virgin, he doth wel. Therfore both he that coupleth his virgine in marriage, doth well: and he that torneth her not doth better. The woman is bounde to the lawe as longe as hir husbnde lyueth. If so be that his husbnde do slepe, she is free, let her marie whome she wyl, only in the Lord. But she shalbe more happyer after my counsell, if she shall continue so. I suppose that I haue the sperte of God also.

## Chr. viii. Chapter.

**A**ll of those thynges that are offered vnto Idols & we knowe & we haue al knowledge. Knowledge puffeth vp, but loue edifyeth. But he that thinketh him to know ought, he hath not yet knowen how to behaue hym to knowe. But he that leueth God, the same is knowen of hym. And as for the meates that be offered vnto Idols, we knowe that the Idol is no thyng in the worlde, & that ther is no God saue one. For though they be that are estymed gods, yet in heauen, or in earth (for there are many gods,

Rom. 7. 8

1 Cor. 13. 8  
Rom. 1. 201 Cor. 13. 8  
Rom. 1. 20  
1 Cor. 13. 8

Rom. 1. 20

ff. iii. gods,

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gods, & many lordes, ) yet haue we  
 but one God the father, & of whom  
 are all thynges, and we in hym: and  
 one Lord Iesus Christ, by whome  
 are all thynges, and we throughte  
 hym. But ther is not knowlege in  
 euery one. For some for þe conscience  
 of an Idoll hether to eate it as a  
 thyng offered vnto an Idoll, and  
 theþ conscience where as it is wea-  
 ke, is despyed. But meate both not  
 forther vs vnto God. For nother  
 shall we haue abundaunce, yf we  
 eate: nother shall we wante, yf we  
 eate not. But beware lest hapely  
 thys poure lyberte become a stom-  
 blyng blocke vnto the weake. For  
 yf some man shall se hym that hath  
 knowlege, sþe eateþ of the Idols  
 [meate,] shall not hys conscience  
 whan it is weake, be stablyshed to  
 eate Idols offerþnges: and the wea-  
 ke brother for whome Christ dyed  
 shall perþse by thy conscience. But  
 ye so synne agaynst the brethren  
 and synne theþ weake consien-  
 ces, ye synne agaynst Christ. Where  
 fore yf meate offende my brother,  
 I wyl neuer eate fleshe, lest I offende  
 my brother.

## The .ix. Chapter.

Am I not I fre? Am not I  
 an Apostle? & haue not I  
 seene Iesus Christe oure  
 Lord? Art not ye my  
 worþemanshippe in the Lord? And  
 though I am not an Apostle vnto o-  
 ther, yet am I vnto you: for ye are þe  
 fræle of myne Apostleship in þe Lord  
 &c. My defence by them that are  
 at me, is thys: haue not we power  
 to

dil multi, & domini multi nobis  
 tamen unus Deus pater, ex quo  
 omnia, & nos in illum: & unus  
 Dominus IESVS Christus, per  
 quem omnia, & nos per ipsum.  
 Sed non in omnibus est scien-  
 tia. Quidam autē cū cōscientia us-  
 que nunc idoli, quasi idolorum  
 tum manducant, & conscientia  
 ipsorum cum sit infirma, polluitur.  
 Esca autē nos non cōmendat  
 Deo. Neque enim si manducaueri-  
 mus, abundabimus: neque si nō  
 manducauerimus, deficiemus.  
 Videte autē ne forte hæc licentia  
 uestra offēdiculū fiat infirmis. Si  
 enim quis uiderit eū qui habet  
 scientiā, in idolo recubentē, non  
 ne cōscientia eius cū sit infirma,  
 ædificabitur ad māducandū ido-  
 lothyta? Et peribit infirmus in  
 tua conscientia frater, propter  
 quē Christus mortuus est. Sic autē  
 peccantes in fratres, & percutiē-  
 tes cōscientiam eorū infirmā, in  
 Christum peccatis. Quapropter  
 si esca scandalizat fratrē meum,  
 non manducabo carnē in æter-  
 nū, ne fratrem meū scādalizem.

## CAPVT IX.



On sum liber? Nō sum  
 Apostolus? Nonne  
 Christum IESVM Do-  
 minū nostrū uidi? Non  
 ne opus meū uos estis in Domi-  
 no? Et si aliis non sum Aposto-  
 lus, sed tamen uobis sum: nam li-  
 gnaculum Apostolatus mei uos  
 estis in Dño. Mea defēsiō apud  
 eos qui me interrogant hæc est:  
 Nūquid nō habemus potestātē  
 man-

## CAPVT. IX.

Pol. 230.

manducandi & bibendi? Nunquid non habemus potestatem mulierem sororem circunducendi, sicut & ceteri Apostoli & fratres Domini, & Cephas? Aut ego solus & Barnabas, non habemus potestatem hoc operandi? Quis militat suis stipendiis unquam? Quis plantat uineam, & destructu eius non edit? Quis pascit gregem, & de lacte gregis non manducat? Nunquid secundum hominem hæc dico? An & lex hæc non dicit? Scriptum est enim in lege Moysi: Non alligabis os boui trituranti. Nunquid de bobus cura est Deus? An propter nos utique hoc dicit? Nam propter nos scripta sunt, quoniam debet in spe qui arat, arare: & qui triturat, in spe fructus percipiendi. Si nos uobis spiritualia seminauimus, magnū est si carnalia uia metamus? Si alii potestatis uestre participes sunt, quare non potius nos? Sed non uisum est hac potestate, sed omnia sustinemus, ne quod offēdiculū demus euāgelio Christi. Nescitis quoniam qui in sacramento operantur, quæ de sacramento sunt, edunt: & qui altario deseruiunt, cum altario participant? Ita & Dominus ordinauit ut qui euangelium annunciant, de euangelio uiuere. Ego autem nullo horum usus sum. Non autem scripsi hæc, ut ita fiant in me. Bonum est enim mihi magis mori, quā ut gloriam meam quis

to eate and drinke? haue we not power to leade aboute a woman? yf-  
ter, as also the other Apostles & brethren of the LORD, and Cephas? haue I only and Barnabas not power to do that? Who both euer warrefare vpon his owne wages? Who both plante a vyne, and eateth not of his frute? Who feedeth a flock and eateth not of the mylke of the flocke? Saye I these thynges after man? Sayeth not the law these thynges also? For it is wyrtten in Moses lawe: \* Thou shalte not mofell the mouth vnto the oxe, treadynge out the corne. Doth God care for þe oxen? Doth he not verely saye it for oure sakes? For they are wyrtten for oure sakes, because þe that eateth, muste eate vpon hope: and he þe treadeth out the corne, vpon hope to ope-  
tayne frute. \* Yf we haue sowe vnto you spiritual thynges, is it a greate thyng yf we do reape your carnall thynges? Yf other are partakers of your power, why not rather we? \* But we haue not vsed this power, but we suffre all thynges, lest we geue any hynderaunce vnto the Gospell of Christ. Knowe ye not þe they that serue in the temple, eate of the thynges that are of the temple? and they that serue the altare, are partakers of the altare? \* Euen so hath þe LORD ordyned vnto them þe serue the Gospell, to lyue of the Gospell. \* But I haue vsed none of the thynges. Nevertheless I haue not wyrtten these thynges that they be so done in me: for it is rather better for me to dye, than that any man shoulde

Eph. 4.8

Mark. 6.3  
Lau. 4.9

B

Deu. 17.8  
1. Tim. 5. 8Rom. 13. 8  
Col. 3. 6

1. Cor. 9. 8

1. Cor. 9. 8

1. Cor. 9. 8  
1. Cor. 9. 8  
1. Cor. 9. 8

ff. iii. make

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make my triepcyng wyde. For though I shall preach, it is no prayse to me: for nedde lyeth vpon me. And vnto me, yf I shall not preach. For yf I do it wplyng, I haue rewarded: but yf I do it agaynst my wyl, the dysposyng is commytted vnto me. What is than my reward: [name-ly] that I preachyng the Gospel, do utter the Gospel frely, that I do not mysuse my power in the Gospel. For whan I was fre from all thynges, I haue made me the seruauante of all, that I myghte wyne the more. And I am become vnto the Jewes as a Jewe, that I myghte wyne the Jewes: vnto them that are vnder the law, as though I were vnder the lawe, (whā yet I was not vnder þ lawe,) that I myghte wyne them that were vnder the lawe: vnto thē that were wythout lawe, as though I were wythout lawe, (whā yet I was not wythout þ lawe of God, but was in Christes lawe,) that I myghte wyne them þ were wythout lawe. I am become weake vnto the weak, that I myghte wyne the weak. I am become of al fashiōs vnto every one, þ I myghte saue all mē. But I do al thynges because of the Gospel, that I may be partaker of it. + knowe ye not þ they that runne in a course, they truely do all runne, but one receaueth þ reward? Runne ye so that ye maye optayne. But euerie one that proueth mapstep abstayneth from all thynges: and they truely, that they maye receaue a corrupible crowne, but we are an incorrupted. I therefore do

quis euacuatur. Nam & si euangelizauero, non est mihi gloria: necessitas enim mihi incumbit. Vt enim mihi si non euangelizauero. Si enim uolens hoc ago, mercedem habeo: si autem inuitus, dispensatio mihi credita est. Quæ est ergo merces mea? Vt euangelium prædicans, sine sumptu ponam euangelium, ut non abutar potestate mea in euangelio. Nam cum liber essem ex omnibus, omnium me seruum feci, ut plures lucrificerem. Et factus sum Iudeis tanquam Iudæus, ut Iudeos lucrater: iis qui sub lege sunt, quasi sub lege essem (cum ipse non essem sub lege) ut eos qui sub lege erant, lucrificerem: iis qui sine lege erant, tanquam sine lege essem, (cum sine lege Dei non essem, sed in lege essem Christi) ut lucrificerem eos qui sine lege erant. Factus sum infirmis infirmus, ut infirmos lucrificerem. Omnibus omnia factus sum, ut omnes facerem saluos. Omnia autem facio propter euangelium, ut particeps eius efficiar. Nescitis quod ii qui in stadio currunt, omnes quidem currunt, sed unus accipit brauium? Sic currite, ut comprehendatis. Omnis autem qui in agone contendit, ab omnibus se abstinet: & illi quidem ut corruptibilem coronam accipiant, nos autem incorruptam. Ego igitur sic cur

Act. 13. 12

Act. 16. 12  
17. 11. 12  
18. 1. 12

Gal. 1. 12

1 Cor. 10. 12

1 Tim. 4. 12  
1 Pet. 1. 12

runne

sic cur

ſic curro, non quaſi in incertum:  
ſic pugno, non quaſi aerem uer-  
berans: ſed caſtigo corpus meū,  
& in ſeruitutem redigo, ne cum  
aliis prædicauerim, ipſe repro-  
bus efficiar.

CAPVT X.

**N**olo enim uos ignorare fratres, quoniam patres noſtri omnes ſub nube fuerūt, & omnes mare tranſierunt, & omnes in Moſe baptizati ſūt in nube & in mari, & omnes eandem eſcam ſpiritualem manducauerunt, & omnes eundem potum ſpiritualem biberunt, (bibebant autē de ipſi ſpirituali conſequentē eos petra, petra autem erat Chriſtus, ſed non in pluribus eorum beneplacitum eſt Deo, nā proſtrati ſunt in deſerto. Hæc autem in figura facta ſunt noſtri, ut non ſimus cōcupiſcentes malorum, ſicut illi concupierunt. Neq; idololatæ efficiamini, ſicut quidam ex ipſis, quemadmodū ſcriptum eſt: Sedit populus manducare & bibere, & ſurrexerunt ludere. Neq; fornicemur, ſicut quidā ex ipſis fornicati ſunt, & ceciderunt una die uiginti tria milia. Neq; tentemus Chriſtum, ſicut quidam eorum tentauerūt, & a ſerpentibus penerūt. Neq; murmuraueritis, ſicut qdā eorū murmurauerūt, & penerūt ab exterminatore. Hæc autē oīa in figura cōtingebant illis, ſcripta ſunt autē ad correptionē noſtrā, in quos fines ſeculorū deueniērūt. Itaq; qui ſe exiſtimat ſtare,

runne ſo, not as at an vnſteyphed thynge: I ſpyght ſo, not as beateynge the ayre: but I chaſtyſe my body, and bynge it in ſubiection, leſt when I haue preached vnto other, I myſelfe become a caſtawaye. +

Chap. x. Chapter. +

**B**rethren, I wolde not you ſhoulde be ignorant, + that oure fathers were all vnder a cloude, + and they all paſſed thorow the ſee, and they all were baptiſed by Moſes in the cloude + in the ſee, and they al- byd eate one ſpiritual meate, + they all + byd drinke of one ſpiritual drinke (but they drank of the ſpiritual- rocke followynge the, + the rocke was Chriſt.) + But in many of them had God no pleaſure, + ſo: they were overthrowen in þ deſerte. But theſe thynges happened in a ſygure vnto vs, that + we ſhoulde not be luſtynge of euell thynges, as they alſo luſted. Nother become ye worſhippers of Idols, as ſome of them, as it is wyttē: + The people byd ſpyt downe to eate and to drinke, and roſe vp to playe. Nother let vs cōmytte who:redome, + as ſome of the cōmytted who:redome, + they fell on one daye thre + twenty thouſande. Nother let vs tempte Chriſt, + as ſome of them tempted, and peryiſhed of the ſerpentes. Nother do ye murmur, + as ſome of them byd murmur, and peryiſhed of the deſtroper. But all theſe happened vnto the in a ſygure, but they are wyttē ſo: our warnynge, vpon whome the endes of the worlde are come. Therfor let hym þ ſuppoſeth him to ſtande

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stande, beware lest he fall. Let no temptation take holde vpon you, saue it that followeth the nature of man.

1. Cor. 10. 13.  
1. Pet. 5. 8.  
1. Pet. 1. 12.

• But God is faithful, & which shal not suffer you to be tempted aboue it that ye be able, but shal euen with the temptations make a waye to come forth, that ye maye suffice it. • Wherefore ye moost beloued vnto me. sipe from the worshippynge of Idols. I speake as vnto wise men, iudge ye your selues what I saye. The cuppe of thankesgeuynge the whyche we blesse, is it not the communicacyon of the bloude of Christ? And þe bread þe we breahe, is it not the partakynge of the body of the LORD? For we many are one breahe and one body, all we truly that take parte of one

• breahe and of one cuppe. Beholde Israel after the flesh: Are not they that eate the sacrifices partakers of

the altare? What than? • Will I say that þe thyng offered vp vnto Idols be ought? or that the Idoll be ought? But what the hepythen offere, they offere it vnto deuils, & not vnto God. • But I wyl not haue you to become partakers of deuils. Ye can not drynke the cuppe of the LORD, & the cup of the deuils: ye can not be partakers of the table of the LORD & of þe table of deuils. O: wyl we prouoke þe LORD? Are we stronger than he? • All thynges are leasful vnto me, but all thynges are not expedient: all thynges are leasfull vnto me, but all thynges edifye not. • Let nomā seke that hye is, but þe is another mā. All thyng that is solde in the shambles do ye eate, not asyng, because of þe

1. Cor. 10. 17.  
1. Cor. 10. 18.

1. Cor. 10. 15.

con

scare, uideat ne cadat. Tentatio uos non apprehēdat, nisi humana. Fidelis autem Deus est, qui non parietur uos tentari supra id quod potestis, sed faciet etiam cum tentatione prouentum, ut possitis sustinere. Propter quod charissimi mihi, fugite ab idolorum cultura. Vt prudentibus loquor, uosipsi iudicate quid dico. Calix benedictionis cui benedicimus, nonne communicatio sanguinis Christi est? Et panis quem frangimus, nonne participatio corporis Domini est? Quoniam unus panis & unum corpus multi sumus, omnes qui de uno pane, & de uno calice participamus. Videte Israel secundum carnem. Nonne qui edunt hostias participes sunt altaris? Quid ergo? Dico quod idolis immolatum sit aliquid? aut quod idolum sit aliquid? Sed quod quæ immolant Gentes, de moniis immolant, & non Deo. Nolo autem uos socios fieri demoniorum. Non potestis calicem Domini bibere, & calicem demoniorum: non potestis mensam Domini participes esse, & mensam demoniorum. An æmulamur Dominum? Nunquid fortiores illo sumus? Omnia mihi licent, sed non omnia edunt: omnia mihi licent, sed non omnia ædificant. Nemo quod suum est querat, sed quod alterius. Omne quod in macello uenit manducate, nihil interrogantes propter conscientiam,

## CAPVT XI.

Fol. 232.

Mat. 23. 8

nam. Domini est terra, & plenitudo eius. Si quis uocat nos in scandalum ad coenam, & uultis ire, omne quod uobis apponitur, manducate, nihil interrogantes propter conscientiam. Si quis autem dixerit: Hoc immolatum est idolis, nolite manducare propter illum qui indicauit, & propter conscientiam: conscientiam autem dico, non tuam, sed alterius. Vt quid enim libertas mea iudicatur ab aliena conscientia? Si ego cum gratia participo, quid blasphemor pro eo quod gratias ago? Sine ergo manducatis, siue bibitis, uel aliud quid facitis, omnia in gloriam Dei facite. Sine offensione estote Iudeis, & Gentibus, & ecclesie Dei, sicut & ego per omnia omnibus placeo, non querens quod mihi utile est, sed quod multis, ut salui fiant.

## CAPVT XI.

**M**itatores mei estote, sicut & ego Christi. Laudo autem uos fratres, quod per omnia mei memores estis, & sicut tradidi uobis precepta mea tenetis. Volo autem uos scire quod omnis uiri caput Christus est, caput autem mulieris, ut & caput uero Christi, Deus. Omnis uir orans aut prophetans uelato capite, deturpat caput suum. Omnis uero, item mulier orans, aut prophetans non uelato capite, deturpat caput suum: unum enim est, ac si de-

conscience. \* **The** **l**ordes is the earth & hys fulnesse. yf ony of þ inspydele byddeth pou to supper, & ye wyl go, al that is set afoze pou, eate of it, not aryng, because of the conscie. But yf ony man shall saye: That is offered vpon unto Idols, eate ye it not for cause of him that hath shewed it, & because of conscience: but I speake of the conscience, not thynne, but of the other. For what is my lyberte iudged of another mans conscience? yf I take parte with thankes, why I am euell spokē of for that wherfoze I geue thākes: Therfoze, whether ye eate, whether ye drynke, or do ought els, do all thynges to the glory of God. We wythout offendicle vnto the Jewes and Gentyles, & the congregacion of God: & Euen as I also please all men in al thynges, not sekynge it that is profytable vnto me but that [is profytable] vnto many, that they maye be saued.

## The .xi. Chapter.

**E**\* ye my followers, as I also am of Christe. And I prayse you brethren that in all thynges ye remember me, and kepe my commaundementes, as I haue deliuered them vnto you. But I wyl haue you to knowe that euery mans heade is Christ, and the heade of the woman is the man: but the heade of Christe is God. Euery man prayenge or propheteinge, the heade beyng couered, both shame hys heade. But euery woman prayeng or propheteing, the heade not depnye couered, shameth hys heade: for it is all one as though

1. Cor. 10

1. Cor. 14

Colos. 2

1. Cor. 14

1. Cor. 14

Ephes. 5

## I. CORINTHIORVM

though he were shaven. For yf the woman is not couered, let hyr heere be cut of. \* But yf it is vncomly for a womā to haue the heere cut of, or to be shauen, let her couer hyr head, The man truly ought not to couer hyr heade, \* for he is the ymage and glory of God, but the woman is the glory of the man. \* For the man is not of the woman, but the womā of the man. For the man was not created for the woman, but the woman for the man. And therfore ought the woman to haue a couerpyng vppon hyr heade, and because of the angels. Neuerthelesse, nother is þ mā wythout the woman, nor the womā without the man in the L O R D E. For as the woman is of the man, euen so also the man by the woman: but all thynges of God. Judge ye your selues. Becometh it a woman to prape God not bepyng couered? Doth not heere nature teache you, that a man truly yf he let hyr heere grow, it is a shame vnto hym: but yf a woman let hyr heere growe, it is a prayse vnto her: for þ heeres be geue her for a couerpyng. \* But yf ony semeth to be contrancious, we haue not suche costume, nother the congregacion of God. But thys I commaunde not prayspng, that ye come together not for better, but for worse. For first I heare that as ye come together into the congregacion, that ther are diuisions, and I beleue it partely. \* For ther must also be sectes among you, that they þ are proued, become manifeste among you. Whā ye therefore come together, it is not now to eate the

si decaluetur. Nam si non uelatur mulier, tondeatur. Si uero turpe est mulieri tonderi aut decaluari, uelut caput suum. Vir quidem non debet uelare caput suum, quoniam imago & gloria Dei est: mulier autem gloria uiri est. Non enim uir ex muliere est, sed mulier ex uiro. Etenim non est creatus uir propter mulierem, sed mulier propter uirum. Ideo debet mulier uelamen habere supra caput suum, & propter angelos. Verumtamen neque uir sine muliere, neque mulier sine uiro in Domino. Nam sicut mulier de uiro, ita & uir per mulierem. Omnia autem ex Deo. Vos ipsi iudicate, decet mulierem non uelatam orare Deum? Nec ipsa natura docet uos, quod uir quidem si comam nutriat, ignominia est illi: mulier uero si comam nutriat, gloria est illi: quoniam capilli pro uelamine ei dati sunt. Si quis autem temeretur contentiosus esse, nos talem consuetudinem non habemus, neque ecclesia Dei. Hoc autem precipio non laudans, quod non in melius, sed in deterius conueniens. Primum quidem conuenientibus uobis in ecclesiam, audio scissuras esse inter uos, & ex parte credo. Non oportet & haereses esse, ut & qui probati sunt, manifesti fiant in uobis. Conuenientibus ergo uobis in unum, iam non est

Domus



domineam cenam manduca-  
te. Vnusquisq; est sui cenā p̄fū-  
m̄ ad manducandum. Et alius  
quidem esurit, alius autē ebrius  
est. Nunquid domos non habet  
us ad manducandum & biben-  
dum? Aut ecclesiam Dei cōtem-  
nitis, & confunditis eos qui non  
habent? Quid dicam vobis? Lau-  
do uos? In hoc non laudo. Ego  
enim accepi a Domino quod &  
tradidi vobis, quoniā Dominus  
IESVS in qua nocte tradeba-  
tur, accepit panem, & gratias  
agens, fregit, & dixit: Accipite,  
& māducate, hoc est corpus me-  
um quod pro vobis tradetur:  
hoc facite in meam commemo-  
rationem. Similiter & calicem  
postquam cenauit, dicens: Hic  
calix nouum testamentum est  
in meo sāguine, hoc facite, quo-  
tiescunq; bibetis in meam com-  
memorationem. Quotiescunq;  
enim manducabitis panē hunc,  
& calicem bibetis, mortem Do-  
mini annuntiabitis donec ueni-  
at. Itaq; quicumq; manducauerit  
panem, & biberit calicem Domi-  
ni indigne, reus erit corporis &  
sanguinis Domini. Probet autē  
seipsum homo, & sic de pane il-  
lo edat, & de calice illo bibat.  
Qui enim māducet & bibit indi-  
gne, iudiciū sibi manducat & bi-  
bit, non diiudicans corpus Dñi.  
Ideo inter uos multi infirmi & im-  
becilles, & dormiūt multi. Quod  
si nosmetipsos diiudicarem,us,  
nōusq; diiudicaremur. Dñi iudi-  
cāmus a dñō corripimur, ut  
non

the 2. COR. 11. 30 supper for euerie one  
taketh his owne supper afore him to  
eate, and the one truly hath hunger  
but the other is dronke. haue ye not  
houses to eate and drynke in? Or de-  
spyse ye the congregacion of God, &  
shame the that haue not? What shal  
I saye vnto you? In thys do I not  
praysse you, for I haue receaued of  
the 2. COR. 11. 30 that, wherche I haue also  
deliuered vnto you, & that p̄ 2. COR. 11. 30  
Jesus in what myght he was betray-  
ed, he toke p̄ breade, & gelyng than-  
kes he brake it, & sayd: Take ye, and  
eate, thys is my body, & p̄ shalbe deli-  
uered for you: do thys in the remem-  
braunce of me. I thewysse also p̄ cup  
after p̄ he had supped, sayeng: Thys  
cup is p̄ new testamēt in my bloude  
thys do as oft as ye shal drynke it in  
my remembraunce. For as oft as ye  
shal eate thys breade, & drynke of the  
cuppe, & ye shal shewe p̄ death of the  
2. COR. 11. 30 LORDE, vntyll he come. Therefore 2. COR. 11. 30  
whosoer shall eate the fleshe and  
drynke the bloude of the 2. COR. 11. 30 un-  
worthely, he shalbe guilty of the body  
and bloude of the 2. COR. 11. 30. \* But  
let a man examine hymselfe, and let  
hym so eate of that breade, & drynke  
of the cuppe. For he that eateth  
and drynkeith it unworthely, eateth  
and drynkeith iudgemente vnto him-  
selfe, makinge no difference of the  
bodye of the 2. COR. 11. 30. \* There-  
fore are ther many weake and feble  
amonge you, and many do slepe.  
\* Yf we hpd examine oureselues, &  
werye we shulde not be iudged.  
But whan we are iudged, we are  
chastened of the 2. COR. 11. 30, that  
we

1. COR. 11. 30  
1. COR. 11. 30  
1. COR. 11. 30

1. COR. 11. 30

1. COR. 11. 30  
1. COR. 11. 30

1. COR. 11. 30

1. COR. 11. 30

## I. CORINTHIORVM

John. 1. 2

We be hie & dined with this world.  
 Therefore my brethren, whā ye come  
 together to eate, eate one for ano-  
 ther. If any mā both hunger, let him  
 eate at home, that ye come not toge-  
 ther vnto iudgement. But as for o-  
 ther thynges shall I set in order whā  
 I shall come.

non cum hoc mundo dānē-  
 mur. Itaque fratres mei cum  
 conuenitis ad manducandum,  
 inuicem expectate. Si quis e-  
 rit, domi manducet, ut non in i-  
 dictum conueniatis. Cetera au-  
 tem cum ueniero disponam.

## Ch. xii. Chapter.

A

As I wyl not haue you to  
 be ignorant of brethren of  
 the spirituall thynges.

Ye know that whā ye  
 were Gentiles, ye [were] gopnge  
 to dōme Idols, after as ye were led.

Matt. 9. 2

Therefore do I shewe you, that no  
 man speaknge by the sprete of God  
 doth despye Iesus. And no man can  
 save the LORDE Iesus, saue by the

Rom. 11. 8

holy goost. There are verely diuer-  
 sities of gistes, but one sprete. And  
 ther are diuersities of offices, but  
 one LORDE. And ther are diuersi-  
 ties of operations, but one God,

John 1. 6

that worketh all thynges in all. Un-  
 to every mā is declared of this sprete  
 given to profyte vnto the one true

Eph. 4. 8

ly is geuen by the sprete & utterance  
 of wisedome: and vnto another af-  
 ter the same sprete [is geuen] the ve-

John 4. 2

terance of knowledge: vnto another  
 sayth in this same sprete: vnto another  
 the grace of healnges in the same

John 4. 2

sprete: vnto another & workng of  
 miracles: vnto another prophety: vn-

John 4. 2

to another discernng of spretes:  
 vnto another the diuersities of tun-  
 ges: vnto another interpretacion of

Rom. 11. 8

speeches. But all these both the one  
 & the same sprete worketh, diuidng vn-  
 to every one as he wyl. & so as  
 the

## CAPVT XII.

**D**E spiritualibus autē  
 nolo uos ignorare  
 fratres. Scitis autem  
 quoniam cum Gen-  
 tes essetis, ad simulachra muta  
 prout ducebamini euntes. Ideo  
 notum uobis facio, quod nemo  
 in spiritu Dei loquens, dicit an-  
 themia I E S V. Et nemo potest  
 dicere Dominus I E S V S, nisi  
 in spiritu sancto. Diuisiones ue-  
 ro gratiarum sunt, idem autem  
 spiritus. Et diuisiones ministrā-  
 tionum sunt, idem autem Domi-  
 nus. Et diuisiones operationum  
 sunt, idem uero Deus, qui opera-  
 tur omnia in omnibus. Vnicui-  
 que autem datur manifestatio  
 spiritus, ad utilitatem: Alii quis-  
 dem per spiritum datur sermo  
 sapientie: alii autem sermo sci-  
 entie, secundum eundem spiri-  
 tum: alteri fides in eodem spiri-  
 tu: alii gratia sanctorum in uno  
 spiritu: alii operatio uirtutum: alii  
 prophetia: alii discretio spiri-  
 tum: alii gencea linguarum: alii  
 interpretatio sermonum. Hæc  
 autem omnia operatur unus at-  
 que idem spiritus diuidens sin-  
 guis prout uult. Sicut enim cor-

## CAPVT XII.

Fol. 134.

CXXIIII

pus unum est, & membra habet  
multa: omnia autē membra cor  
poris cū sint multa, unum tamen  
corpus sunt, ita & Ciriillus. Ete  
nim in uno spiritu omnes nos in  
unum corpus baptizati sumus, si  
pe Iudei, siue Gētilēs, siue serui,  
siue liberti: & omnes in uno spiri  
tu potati sumus. Nā & corpus nō  
est unum membrū, sed multa. Si  
dixerit pes: Quoniā nō sum ma  
nus, nō sum de corpore, nū ideo  
non est de corpore? Et si dixerit  
auris: Quoniā nō sum oculus, nō  
sum de corpore, nū ideo non est  
de corpore? Si totū corpus ocu  
lus, ubi auditus? Si totū auditus,  
ubi odoratus? Nunc autē posuit  
Deus membra, unūquodq; eorū  
in corpore sicut uoluit. Quod si  
essent oīa unū membrū, ubi cor  
pus? Nūc autē multa qdē mēbra,  
unū autē corpus. Nō potest dice  
re oculus manui: Opera tua non  
indigeo. Aut iterum caput pedi  
bus: Non estis mihi necessarij.  
Sed multo magis quæ uidentur  
mēbra corporis infirmiora esse,  
necessariora sūt: & quæ putamus  
ignobiliora mēbra esse corpo  
ris, his honorē abundantiore cir  
cūdāmus: & quæ inhonestā sunt  
nostra, abundantiorē honestatē  
habent. Honestā autē nostra nul  
lus egent. Sed Deus tēperauit  
corpus, ei cui de erat, abundanti  
orem tribuēdo honorem, ut nō sit  
schisma in corpore, sed in idipsū  
pro inuicem sollicita sint mem  
bra. Et si quid patitur unū mem  
brū, cōpatiuntur omnia membra:  
siue

the body is one, and hath many me  
mbres, but all the members of the bo  
dy though they ar many, yet are one  
body, euen so Christ also. For by one  
spete are we all baptysed in one bo  
dy, whether we be Jewes or Gen  
tyle, whether we be bondmen or free  
and haue al dronke of one spete.  
For the body also is not one mēbre,  
but many. Yf the foote shall saye: I  
am not the hande, I am not of the  
body, is it therefore not of the body?  
And yf the eare shall saye: I am not  
of the eye, I am not of the body, is it  
therefore not of the body? Yf all the body  
is an eye, where is the hearinge? Yf  
it be al hearinge, where is smelling?  
But now hath God set the members in  
the body, euerj one of the as it hath  
pleased hym. Yf al the members were  
one, where were the body? Now true  
ly are there many members, but one  
body. The eye can not saye vnto the  
hande: I haue no nede of thy helpe.  
Or agayne the head vnto the fete:  
Ye are not needfull vnto me. But  
much more the members of the body that  
seme to be more feble, are more ne  
cessarye: & the members of the body that  
we thynke to be more vyle, vpo the  
put we more worshipp, & those par  
tes of oures that are dishonest, haue  
more honestie: for oure honest par  
tes haue nede of nothyng. But God  
hath tempered the body, geuyng more  
worshipp vnto it that tyd wante,  
that there be no variance in the bo  
dy, but the members be carefull for  
ech other. And yf one member suffer  
ought, all the members suffer wth it:  
ether

Rom. 12. 5

## I. CORINTHIORVM

ether yf **the** member trippeth, all  
the members trippeth w<sup>th</sup> it. But  
ye are the body of Christe, and mem  
bers of the membre. And some truly  
hath God ordained in the congrega  
tion: first & Apostles, secondarily pro  
phets, thridly teachers, than pow  
ers, thence forth the graces of hea  
lyng, helpynges, gouernauces, hy  
des of speches, interpretations of  
saynges. Are they all Apostles? Are  
they all prophets? are they all tea  
chers? are they al powers: haue they  
all the grace of healpynges? Do they  
all speake w<sup>th</sup> tunces? do they all  
interpret? But couet ye & best gyf  
tes. And yet I shewe you a more ex  
cellent waye.

## The. xiii. Chapter. +

**I**f I shall speake w<sup>th</sup> tun  
ges of me and angels, but  
shall not haue loue, I am  
become as sounding brasse  
or a tynce bell. And yf I shall  
haue prophete, and shall knowe all  
mysteres, and all knowlege, and yf  
I shall haue al sayth, insomuch that  
I shall remoue hylles, but shall haue  
no charite, I am nothyng. And yf  
I shall distribute all my goodes for  
meates vnto the poore, and yf I shall  
geue my body, so that I shall burne,  
but shall haue no charite, it profiteth  
me nothyng. Loue is patiente, she  
is curteous, loue doth not enuy, she  
doth not w<sup>ch</sup>edly, she is not puffed  
vp, she is not couetous of honoure,  
she seeketh not the thynges that be  
hye, she is not prouoked to an  
ger, she thynketh not euill, she reioy  
ceth not ouer w<sup>ch</sup>ednesse, but re  
ioyced

sine gloriatur unum membrum;  
congaudent omnia membra. Vos  
autem estis corpus Christi, & me  
bra de membro. Et quoddam quidam  
posuit deus in ecclesia: primum  
Apostolos, secundo prophetas,  
tertio doctores, deinde uirtutes,  
exinde gratias curationum, opi  
tulationes, gubernationes, ge  
nera linguarum, interpretationes  
sermonum. Numquid omnes Apostoli?  
numquid omnes prophetae? numquid omnes  
doctores? numquid omnes uirtutes?  
numquid omnes gratia habet curatio  
num? numquid omnes linguis loquuntur?  
numquid omnes interpretantur? Aema  
lamini autem charismata meliora.  
Et adhuc excellentiora uia uobis  
demonstro. CAP. XIII.

**I** linguis hominum lo  
quar & angelorum, cha  
ritatem autem non ha  
beam, factus sum uer  
lutus sonans, aut cymbalum tin  
niens. Et si habuero prophetiam,  
& nouerim mysteria omnia, &  
omnem scientiam: & si habuero  
omnem fidem, ita ut montes  
transferam, charitatem autem  
non habuero, nihil sum. Et si di  
stribuero in cibos pauperum om  
nes facultates meas, & si tradi  
dero corpus meum, ita ut arde  
am, charitatem autem non ha  
buero, nihil mihi prodest. Cha  
ritas patiens est, benigna est,  
charitas non amulatur, non agit  
perperam, non inflatur, non est ambi  
tiosa, non querit que sua sunt,  
non irritatur, non cogitat malum,  
non gaudet super iniquitate, co  
gaudet

gaudet autem ueritati, omnia  
luffert, omnia credit, omnia spe-  
rat, omnia fuffinet. Charitas nū-  
quam excidit, fuae prophetie co-  
uacuabuntur, fuae lingue celfa-  
bunt, fuae fcientia deftruetur. Ex  
parte enim cognofcimus, & ex  
parte prophetamus. Cum autē  
uenerit quod perfectum eft, eua-  
cuabitur quod ex parte eft. Cum  
effem paruulus, loquebar ut par-  
uulus, fapiebam ut paruulus, co-  
gitabam ut paruulus. Quando  
autem factus fum uir, euacuui  
quae erant paruuli. Videmus nūc  
per fpeculum in enigmate, tunc  
autem facie ad faciem. Nunc co-  
gnofco ex parte, tunc autem co-  
gnofcam ficut & cognitus fum.  
Nūc autē manēt fides, fpes, chan-  
tas, haec tria: maior autem ho-  
num eft charitas.

CAPVT XIII.



Sciamini charitatem,  
emulamini fpiritualia,  
magis autē ut prophie-  
tetis. Qui enim loqui-  
tur lingua, non hominibus loqui-  
tur, fed Deo, nemo enim audire  
fpiritu autem loquitur myfteria.  
Nā qui prophetat, hoībus loquitur  
ad edificationē, & exhortationē,  
& cōfolationē. Qui loquitur lin-  
gua, femetipfū edificat: qui autē  
prophetat, ecclefiam Dei aedifi-  
cat. Volo autem omnes uos lo-  
qui linguis, magis autē propheta-  
te. Nam maior eft qui prophe-  
tat, quā qui loquitur linguis, nifi  
interpretetur, ut ecclefia aedifi-  
cationem accipiat. Nunc autem  
fratres

relopereth w the truth, ſhe fuffereth at  
thynges, ſhe beleueth al thynges. ſhe  
hopeth al thynges ſhe brarrth vp al  
thynges. Loue neuer falleth awape,  
whether prophetes ſhalbe worded,  
whether ſ edges ſhal craffe, whether  
knowledge ſhalbe deſtroyed. For of  
part we know, & of part we prophecye  
But whā it ſ is perfecte ſhal come,  
thm ſhall it that is of parte be voy-  
ded. Whan I was a chyldre, I ſpake  
as a chyldre, I underſtoode as a chyld,  
I thought as a chyldre. But whan I  
was become a man, I ſpyd voyde the  
thynges that belonged to a chyldre.  
We ſe nowe in a glaſſe (euen) in a  
darke ſpeakynge, but thā face to face  
I knowe now of a parte, but thā ſhal  
I knowe, as I alſo am knowē. Now  
abide faith, hope, loue, theſe thre: but  
the greater of theſe is loue.

Chr. xliii. Chapter.



Illum upon loue, couete  
ſpirituali thynges, but ra-  
ther that ye maye prophe-  
cye. For he that ſpeaketh  
wyth the tunge, ſpeaketh not vnto  
men, but vnto God, for noman hea-  
reth it: but in the ſpyete he ſpeaketh  
myſteries. For he that prophecye-  
th, ſpeaketh vnto men vnto edifyenge,  
and exhortacion, and conſolation.  
He that ſpeaketh wyth the tunge, ed-  
fyeth hymſelfe: but he ſ prophecye-  
th, edifyeth the congregacion of God.  
But I wyll haue you all to ſpeake  
wyth tungen, but rather to prophe-  
cye. For he ſ prophecye-  
th is greater  
than he ſ ſpeaketh wyth thyngs, wyth  
out he do interpret, that ſ congrega-  
cion may haue edifyenge. But now  
Eg. l. hie.

brethren, yf I shall come vnto you  
speaking wth tunces, what shall I  
proffite you, about I shall speake vn  
to you ether by reuelacio, or by know  
lege, or by prophesy, or by doctrine?

**M**ozouer, & thynge geuyng soude  
that be wthout lyfe whether it be a  
pype, or a harpe, wthout they geue  
a distinction of the soundes, howe  
shall it be knownen that is pypped or  
harped? And verely of the trompe  
geue an vncertaine soude, who shall  
make hymself ready to the battayle?  
Euen so ye also, excepte ye geue a  
manifest soude wth the tunge, how  
shall it be knownen that is spoken?

For ye shalbe speakinge in the ayre.  
So many kyndes namely of tunces  
are ther in this world, and nothyng  
ther is wthout a voyce. Yf I ther  
fore shall not knowe the power of þ  
voyce, I shalbe vnto hym to whome  
I speake Barbarous, and he þ spea  
keth, Barbarous vnto me. Euen so  
ye also, because ye be courteous of the  
spytes, seke that ye maye be plente  
ous for the edyfyng of the congre  
gacion. And therfore, he that spea  
keth wth the tunge, let hym praye  
that he maye also interpreter. For yf  
I do praye wth the tunge, my spyte  
prayeth, but my mynde is wthoute  
frute. How is it therfore? I shall pray  
wth the spyte, & I shall praye wth  
the mynde? I shall syng to the spyt,  
and I shall syng wth the mynde.

**M**ozouer yf thou shalte blesse with  
the spyte, how shall he þ supplyeth þ  
rowme of þ lape sape Amen vpo thy  
blessyng? syng he knoweth not  
what þ dost sape. For thou in dede  
thankest

fratres, si uenero ad uos lingua  
loquens, quid uobis prodero, ni  
si uobis loquar aut in reuelatio  
ne, aut in scientia, aut in prophe  
tia, aut in doctrina? Tamen que  
sine anima sunt uocem dantia,  
sue tibia, sue cithara. nisi distin  
ctionem sonituū dederint, quo  
modo sciatur id quod canitur  
aut citharizatur? Etenim si incet  
tam uocem de tuba, quis para  
bit se ad bellum? Ita & nos per  
lingam nisi manifestum sermo  
nem dederitis, quomodo scie  
tur id quod dicitur? Eritis enim  
in aera loquentes. Tam multa  
utputa genera linguarum sunt  
in hoc mundo, & nihil sine uoce  
est. Si ergo nesciero uirtutem  
uocis, ero ei cui loquor barba  
rus, & qui loquitur, mihi barba  
rus. Sic & uos quoniam amula  
tores estis spirituum, ad ædifica  
tionem ecclesie quærite, ut a  
bunderis. Et ideo qui loquitur  
lingua, oret, ut & interpretetur.  
Nam si orem lingua, spiritus me  
us orat, mens autem mea sine  
fructu est. Quid ergo est? Oro  
bo spiritu, orabo & mente. Psal  
lam spiritu, psallam & mente.  
Ceterum si benedixeris spiritu,  
qui supplet locum idiotæ, quo  
modo dicet amen super tuam  
benedictionem? quoniam quid  
dicas nescit. Nam tu quid bene  
gratias

gratias agis, sed alternon ad-  
ficatur. Gracias ago Deo, quod  
omnium uestrum lingua loquor.  
Sic in ecclesia uolo quinquetur-  
ba sensu meo loqui, ut & alios  
instruam, quam decem milia  
uerborum in lingua. Fratres, no-  
lite pauci effici sensibus, sed ma-  
litis paruuli estote, sensibus au-  
tem perfecti estote. In lege e-  
nim scriptum est: Quoniam in  
aliis linguis, & labus aliis lo-  
quar populo huic, & ne sic ex-  
audient me, dicit Dominus. Ita-  
que lingue in signum sunt, non  
fidelibus, sed infidelibus. Pro-  
phetie autem non infidelibus,  
sed fidelibus. Si ergo conueniat  
unuersa ecclesia in unū, & omnes  
linguis loquantur, intrent autē  
idiote aut infideles, nonne di-  
cet quod insanitis? Si autem  
omnes prophetent, intret au-  
tem quis infidelis uel idiota, cō-  
uincatur ab omnibus, diudica-  
tur ab omnibus: occulta enim  
cordis eius manifesta fiunt, &  
ita cadens in faciem adorabit  
Deum, pronuncians quod uere  
Deus in uobis sit. Quid ergo est  
fratres? Cū conuenitis, unusquis-  
que uestrum psalmum habet, do-  
ctrinam habet, apocalypsim ha-  
bet, linguam habet, interpreta-  
tionem habet, omnia ad adifi-  
cationē sūe. Siue lingua quis lo-  
quitur, secundum duos, aut ut  
multum tres, & per partes, & u-  
nus interpretetur. Si autē nō fue-  
rit interpres, taceat in ecclesia,  
sibi

thankest wel, but the other is not e-  
disped. I thāke God & I speake wyth  
the tunge of pou all. Euen so in þe cō-  
gregacion wolde I leuer speake fūe  
wozdes wyth myne understandyng,  
that I maye teach other also, thā ten  
thouſande of woꝝdes wyth the tilge.  
+ Brethren, become not chyldren in  
pou understandynges, but in wyſe-  
he dneſſe be chyldren, but be perfect  
in vnderſtādynges. For it is wypte  
in the lawe: that wyth other tēges,  
& wyth othre lyppes wyl I ſpeake vn-  
to this people, & they ſhal not ſo heare  
me nother, ſayeth þe LORD. + Ther-  
fore are tūnges for a token, not vn-  
to the ſaythful, but vnſaythfull. But  
prophecyes not unto þe vnſaythfull,  
but ſaythful. Yf þe whole cōgregaciō  
therfor come together, & they ſpeake  
all wth tūnges, & ther ſhulde entre vn-  
learned or vndeſcyring, ſhal they not  
ſaye þe ye are mad? But yf they al do  
prophecye, & ther entre ony inſydele  
or vnlearned, he is ouercome of all,  
he is iudged of all: for the hye thyn-  
ges of hys harte become manifeſte,  
and ſo fallynge downe vpon his face  
he ſhall worſhippe God, ſayeng that  
God of a truth is amonge you. How  
is it than brethren? When ye come  
together, euery one of you hath a  
pſalme, hath doctrine, hath a reue-  
lacion, hath the tūnge, hath an inter-  
pretacion: let all thynges be done  
to the edifyng. Yf ony man do  
ſpeake wth þe tūnge, [let it be done]  
by twayne, or at the moost thre, and  
by partes, and let one interpret.  
Yf ther be no interpreter, let hym  
kepe ſilence in the congregacion,  
Eg. 11. but

Eph. 4. 2

Eph. 1. 2-5

Act. 1. 2

D

# I. CORINTHIORVM

but let hym speake to hymselfe god.

As for the prophetes, let two or thre speake, and • let the other iudge. Yf

1 Joh. 4. 2

so be that it is shewed by reuelacion vnto some other spytyng, let þ spyt holde hym peace. ffor ye maye al prophete by one, þ al may learne, & all

• maye be exhorted: & the spytes of the prophetes are subiecte vnto the prophetes. ffor God is no God of confusion,

Rom. 15. 2

• but of peace, as I teach in all the congregacions of the sayntes.

1 Cor. 14. 2

1 Tim. 2. 12

• Let the women kepe silence in þ congregacions: for it is not permytted vnto them to speake, but to be sub-

1 Tim. 3. 1

iecte, as the lawe also sayeth. But yf they wyl learne ought, let them be at theyr husbandes at home: ffor

it is vnicity vnto a woman to speake in the congregacion. Is the worde of God come south from you? Or is it

come vpon you only? Yf our man se meth to be a prophete, or spirituall,

let hym knowe what thynges I do wyte vnto you, that they be the commaundementes of þ Lord. But yf

our man knoweth it not, he shal not be knowen. Therefore brethren couet

to prophete. & so: bpd not to speake wth tunzes. But • let al thynges be done honestly and after an order &

amonge you. The. xv. Chap. +

• do you wete brethren þ gof þe, þ whych I haue pre-

ached vnto you, þ whych ye haue receaued, in þ which

also ye stode, by þ which also ye be saued, after what maner I haue preached it vnto you, þ ye do kepe it: excepte ye haue beleued in vayne.

ffor spyt I deliuered vnto you it þ I also receaued, þ • Christ dyed for our

sibi autem loquatur & Deo. Prophetæ autem duo aut tres dicant, & ceteri diiudicent. Quod si alii reuelatum fuerit sedenti, prior taceat. Potestis enim omnes per singulos prophetare, ut omnes discant, & omnes exhortentur: & spiritus prophetarum propheta subiecti sunt. Non enim est dissensionis Deus, sed pacis, sicut & in omnibus ecclesiis sanctorum doceo. Mulieres in ecclesia taceant: non enim permittitur eis loqui, sed subditas esse, sicut & lex dicit. Si quid autem uolunt discere, domi uiros suos interrogent: Turpe enim est mulieri loqui in ecclesia. An a uobis uerbum Dei processit: aut in uos solos peruenit? Si quis uidetur propheta esse, aut spiritualis, cognoscat quas scribo uobis, quod Domini sunt mandata. Si quis autem ignorat, ignorabitur. Itaque fratres amulamini prophetare, & loqui linguis nolite prohibere. Omnia autem honeste & secundum ordinem fiant in uobis.

## CAPVT XV.

Notum autem uobis facio fratres euangelium quod predicauimus uobis, quod & accepistis, in quo & statis, per quod & saluamini, qua ratione predicauerim uobis, si tenetis, nulli frustra credidistis. Tradidi enim uobis in primis quod & acceperat Christus mortuus est pro

Gal. 1. 6

1 Cor. 15. 1



## CAPVT. XV.

Pol. 37.

peccatis nostris secundum scrip-  
 turas, & quia sepultus est, & qui  
 resurrexit tertia die secundum  
 scripturas, & quia uisus est Ce-  
 phæ & post hæc undecim. Dein  
 de uisus est plusquam quingen-  
 tis fratribus simul, ex quibus inu-  
 muerunt usque adhuc, quidam autem  
 dormierunt. Deinde uisus est la-  
 cobe, deinde Apostolis omni-  
 bus. Nouissime autem omnium  
 tanquam abortiuo uisus est & mi-  
 hi. Ego enim sum minimus Aposto-  
 lorum, qui non sum dignus uocari  
 Apostolus, quoniam persecutus  
 sum ecclesiam Dei. Gratia autem  
 Dei sum id quod sum, & gratia  
 eius in me uacua non fuit, sed  
 abundantius illis omnibus labo-  
 raui: non ego, sed gratia dei me-  
 cum. Si enim ego, siue illi, sic  
 predicauimus, & sic credidistis.  
 Si autem Christus predicatur quod  
 resurrexit a mortuis, quomodo  
 quidam dicunt in uobis, quoniam  
 resurrexio mortuorum non est?  
 Si autem resurrectio mortuorum  
 non est, neque Christus resurrexit.  
 Si autem Christus non resurrexit,  
 inanis est predicatio nostra, ina-  
 nis & fides uestra: inuenimur au-  
 tem & falsi testes Dei, quoniam  
 testimonium diximus aduersus  
 Deum, quod suscitauerit Chri-  
 stum, quem non suscitauit, si mor-  
 tui non resurgunt. Nam si mor-  
 tui non resurgunt, neque Christus re-  
 surrexit. Quod si Christus non re-  
 surrexit, uana est fides uestra, ad-  
 hæc enim estis in peccatis uestris. Ergo &  
 qui dormierunt in Christo, perierunt.

Sicut

spittes according to the scriptures,  
 and that he was buried, and that he  
 rose agayne the thyrde day accord-  
 yng to the scriptures, and that he  
 was sene vnto Cephas, & after that  
 vnto the eleuen. After that was he  
 sene of more than fyue hundred bre-  
 thren together, of the which some  
 do remayne yet hether to, but some  
 are asleepe. After that was he sene of  
 James, and after that of all the Apost-  
 les. But last of al was he sene of me  
 also, as one beynge out of tyme. For  
 I am the lest of the Apostles, & which  
 am not worth to be called an apostle,  
 for I haue persecuted the church.  
 But by the grace of God I am that I am, and bys grace  
 was not voyde in me, & but I haue  
 laboured more plentifully than they  
 all: not I, but the grace of God with  
 me. For whether it was I, whether  
 it were they, we haue preached thus  
 and ye haue thus beleued. And yf  
 Christ is preached & he is risen fro  
 the dead, how do some amonge you say,  
 that there is no resurrection fro the  
 dead. But yf there is no resurrection fro the  
 dead, that is not Christ risen nother.  
 And yf Christ is not risen, oure prea-  
 ching is for nought, your fayth also  
 is voyde, & we be soe false wytnes-  
 ses of God, because we haue bozen  
 wytnesse agaynst God, & he hath rap-  
 sed Christ, whom he hath not rap-  
 sed, yf the deate rise not. For yf the  
 dead rise not, nother hath Christ risen  
 agayn. But yf Christ hath not risen a-  
 gayn, your fayth is vayne, for ye are  
 yet in your synnes. Therefore they al  
 so that are fallen asleepe in Christ, are yet  
 dead.

Mark. 12. 9

Job. 19. 9

Luc. 24. 9

Cp. 9. 9

Am. 2. 9

1. 9. 9

13

Eg. iii. rised

## II. CORINTHIORVM

If we are happy in Christe onely in this lyfe, we are the more wretched than all men. But nowe is

Christe ryfen from the deade, the

**Coloss. 1. 2** - For he frutes of the sleppinge: for by man truely is death, and by man the resurrection of the deade. And as they dye all in Adam, euen so shall they all be made alpye in Christe, but euery one in hys order: &

The fyrste frutes Christe, than they that are Christes, whych haue beleued on hys comynge, after that shalbe the ende, whan he shall haue geuen the kyngdome vnto God and the father, whan he shall haue vopded all rule, superioryte, and power.

**1. Cor. 15. 2** - For it behoueth hym to caggne, vntill he put all hys enemyes vnder hys fete. But last of all that the enemye death be destroyed. For he hath put all thynges vnder hys fete. But

whiche he sayeth: All thynges are put vnder hys fete, wpythout doute saue hym, whych hath put all thynges vnder hym. But whā al thynges shalbe put vnder him, thā shal þ sonne hym selfe also be subiect vnto hym, whych hath made al thynges subiecte vnto

hym, that God may be all in all. What els what shall they do þ be baptysed for þ deade, þ þ deade xpe not at all?

For what intende are they baptysed for thē? Why stande we also in perard by euery houre? I dye daylye for cause of your resapcyng brethren, the whych I haue in Christe Iesu our LORDE. If I haue foughten wpyth

**1. Cor. 15. 2** beastes after the maner of man: at Ephesus, what profpeth it me, þ the deade do not xpe agayne?

Si in hac vita tantum in Christo sperantes sumus, miserabiliores sumus omnibus hominibus. Nūc

autem Christus resurrexit a mortuis primitiæ dormientium: quā quidem per hominem mors, & per hominē resurrectio mortuorum. Et sicut in Adam ōnes moriuntur, ita & in Christo omnes uiuificabuntur, unusquisq; autem in suo ordine: Primitiæ Christus, deinde ii qui sunt Christi, qui in aduentū eius crediderunt, deinde finis cum tradiderit regnum Deo & patri, cum euacuauerit omnem principatum, & potestatem, & uirtutem. Oportet autem illum regnare donec ponat inimicos eius sub pedibus eius. Nouissime autē inimica destruetur mors. Omnia enim subiecit sub pedibus eius. Cum autem dicat: Omnia subiecta sunt ei, sine dubio præter eum qui subiecit ei omnia. Cum autem subiecta fuerint illi omnia, tunc & ipse filius subiectus erit ei, qui sibi subiecit omnia, ut sit Deus omnia in omnibus. Alioqui quid facient qui baptizantur pro mortuis, si omnino mortui non resurgunt? Vt quid & baptizantur pro illis? Vt quid & nos periclitamur omni hora? Quotidie morior propter uestram gloriam fratres, quam habeo in Christo IESV Domino nostro. Si secundum hominem ad bestias pugnaui Ephesi, quid mihi prodest, si mortui non resurgunt?

Itē

Man.

**Manducemus & bibamus, cras enim moriemur. Nolite seduci. Corruptunt mores bonos colloquia mala. Euigilate uisite, & nolite peccare: ignorantiam enim Dei quidam habent. Ad reuerentiam uobis loquor. Sed dicis aliquis: Quomodo resurgunt mortui? Quali autē corpore uenient? Insuper tu, quod seminas nō uiuificatur, nisi prius moriatur. Et quid seminas? non corpus quod futurum est seminas, sed nudum granum, ut puta tritici, aut alicuius ceterorum. Deus autē dat illi corpus sicut uult, & unicuique seminū proprium corpus. Nō ois caro eadē caro, sed alia hominum, alia pecorum, alia uoluerum, alia pisciū. Et corpora celestia, & corpora terrestria: sed alia quidem celestium gloria, alia terrestrium. Alia claritas solis, alia claritas lune, & alia claritas stellarum. Stella enim a stella differt in claritate: sic & resurrectio mortuorum. Seminatur in corruptione, surget in incorruptione. Seminatur in infirmitate, surget in uirtute. Seminatur corpus animale, surget corpus spirituale. Si est corpus animale, est & corpus spirituale. Sicut scriptum est: Factus est primus homo Adam in animam uiuentem, nouissimus Adam in spiritum uiuificantem, Sed non prius quod spirituale est, sed quod animale, deinde quod spirituale. Primus homo de ter-**

¶ Let vs eate and drinke, for some-  
tyme shal we dye. We not decreased.  
¶ Euell comunicaciōs corruppe good  
manners. Awaken ryghtfully & synne  
not: for some are ignorant of God.  
¶ I speake it for a shame vnto you.  
¶ But some body wyl saye: howe do  
the deade ryse agayne? And wh what  
body shal they come? ¶ Thou foole,  
¶ that wherch thou sowest is not quic-  
kened, without it fyrst do dye. And  
what sowest thou? ¶ Thou sowest not  
the body þ shalbe, but a bare corne,  
namely of wheate or ony of þ other.  
¶ But God geueth it a bodye as he  
wyl, and vnto euerý one of the seedes  
hys owne body. ¶ All fleish is not one  
maner of fleish, but some of men,  
some of beastes, some of birdes, some  
of fpybes. And ther are brauentý bo-  
dyes, and earthy bodyes: but ther is  
another glozye truely of the heauyly,  
and another of the earthy. ¶ Ther is  
one clearenesse of the Sōne, another  
of the Moone, and another cleare-  
nesse of the starres. For one starre  
differreth frō another in clearenesse:  
and euen so þ resurrection from the  
deade. It is sown in corrupcion, it  
shal rýse in vncorruption. It is sown  
in vplenesse, it shal rýse in glozye. It  
is sown in weaknesse, it shal rýse in  
power. It is sown a naturall body,  
it shal rýse a spirituall. Yf ther is a  
natural body, ther is a spirituall also,  
as it is wyrtten: ¶ The fyrste Adam  
was made a lypynge soule, the laste  
Adam into a quychenyng speere.  
¶ But it that is spirituall is not fyrste,  
but it that is naturall, and than it  
that is spirituall. ¶ The fyrste man  
Eg.iii. of

Fig. 111. of

## I. CORINTHIORVM

of the earth, is earthy: the stronge  
man of the heauen, heauenly. As þ  
earthly is, suche are the earthly also:  
and as the heauenly is, suche are the  
heauyly also. Therefore, as we haue  
dozen the ymage of the earthly, so let  
vs also beare the image of the heauy  
ly. But this I saye byethern, because  
fleshe and bloude can not possesse þ  
kingdome of God: nother shall cor-  
ruption possesse vncorruption. We

**1. Cor. 15. 50.** **1. Cor. 15. 51.** **Roma. 8. 11.** **Col. 1. 12.** **1. Joh. 3. 1.**  
holder I tell you a mysterie: \* We  
shall all slepe in bede, but we shall  
not all be chaunged in a momente,  
in the twinklinge of an eye, at the  
last trompe. For the trompe shall  
blowe, & the deade shall ryse & vncor-  
rupte, and we shalbe chaunged. For  
thys corruptible must put on vncor-  
ruption, and thys mortall must put  
on immortalite. But whā thys mor-  
tall shall haue put on immortalite,  
than shal the sayenge that is wypte  
befall: \* Death is swallowed vp in þ  
victory. Where is thy victory death?  
\* Death where is thy sting? But  
the sting of death is synne, and the  
power of synne is the lawe. But  
thanks be vnto God, \* whych hath  
geuen vs the victory thoware oure  
LORD Iesus Christe. Therefore  
my beloued byethern, be stedfast & vn-  
mouable, beynge alway rych in eue-  
ry worke of the LORD, knowynge þ  
poure labour is not in vayne in the  
LORD. The. xvi. Chapter.

**Roma. 15. 2.** **1. Cor. 15. 2.** **1. Cor. 15. 3.**  
**1. Cor. 15. 4.** **1. Cor. 15. 5.** **1. Cor. 15. 6.**  
As for þ gatherynge  
are made for þ sayntes,  
as I haue ordined in þ cō-  
gregaciōs of Galacia, eue  
so do ye also. Upon one Sabbath let

de terra, terrenus secundus ho-  
mo de celo, celestis. Qualis  
terrenus, tales & terreni: & qua-  
lis celestis, tales & celestes. I-  
gitur sicut portauimus imaginē  
terreni, portemus & imaginem  
celestis. Hoc autem dico fra-  
tres, quia caro & sanguis regnū  
Dei possidere non possunt, ne-  
que corruptio incorruptelā pos-  
sidebit. Ecce mysterium vobis  
dico: Omnes quidem resurge-  
mus, sed non omnes immutabi-  
mur. In momento, in ictu oculi,  
in nouissima tuba. Canet enim  
tuba, & mortui resurgent incor-  
rupti, & nos immutabimur. O-  
portet enim corruptibile hoc in-  
duere incorruptionem, & mor-  
tale hoc induere immortalita-  
tem. Cum autem mortale hoc  
induerit immortalitatem, tunc  
fiet sermo qui scriptus est: Ab-  
sorpta est mors in victoria. Vbi  
est mors victoria tua? Vbi est  
mors stimulus tuus? Stimulus au-  
tem mortis, peccatum est: uirtus  
uero peccati, lex. Deo autē gra-  
tias, qui dedit nobis uictoriam  
per dominum nostrum IESVM  
Christum. Itaque fratres mei di-  
lecti, stabiles estote & immobiles,  
abundantes in opere Domi-  
ni semper, scientes quod labor  
uester nō est inanis in Domino.

## CAPVT XVI.

**1. Cor. 15. 10.** **1. Cor. 15. 11.** **1. Cor. 15. 12.**  
E collectis autem que  
hunc in sanctos, sicut  
ordinavi ecclesiis Ga-  
latiæ, ita & uos facite.  
Per unam sabbati unusquisque  
apud

apud se seponat, recordens quod ei bene placuerit ut nō cum uenire, tunc collectæ fiant. Cum autē præsens fuero, quos probaueritis per epistolas, hos mutā perferre gratiā uestrā in Hierusalem. Quod si dignum fuerit ut ego eam, mecum ibunt. Veniam autem ad uos, cum Macedoniā pertrāsiero: nam Macedoniā pertrāsibo. Apud uos autē forsitan manebo, uel etiam hiyemabo, ut uos me deducatis quocunque iero. Nolo enim uos modo intrāsitu uidere: spero enim me aliquantulum temporis manere apud uos, si Dominus permiserit. Permanebo autē Ephesi usque ad pentecosten. Ostiū enim mihi apertum est magnum & euident, & aduersarii multi. Si autē uenerit Timotheus, uidete ut si ne timore sit apud uos: opus enim Domini operatur, sicut & ego. Ne quis ergo illū spernat: deducite autē illum in pace, ut ueniat ad me: Expecto enim illū cum fratribus. De Apollo autem fratre, uobis notū facio, quoniam multum rogavi eū, ut ueniret ad nos, cū fratribus, & utiq; non fuit uoluntas eius ut nūc ueniret: ueniet autē cū ei uacū fuerit. Vigilate, stete i fide, uiriliter agite, & cōfortamini, oia uia i charitate sūt. Obsecro uos frēs, nostis domū Stephanū, & Fortunatū, & Achaicū, qm̄ sūt primatū Achaie, & in ministeriū sanctorum ordinauerunt seipsos, ut & uos subditis eiusmodi, & oī cooperati & la.

every one laye asyde by hymselfe sayenge in sforce what doth please hym well, & not whan I shall come, & gatherynge be than done. But whan I shalbe present, whome ye shal allowe by letters, those shall I sende to carrye your grace vnto Ierusalem. If so be it shalbe mete that I go, they shal go wth me. But I wyll come vnto you, whan I shal haue gotte thorow Macedonia: for I shall go thorow Macedonia. But I shal perchance abyde wth you, or wynter also, & ye maye byynge me where soeuer I shal go. I wyll not se you now in my passynge by, for I trust to tary with you a certayne season, if God shal suffre it, but I wyll tary at Ephesus vntyl I wynter: for a great & euident doore is opened vnto me, & many aduersaryes. But if Timotheus shal come, loke & he be without feare to you: for he worketh & worke of & as I also. Let nomā therefore despyse hym, but cōuerse hym in peace, & he maye come vnto me: for I loke for hym wth the brethē. And of & brother Apollo I certifie you, & I besoughte hym much, & he wold come vnto you wth & brethē, & verely it was not hymes wyll & he shuld now come, but he shal come, whā it shalbe oportunitie for hym. Watch ye, stāde in & faith quite you like me, & be cōforted. Let al your thynges be don in loue. But brethē I besek you, ye know & house of Stephanus, & Fortunatus & Achaicus, & they are & spryly frutes of Achaie, & haue ordyned thesē ues vnto the ministraciō of & sayntes, & ye also be subiect vnto such, & vnto every one wth hym

Act. 19. 2  
1. Cor. 16. 6

Act. 19. 2

1. Cor. 16. 6  
& Act. 19. 2

1. Cor. 16. 6

## II. CORINTHIORVM

and labouring w<sup>th</sup> them. And I  
reioyce of the presence of Stephana  
and Fortunatus, and Achaicus, for  
it that was wantinge vnto you, that  
haue they supplied: for they haue re-  
freshed my sp<sup>ir</sup>ite and yours. Knowe  
them therefore that are such. All the  
congregacions of Asia salute you.  
Aquila and Prisca grete you much  
in the L O R D E, w<sup>th</sup> hys house-  
holde congregacion, w<sup>th</sup> whome al-  
so I am lodged. All the breth<sup>ren</sup> sa-  
lute you. & Salute one another with  
a holy kysse. The salutation of me  
Paule w<sup>th</sup> myne owne hande. Yf  
ony doth not loue oure L O R D E Je-  
sus Christ, the same be t<sup>h</sup> Anathema  
maranatha. The grace of oure L O R  
D E Jesus Christ be w<sup>th</sup> you. My  
loue be w<sup>th</sup> you all in Christe Je-  
su. Amen.

Roma. 16. b

Colo. 3. b

That is:  
Christe be  
in vnce  
dearly.

& laboranti. Gaudes autem in  
praesentia Stephana & Fortuna-  
ti & Achaici, quoniam id quod  
uobis deerat ipsi suppleuerunt.  
Refecerunt enim & meum spiri-  
tum & uestrum. Cognoscite et  
ego qui eiusmodi sunt. Salutans  
uos omnes ecclesiae Asiae. Salu-  
tant uos in Domino multum A-  
quila & Prisca cum domesti-  
ca sua ecclesia, apud quos & hos-  
pitor. Salutant uos omnes fra-  
tres. Salutate inuicem in osculo  
sancto. Salutatio mea manu  
Pauli. Si quis non amat Domi-  
num nostrum IESVM Christum,  
sic anathema maranatha. Gra-  
tia Domini nostri IESV Chri-  
sti uobiscum. Charitas mea cum  
omnibus uobis in Christo IE-  
SV. Amen.

The ende of the fyrst Epi-  
stle of Paule p<sup>ro</sup>ph<sup>et</sup> Apostle to the  
Corinthians.

¶ Finis primae epistolae  
Pauli Apostoli ad  
Corinthios.

The seconde  
Epistle of the Apostle Paule  
to the Corinthians.

The fyrst Chapter.

EPISTO-  
la Pauli Apostoli ad  
Corinthios secunda.

CAPVT PRIMVM.

**P**Aule an Apostle of  
of Jesus Christ by p<sup>ro</sup>-  
uill of God, and by  
the Timotheus vn-  
to the congregacion  
of God, whych is at  
Corinthus, w<sup>th</sup> al the sapientes that  
are

**P**Aulus Aposto-  
lus IESV Christi  
per uoluntatem  
Dei, & Timothe-  
us frater, ecclesiam  
Dei quae est Co-  
rinthu cum omnibus sanctis, qui  
sunt

sunt in uniuersa Achala, gratia  
nobis & pax a deo patre nostro  
& domino I E S V Christo. Be-  
nedictus deus & pater domini  
nostri I E S V Christi, pater mi-  
sericordiarum, & deus totius cō-  
solationis, qui consolatur nos in  
omni tribulatione nostra, ut pos-  
simus & ipsi consolari eos, qui  
in omni pressura sunt, per exhor-  
tationem qua exhortamur &  
ipsi a deo. Quoniam sicut abun-  
dant passionēs Christi in nobis,  
ita & per Christum abundat &  
consolatio nostra. Siue autem  
tribulamur, pro uestra exhorta-  
tione & salute: siue consolamur  
pro uestra consolatione: siue ex-  
hortamur pro uestra exhortatio-  
ne & salute, quæ operatur tole-  
rātiā eandem passionū, quas  
& nos patimur, ut spes nostra  
firma sit pro uobis, sciētes quod  
sicut focii passionum estis, sic e-  
ritis & consolationis. Non enim  
uolumus ignorare uos fratres,  
de tribulatione nostra quæ fa-  
cta est in Asia, quoniam supra  
modum grauati sumus supra uir-  
tutem, ita ut taderet nos etiam  
uiuere. Sed ipsi in nobis spūs rel-  
ponsum mortis habuimus, ut nō  
simus fidentes in nobis, sed in  
deo, qui suscitāt mortuos, qui de  
tantis periculis nos eripuit & e-  
ruit, in quē speramus, quoniam &  
adhuc eripiet adiuuātibz & uo-  
bis in oratione pro nobis, ut ex-  
multarum personis facieris, cuius  
quæ in nobis est donatiōis p mul-  
tos gratiæ agātur pro nobis. Nā  
gloria

are in all Achia, & Grate be wyth  
you and peace from God our father  
and the LORDE Iesus Christe.  
Blessed be God, and the father of  
oure LORDE Iesus Christ, the fa-  
ther of mercies, and the God of all  
consolation, whych comforteth vs in  
all oure trouble, that we be able also  
to comforte the that are in euery an-  
guysh, by the exhortacion, where  
wyth we are also exhorted of God.  
For as the sufferynge of Christe  
are plenteous in vs, euen so also is  
our consolation plenteous thowme  
Christe. But whether we are trou-  
bled, [it is] for your exhortacion and  
saluacion, whether we are comforted,  
[it is] for your consolation, whe-  
ther we are exhorted, [it is] for your  
admonicion and health. the whiche  
both worke the sufferance of the same  
gretes, the whych we also do suffer,  
that oure hope is sure for you. know-  
ynge that as ye be partakers of the  
sufferynge, so shall ye also be of the  
comforte. For we wyll not haue you  
to be ignorant brethren of oure  
trouble, whych happened in Asia,  
that out of measure we were greued  
about our power, insomuche that it  
lothed vs also to lyue. But we had an  
answere of death in ourselues & we  
be not trustynge in ourselues, but  
in God, whiche raseth the deade,  
whych hath deliuered and rpd vs of  
so many perils, in whome we trust  
that he shall yet also deliuer vs. If  
you do helpe also in your prayer  
for vs, that by many persons than-  
kes maye be geuen hym for vs, for  
the gyfte that is in vs, for oure  
praple

Gala. 2.2  
Eph. 2.2

1. Pet. 2.2

Col. 2.6

B

2. Cor. 1.2

1. Cor. 1.2

Phil. 2.2

1. Cor. 4.4

## II. CORINTHIORVM

praise is thys, [name] p<sup>r</sup> wytnesse  
of our conscience: that we haue had  
our conuersacion in thys worlde in  
synglenesse of harte, and spūcere-  
nesse of God, and not in carnal wyf-  
dome, but in the grace of God, most  
plentyfully to youwarde. For we  
wypte none other thynges vnto you  
save them that ye haue red & knowe.  
But I trust that ye shall knowe [vs]  
vntill the ende, as ye haue knowen  
I vs partely, that we are poure relop-  
cynges in the dape of our Lorde  
Jesus Christ, as ye are ours also.

1. Cor. 1. 1  
1. Cor. 1. 1  
1. Cor. 1. 1

And in thys confidence wolde I  
fyrste haue come vnto you, that ye  
myght haue the seconde grace, and  
by you to go into Macedonia, and  
to come agayne to you from Mac-  
donia, and be brought of you in Jew-  
ry. Whan I therfore was thus myn-  
ded, dyd I use onplyghtnesse? Or the  
thynges p<sup>r</sup> I do mynde, do I mynde  
them after the flesh? that wyth me  
be yee and naye. But God is sayth-  
ful, that our worde wherch was wyth  
you is not yee and naye in hym, but  
is yee in hym. For Jesus Christ the  
sonne of God, wherch hath ben pre-  
ached amonge you by vs, [name] p<sup>r</sup>  
by me, and Syluanus, & Timothe-  
us, was not yee and naye in hym, but  
in hym it was yee. For as many pro-  
mysses of God as are, in hym they  
are yee. And therefore saye we Amen  
vnto God by hym, vnto our prayse.

1. Cor. 1. 1  
1. Cor. 1. 1

1. Cor. 1. 1

1. Cor. 1. 1

But he that stablisheth vs wyth  
you in Christe, [it is] God, wherche  
hath also anoynted vs, and wherche  
hath sealed vs, and hath geuen the  
earnest of the spere in our hartes.

As

gloria nostra hæc est, testimo-  
nium conscientie nostre, quod  
in simplicitate cordis, & sinceri-  
tate Dei, & non in sapientia car-  
nali, sed in gratia Dei conuersa-  
ti sumus in hoc mundo, abun-  
dantius autem ad uos. Nō enim  
alia scribimus uobis, quam que  
legistis & cognouistis. Spero an-  
tem quod usq; in finem cognos-  
cetis, sicut & cognouistis nos ex  
parte, quod gloria uestra sumus,  
sicut & uos nostra, in die Domi-  
ni nostri I E S V Christi. Ex hac  
confidentia uolui prius uenire  
ad uos, ut secundam gratiam ha-  
beretis: & per uos transire in  
Macedoniam, & iterum a Ma-  
cedonia uenire ad uos, & a uo-  
bis deduci in Iudæam. Cum e-  
go hoc uoluissē, nunquid leui-  
tate usus sum? Aut que cogito,  
secundum carnem cogito? ut sit  
apud me, est, & non. Fidelis au-  
tem Deus, quia sermo noster qui  
fuit apud uos, non est in illo, est,  
& non, sed est in illo est. Dei e-  
nim filius I E S V S Christus qui  
in uobis per nos predicatus est,  
per me, & Syluanum, & Timo-  
theum, non fuit in illo est, & nō,  
sed est in illo fuit. Quotquot e-  
nim promissiones dei, sunt in il-  
lo est. Ideo & per ipsū dicimus  
amen deo, ad gloriam nostram.  
Qui autē confirmat nos uobiscū  
in Christū, & qui unxit nos, De-  
us, qui & signauit nos, & dedit  
pignus spiritus in cordibus nostris:  
Ego



Ego autem testem Deum inuoco in animam meam, quod parens uobis, non ueni ultra Corinthum: non quia dominamur fidei uestre, sed adiutores sumus gaudi uestri. Nam fide stans.

## CAPVT II.

**S**tatui autem hoc ipsum apud me, ne iterum in tristitia uenire ad uos. Si enim ego contristo uos, & quis est qui me letificet, nisi qui contristatur ex me? Et hoc ipsum scripsi uobis, ut non cum uenero tristitia super tristitia habeam, de quibus oportuerat me gaudere, confidens in omnibus uobis, quia meum gaudium omnium uestrum est. Nam ex multa tribulatione & angustia cordis scripsi uobis per multas lachrymas, non ut contristemini, sed ut sciatis quam charitatem habeam, habundantius in uobis. Si quis autem contristauit me, non me contristauit, sed ex parte, ut non onerem omnes uos. Sufficit illi qui eiusmodi est, oburgatio hac quæ fit a pluribus, ita ut e contrario magis donetis & consolemini, ne forte abundantiori tristitia absorbeat qui eiusmodi est. Propter quod obsecro uos, ut confirmetis in illum charitatem. Ideo enim & scripsi uobis, ut cognoscam experientiam uestram, an in omnibus obediens sitis. Cui autem aliquid donastis, & ego. Nam & ego quod donauit, si quid donauit, propter uos in per-

As for me, I take God to recorde agaynste my soule that fauourynge you I came nomore to Corinthus: not because we are lordes oure pour fardth, but we helpers of youre loye. For ye stande in fardth.

## Chr. II. Chapter.

**W**hen I haue determined this by myself, lest I shuld come agayne vnto you in sorowfulnesse. For yf I make you sorow, and who is it that can make me glad, saue he that is made sorowful by me? And this same haue I wrytten vnto you, that I haue no sorow when I shal come, of them, of whome I ought to reioyce, trustyng of you, that my loye, is the loye of you all. For I wrote vnto you of great trouble and angrysse of hart, wpth many teares, not that ye be sorry, but that ye maye knowe what loue I haue, most plentifully to you. But yf any man hath made me sorowful, he hath not made me, sorowful, but partly, that I do not charge you all. The rebuke that is done by many, suffiseth hym that is suche one, so that contrarywyse ye don rather forgeue and be comforted: lest he that is such one be swallowed wpth ouer great heupnesse. Wherefore, I praye you & ye stablish the loue in hym. For therfore haue I wrytten vnto you, that I may knowe & profite of you, whether ye be obedient in all thynges. For whome ye haue forgeuen oughte, to hym do I forgeue also. For I also that I haue forgeuen, yf I haue forgeuen oughte, for your sakes haue I forgeuen it.

## II. CORINTHIORVM

in þ person of God, that we be not  
 beggled of Satan: for we knowe his  
 thoughts. But whā he was come  
 to \* Troada, because of the Gospel  
 of Christ, and a doore was opened vn  
 to me in the Lowe, I had no rest  
 in my spret, because I dyd not synde  
 Titus my brother, but byddinge the  
 farewell. I wente forth into Mace-  
 donia. But God be thanked, which  
 alwaye greeth vs the victorpe in  
 Christ Iesu, and maketh manifeste  
 the odoure of hys knowlege in euery  
 place thowoe vs: for we are þ good  
 sauoure of Christe, vnto them that  
 are saued, and vnto the thre perpyth:  
 \* Vnto some truely the sauoure of  
 death vnto death, vnto some the sa-  
 uoure of lyfe vnto lyfe. And who is  
 so mete vnto these thynges? For we  
 are not (as many) counterfaytynge  
 the woide of God, but we speake it  
 of spncerensse, as of God, before  
 God in Christ.

## The.iii. Chapter.

**I**n Epygne \* we agayne to  
 praise our selues: Or nede  
 we (as some) of letters of  
 commendacion vnto you, or  
 from you? Ye are oure lettre, wyptē  
 in our hartes, the whych is knowen  
 and redde of all men, byenge made  
 knowen þ ye are the lettre of Christ  
 mynistered by vs, and wypten not w  
 ynke, but with the sprete of þ tryung  
 god: \* not in tables of stone, but in  
 the fleshy tables of the harte. \* We  
 haue such truste vnto God thowoe  
 Christe, not that we be sufficient to  
 thynghe ought of our selues, as of vs:  
 \* but our sufficiēcy is of God, which

in persona Christi, ut non elici  
 ueniamur a satana: non enim  
 ignoramus cogitationes eius.  
 Cum uenissem autem Troadem  
 propter euangelium Christi, &  
 ostium mihi apertum esset in  
 Domino, non habui requiem  
 spiritui meo, eo quod non inue-  
 nerim Titum fratrem meum, sed  
 ualefaciens eis, profectus sum  
 in Macedoniam. Deo autem  
 gratias, qui semper triumphat  
 nos in Christo IESU, & odorem  
 nostrae suae manifestat per nos  
 in omni loco: quia Christi bo-  
 nus odor sumus Deo, in iis qui  
 salui fiunt, & in iis qui pereunt.  
 Aliis quidem odor mortis in mor-  
 tem, aliis odor uitae in uitam. Et  
 ad haec quis tam idoneus? Non  
 enim sumus (sicut plerique) adul-  
 terantes uerbum Dei, sed ex syn-  
 ceritate, sicut ex Deo coram  
 Deo, in Christo loquimur.

## CAPVT III.

**N**eipinus iterum nos  
 metiplos commenda-  
 re? Aut nunquid ego-  
 mus sicut quidā; comē  
 datiois epistolae ad uos, aut ex  
 uobis? Epistola nostra uos estis  
 scripta i cordibus nris, quae scitur  
 & legitur ab oibus hoibus, mani-  
 festati quod epistola estis Christi,  
 ministrata a nobis, & scripta no  
 atramento, sed spū dei uiuū: nō in  
 tabulis lapideis, sed in tabulis  
 cordis carnalibus. Iudiciū autē ta-  
 le habemus p Christū ad deū, nō  
 quod sufficientes simus cogitare  
 aliquid a nobis, quasi ex nobis,  
 sed sufficiētia nra ex deo est, qui

CAPVT III.

Fol 242.

& idoneos nos fecit ministros  
noui testamenti, non literar, sed  
spiritus: litera enim occidit, spi-  
ritus autem uiuificat. Quod si  
ministratio mortis literis defor-  
mata in lapidibus fuit in gloria,  
ita ut non possent intendere fi-  
lii Israel in faciem Moysi, prop-  
ter gloriam uultus eius, que eu-  
acuatur: quomodo non magis mi-  
nistratio spiritus erit in gloria?  
Nam si ministratio damnationis  
in gloria est: multo magis abun-  
dat ministerium iustitiar, in glo-  
ria. Nam nec glorificatum est  
quod clauit in hac parte, prop-  
ter excellentem gloriam. Si e-  
nim quod euacuatur per gloria,  
est: multo magis quod manet in  
gloria est. Habentes igitur ta-  
lem spem, multa fiducia utimur,  
non sicut Moyses ponebat uela-  
men super faciem suam, ut non  
intederent filii Israel in facie e-  
ius, quod euacuatur. Sed obtusi  
sunt sensus eorum. Usque in ho-  
diernum enim diem idipsum ue-  
lamen in lectione ueteris testa-  
menti manet non reuelatum,  
(quoniam in Christo euacuatur)  
sed usque in hodiernum diem,  
cum legitur Moyses, uelamen po-  
situm est super cor eorum. Cum  
autem conuersi fuerint ad Do-  
minum, auferetur uelamen. Do-  
minus autem spiritus est. Vbi  
autem spiritus Domini, ibi li-  
bertas. Nos uero omnes re-  
uelata facie gloria Domini spe-  
culantes, in eandem imaginem  
transformamur a claritate in cla-

ritate

also hath made vs mete + ministers  
of the newe testamente, not of þ let-  
ter, but of the sprete: for þ letter + kyl-  
leth, but the sprete quickeneth. But  
yf the ministracion of death, wrytten  
wyth the letters in þ stones was vn-  
to glozy, + insomuch that the chyldre  
of Israel coulde not loke in the face  
of Moyses, because of the glozy of his  
visage, þ whych is made voyde: how  
shall not the ministracion of þ sprete  
be moze in glozy? for yf the mini-  
stracion of the damnacion is vnto  
glozy: much moze doth þ minis-  
terynge of ryghteousnesse excede in glozy. +  
for it that was shynnyng on that be-  
halse was not glorified nother, be-  
cause of the excellent glozy. for yf þ  
is whych is done alwaye thorow glo-  
ry: much moze is it that abyrdeth in  
glozye. haupinge therfore such hope,  
we vse greate confidence, not as Mo-  
ses - byd put a couerpyng vpon hys  
face, that the chyldre of Israel shulde  
not loke in hys face, the whyche is  
done awaye. But they: myndes + are  
made dull. for vntill thys daye re-  
mayneth the same couerpyng vntill  
awaye in the readyng of the olde  
testamente: (so in Christe it is take  
awaye.) But vntill thys daye whan  
Moyses is red, is the couerpyng put  
vpon they: harte. + But whan they  
shalbe turned vnto the L O R D E,  
the couerpyng shalbe taken awaye.  
+ for the L O R D E is a sprete. But  
where the sprete of the L O R D E is,  
there is lyberte. But we all behol-  
dyng the glozy of the L O R D E wyth  
open face, are chaunged into þ same  
lykenesse, from clearenesse to clea-  
nesse

1. Cor. 4. 8  
2. Cor. 6. 8

Deut. 10. 8  
10

Exod. 14. 9

Act. 10. 8

10

Exod. 34. 35

1. Cor. 13. 12  
1. Cor. 13. 12

Roman. 8

1. Cor. 13. 12

## II. CORINTHIORVM

ness, even as of þe secretes of þe LORDE  
 The. iiii. Chapter.

## CAPVT III.

**W**herfore hauinge thys mi-  
 nistration, accordynge as  
 we haue obtayned mercy,  
 we do not saynte, but we  
 do put awaye the secretes of disho-  
 nesty, not walkynge in subtylety, nor  
 counterfaytynge the worde of God,  
 but are commendynge oure selues  
 to euery conscience of men in vte-  
 tringe the truth befoze God. + But  
 of our Gospell also be hyd, it is hyd  
 vnto them that perissh, amonge whi  
 the God of thys worlde hath blyn-  
 ded the myndes of þe vnfaithful, that  
 the lychtenynge of the Gospell of þe  
 glory of Christ, whiche is þe ymage  
 of God, do not shyne vnto them.

For we preach not ourselues, but Je-  
 sus Christ our LORDE: but vs to  
 be poure seruantes thowme Jesus  
 Christ. for God hath byd comaunde  
 lycht to shyne out of darkenesse, the  
 same hath shyned in oure hartes, to  
 the shynynge of the clearenesse of the  
 knowlege of God, in þe face of Christ  
 Jesu. But we haue thys treasure in

earthen vessels, that the excellency  
 be of the power of God, and not of  
 vs. We suffer trouble in all places  
 but we are not put to dysresse: we  
 are enpoueryshed, but we are not  
 destituted: we suffer persecucion, but  
 we are not forsaken: we are brought  
 lowe, but we are not brought to con-  
 fusion: we are thrust downe, but we  
 perissh not: bearynge alway abut  
 the dysenge of Jesu Christ in our bo-  
 dy, that þe lyfe of Jesus be also made

manifest in our bodies. + for we  
 that

Deo habentes hanc  
 ministracionem, iuxta  
 quod misericordiam  
 consecuti sumus, non  
 defecimus, sed abdicamus oc-  
 culta dedecoris, non ambulantes  
 in astutia, neque adulterantes  
 uerbum Dei, sed in manife-  
 statione ueritatis commendantes  
 nosmetipsos ad omnem con-  
 scientiam hominum, coram Deo.  
 Quod si etiam opertum est eu-  
 gelium nostrum, in his qui pereunt  
 est opertum, in quibus Deus huius  
 seculi excecavit mentes insi-  
 delium, ut non fulgeat illis illumina-  
 tio euangelii glorie Christi,  
 qui est imago Dei. Non enim nos  
 metipsos predicamus, sed Iesum  
 Christum Dominum nostrum, nos autem  
 seruos uestros per Iesum, quoniam  
 Deus qui dixit de tenebris  
 lucem splendescere, ipse illuxit  
 in cordibus nostris ad illumina-  
 tionem scientie claritatis Dei, in fa-  
 cie Christi Iesu. Habemus autem  
 thesaurum istum in uasis fictilibus, ut  
 sublimitas sit uirtutis Dei, & non  
 ex nobis. In omnibus tribulatio-  
 nem patimur, sed non angustiamur:  
 aponiamur, sed non desistimus:  
 persecutionem patimur, sed  
 non derelinquimur: humiliamur,  
 sed non contundimur: detrimur,  
 sed non perimus: semper mortifi-  
 cationem IESV Christi in cor-  
 pore nostro circumferentes, ut  
 & uita IESV manifestetur in  
 corporibus nostris. Semper enim nos  
 qui

2. Cor. 4. 6  
 1. Cor. 11. 1

Col. 1. 1

2. Cor. 1. 1

2. Cor. 1. 1

2. Cor. 4. 1

2. Cor. 4. 1

Roma. 2. 1

## CAPYT. V.

Fol. 243

quidulimus; in mortē tradimur  
propter Iesum, ut & uita Iesu ma-  
nifestetur in carne nostra morta-  
li. Ergo mors in nobis operatur,  
uita autē in uobis. Habentes autē  
eundē spiritū fidei. Sicut scriptū  
est: Credidi, propter quod locu-  
tus sum: & nos credimus, prop-  
ter quod & loquimur, scientes quā  
qui suscitauit Iesū, & nos cū Iesu  
suscitabit, & cōtinuet uobiscum.  
Omnia enim propter uos, ut grā  
abundās per multos in gratiarū  
actiōe, abundet in gloriā Dei.  
Propter quod nō deſcinimus, sed  
licet is q̄ foris est noster homo  
cōm̄patur, tamē is qui intus est  
renouatur de die in diē. Id enim  
q̄dī p̄fēcti est momētaneū & le-  
ue tribulationis n̄re supra modū  
in sublimitate eternū gloriā pō-  
dus operatur in nobis, nō cōtem-  
plātibz nobis quæ uidētur, sed  
quæ nō uidētur. Quæ enī uidētur,  
tēporalia sūt: quæ autē nō uidētur,  
eterna sunt.

## CAP. V.

**S**imus enim quoniam  
si terrestris domus no-  
stra huius habitationis  
dissoluatur, & ædifica-  
tionem ex Deo habemus, domū  
non manufactā, eternam in  
cælis. Nam & in hoc ingemisci-  
mus, habitationem nostram quæ  
de cælo est superindui cupien-  
tes: si tamē uestim, & nō nudi in-  
ueniamur. Nā & q̄ sumus in hoc  
tabernaculo, ingemiscimus gra-  
uari, eo quod nolumus expolia-  
ri, sed superuestiri, ut absorbea-  
tur quod mortale est a uita. Qui  
autem

that lyne, are alway belietted into  
death because of Iesus, & the lyse also  
of Iesus may be shewed in our mor-  
tal flesh. Death therefore worketh in  
vs, but lyse in you. + But hauing &  
same spire of fapth, as it is wyttē:  
+ I haue belened, wherfore I haue  
spoken: we also beleue, wherfore we  
speake also, knowyng & he that hath  
rased Iesus, shal rase vs also w̄ Je-  
sus, & shal set vs w̄ you. ffor al thyng-  
ges are done for your sakes, & the  
abundant grace, may be plenteous in  
gryping of th̄ines by many, vnto the  
glozy of God. ffor & which cause we  
do not saynte, but though our out-  
ward man do cōrūpe, yet he & is in-  
ward is renetwed from daye to daye.  
+ ffor our trouble & now is, whyche  
is tēporall & lychte, worketh in vs a  
wryght of glozye in & heyghe, out of  
measure, vnto vs not beholdyng &  
thynges & are sene, but & ar not sene.  
ffor & thynges & are sene, are tēporall  
but they & are not sene, are eternal &

## Ch. v. Chapter.

**I**tem. ¶ We know, that yf our  
terth house of this dwel-  
lyng be lowsed, that we  
haue a brydypng of God,  
a house not made wyth handes, but  
an euerlastyng in & heaurns. + ffor  
therfore do we sygh, desyryng to be  
clothed wyth our habitation that is  
from heauen, + yf at the lest we be  
founde clothed & not naked. ffor we  
also that are in thys tabernacle,  
we do sygh beynge laden, because  
that we do not desyre to be spoiled,  
but clothed vpon, that is that is mor-  
tall be swallowed vp of the lyse. But

Ch. I. by

Fol. 243

1. Cor. 1. 10

Rom. 8. 18

1. Cor. 1. 10

Rom. 8. 18

1. Cor. 1. 10

1. Cor. 1. 10

## II. CORINTHIORVM

Exxon. 2. b  
to Corp. 1.8

be þe both ordyne þe writte, it is gods  
\* wyppch hath grut vs þe earnest of þe  
spyrte. Therfore are we alway bold;  
þe knowynge, þe as longe as we be in  
this body, we ar absent fro þe Lorde  
(ffoz we waider thozow sayth, not in  
spght.) But we are of good harte, &  
haue a good wyl rather to be absent  
fro þe body, & to be presēt id þe Lorde;  
therfor do we endeuour ether beynge

Warrant 25. 2  
N. 25. 2

abste oꝝ pꝛeset to please hi. ⁊ foz we  
al must appeare before þe iudgemente  
seate of Christ, þe euery man receaue  
his owne deseruinges of þe body as he  
hath done, ether good oꝝ euil. ⁊ We  
therefoꝛ knowpꝛiꝅ þe feare of God, we  
speake saye vnto me, but vnto God  
we are manifest. And I trust þe we be  
manifest in your consciences also. We

L. Col. p. 2

\*do not againe praysse ourselues, but  
 let geue you an occasion to reioyce  
 for vs, & ye may haue [to answer] to  
 the & reioyce i & face, & not in & hart.  
 For yf we are past mynde, it is vnto  
 god: yf we are measurable, we are it  
 to you. For & loue of Ehytte doth so  
 constrain vs, the more this: & of one

**2. 2. 2. 2. 2.**

be dead for al, that are al drab. \* And  
Christ dyed for; al. that they also & do  
lyue, do not now liue vnto theselues  
but vnto him & dyed for the; & is cyst  
again. Therefore do we also hence

**E**uery man knowe nomā after þe flesh. And though we haue knowe Christ after þe flesh. but now at this this tyme do not we know him. Yf ther be therfor any creature in Christ, he is a newe creature: for þe olde are past, behold al thynges are become new. But al thynges are of god, which hath recōciled vs vnto himselfe throug Christ, & hath geue vnto vs þe office of recō-

autē efficii nos in hoc ipso, debet  
qui dedit nobis pignus spiritus.  
Audētes igitur semper & sciē-  
tes, quoniam dū sumus in hoc cor-  
pore, peregrinamur a dño. (Per fi-  
dē em̄ ambulamus, & nō per spe-  
ciē.) Audemus autē, & bonā uolū-  
tatē habemus magis peregrina-  
ri a corpore, & præsentes esse ad  
dominū: Et ideo cōtendimus si-  
ue absētes, siue præsentes place-  
re illi. Omnes em̄ nos manifesta-  
ri oportet ante tribunal Christi,  
ut referat unusquisq; propria cor-  
poris prout gessit, siue bonū, si-  
ue malū. Sciētes ergo timorē do-  
mini, hoibus suademus, deo autē  
manifesti sumus. Spero autē & in  
cōsciētis uestris manifestos nos  
esse. Nō itē cōmendamus nos  
uobis, sed occasionē damus uo-  
bis gloriādi pro nobis, ut habea-  
tis ad eos qui in facie gloriātur,  
& nō in corde. Siue em̄ mēte ex-  
cedimus, deo: siue sobrii, sumus  
uobis. Caritas em̄ Christi urget  
nos, estimātes hoc: quoniam si u-  
nus pro oibus mortuus est, ergo  
omnes mortui sunt. Et pro oibus  
mortuus est Christus, ut & qui ui-  
uunt, iam nō sibi uiuāt, sed ei qui  
pro ipis mortuus est, & resurre-  
xit. Itaque nos ex hoc nemi-  
nem nouimus secundum car-  
nem. Et si cognouimus secun-  
dum carnem Christum, sed nunc  
iam non nouimus. Si quis ergo  
in Christo noua creatura, uetera  
transierūt, ecce facta sunt oia  
noua. Omnia autē ex deo, qui  
nos recōciliauit sibi per Christū,  
& dedit nobis ministeriū recon-

## CAPVT VI.

Fol 244.

Col. 1. b  
Rom. 1. c  
Collo. 1. b  
1. Ioh. 4. b

estitit. Quoniam quidē deus erat in Christo mundū reconciliā sibi, nō reputans illis delicta ipsorū, & posuit in nobis uerbū reconciliationis. Pro Christo ergo le gatione sūtimur, tanquā deo exhortante per nos. Obsecramus pro Christo, reconciliamini deo. Eum qui non nouerat peccatū, pro nobis peccatū fecit, ut nos efficeremur iustitia Dei in ipso.

## CAPVT VI.

**A**diuantes autē exhortamur, ne in uacū gratiam dei recipiatis. Aut enim: Tempore accepto exaudiui te, & in die salutis adiuui te. Ecce nūc tēpus acceptabile, ecce nunc dies salutis. Ne mini dantes ullam offensionem, ut nō uimperetur ministeriū nostrū, sed in omnibus exhibeamus nosmetipsos sicut dei ministros, in multa patientia, in tribulationibus, in necessitatibus, in angustiis, in plagis, in carceribus, in seditionibus, in laboribus, in uigiliis, in ieiuniis, in castitate, in scientia, in longanimitate, in suauitate, in spū scō, in charitate nō ficta, in uerbo ueritatis, & uirtute dei, per arma iustitię a dextris & a sinistris, per gloriā & ignobilitatē, per infamiam & bonā famam: sed uictores, & ueraces, sicut qui ignoti, & cogniti: quasi morientes, & ecce uiuimus: ut castigati, & non mortificati: quasi tristes, semper autem gaudentes: sicut egen tes, multos autem locupletates: tanquam nihil habentes, & omnia possidētes. Os nostrum patet ad

exhort. & for godlines in Christ, & for tēp & worlde atone w hymselfe, nor imputing to the theyr synnes, & hath put in vs the worde of reconciliationge. We go therfore an embassage for Christ, as though God byd exhorre by vs. We pray pou for Christs sake, be reconciled vnto God. & hym þ had knowl no synne byd he made t synne for vs, that we shulde become the ryghteousnesse of God in hym.

Col. 1. b  
Rom. 1. c  
1. Ioh. 4. b

## The vi. Chapter.

**A**d we helping exhort pou & ye do not receiue þ grace of god in vayne. For he saith: In a tēp acceptabile haue I heerd þ, & in a day of saluatiō haue I holpen þ. Behold, now is it an acceptable tēp, now is it a daye of health. We groupge vnto no mā any occasiō of iſtōryng. þ our offense be not blamed. But in all thynges let vs behaue our selues as ministers of god, in much pacifce, in tribulaciōs, in necessites, in anguishes in stryppes, in prisonettes, in byzours in laboures. In watchinges, in fastinges. in chastite, in knowlege, in lōge suffradce, in kynnes, in þ hoīy goost in loue vnfayned, in þ word of truth, in þ power of God: by þ armoure of ryghteousnesse at þ ryghtyspe & at þ lefyspe, by glory & vplenesse, by euil report & good report, as deceaues & yet true, as they þ be vnknowl & yet knowl, as byenge & behold we lyue as beynge chastened, & not kyllid, as forþ & yet alwaye reioyce, as ha uying nede & yet making many ryth, as ha uying nothyng & possesseunge al thynges. & Our mouth is open vnto

Col. 1. b

Col. 1. b  
Rom. 1. c

Col. 1. b

Col. 1. b

1. Ioh. 4. b

## II. CORINTHIORVM

posse per Corinthios, vnde est in  
largis. Ye are not in straitnesse for  
our sakes, but ye are in straitnesse of  
your inward motion. But I say vnto  
you as vnto childe haunge lyke  
etoward: Set your selues at large also  
• What not a poche is þe infidels. For  
what partakng hath cyghteousnesse  
is wretchednesse: • What fellowship  
hath the cyght is darkness: • What a  
gremise hath Ch:ist wpyth Belial: • What  
part hath þe beleupng is þe vnbe-  
leupng: • What cōfēpnce hath þe tēple  
of God is the Idols: • For ye are þe tē-  
ple of þe lypng God, as God sapeyth  
for: I wyl dwel in the, & wyl walke  
amonge the, & I shalbe thry: god, & they  
shalbe a people vnto me. • Wherefore  
go ye out fro þe myddes of the, & be se-  
parate, sayth þe Lord, & touch no vn-  
cleane thyng, & I shal be crave you, &  
I shalbe a father vnto you, & ye shalbe  
sones vnto me & daughters sayeth the  
Lord almygt.

¶ Chapter.

**E**t vos therfore ye most be-  
ton: & haupng these promp-  
ses cleanse vs fro al fylthi-  
nesse of þe flesh & spere. ful  
fyllpng þe hallowpng in þe feare of god  
vnderstande ye vs: We haue hurt no  
mā. we haue corrupte nomā, we haue  
begged nomā. I say it not to your cō-  
demnacion. For we haue said afore that  
ye are in oure hartes to dye & to lye  
together. I haue greute boldnesse to  
you wrode, I haue much reioyng  
on your behalfe. I am fylled wpyth  
comforte, I am ouerflownge wpyth  
tope in all oure trouble. • For wyl in  
we wote co me into Macedonia also,  
oure fleshe had no reste, but we suf-

uos o Corinthii, cor nostrū dila-  
tati est. Nō angustiamini in no-  
bis, angustiamini autē in uisceri-  
bus uris. Eandē autē habentes re-  
munerationē tanq̃ filius dico di-  
latamini & uos. Nolite iugū du-  
cere cū infidelibus. Quae em̃ pa-  
reipatio iustitiae cū iniquitate  
Aut q̃ societas luci ad tenebras  
Quae autē cōuētio Christo ad Be-  
lial? Aut quae pars fidei cū infide-  
li? Quis autē consensus tēplo Dei  
cum idolis? Vos estis templum  
Dei uiui, sicut dicit Deus: Qm̃  
inhabitabo in illis, & inambulabo  
inter eos, & ero illorū Deus,  
& ipsi erunt mihi populus. Prop-  
ter quod exite de medio eorū,  
& separamini, dicit Dominus: &  
immundum ne tetigeritis, & e-  
go recipiam uos, & ero uobis in  
patre, & uos eritis mihi in filios  
& filias, dicit Dñs omnipotens.  
CAPVT VII.

**A**s ergo habētes pro-  
missiones charissimī,  
mūdēmus nos ab om-  
ni inquinamēto carnis  
& spiritus, perficientes sanctifica-  
tionē in timore dei. Capite nos  
Neminē laesimus, neminē cor-  
pimus, neminem circūuenimus.  
Non ad condemnationē uestrā  
dico. Prēdiximus em̃, q̃ in cordi-  
bus nr̃is estis ad commoriēdū &  
ad cōuiuēdū. Multa mihi fiducia  
est apud uos, multa mihi glorio  
pro uobis. repletus sū cōsolatio-  
ne, supabūdādo gaudio i oī tribu-  
lationē nr̃a. Nō & cū uenissemus i  
macedoniā nullā regē habuit ca-  
ro nr̃a, sed oēm tribulationē pass-

2 Cor. 7. 1

2 Cor. 7. 2

2 Cor. 7. 3

2 Cor. 7. 4

2 Cor. 7. 5

2 Cor. 7. 6



flammis foris pugne, intus timo-  
 res. Sed qui cōsolatur humiles,  
 cōsolatus est nos Deus in aduē-  
 tu Titi. Non solū aut in aduentu  
 eius, sed etiā in cōsolatione. quā  
 cōsolatus est in uobis, referēs no-  
 bis uestrū desyderiū, uestrum fle-  
 tum, uestrā emulationē pro me,  
 ita ut magis gauderē. Quoniam  
 etsi contristati uos in epistola,  
 nō me poenitet, etsi poeniteret.  
 Vidēs q̄ epistola illa (etsi ad ho-  
 ram uos contristauit, nūc gaudeo,  
 nō quia cōtristati estis, sed quia  
 contristati estis ad poenitentia.  
 Contristati em̄ estis secundū De-  
 um, ut in nullo detrimentū pacta  
 mini ex nobis. Quā em̄ secundū  
 Deū tristitia est, poenitentiam in  
 salutē stabilem operatur, seculi aut  
 tristitia mortē operatur. Ecce e-  
 nim hoc ipsum secundū Deū cō-  
 tristari uos, quantā in uobis ope-  
 ratur sollicitudinē? sed defensio-  
 nem, sed indignationē, sed timo-  
 rem, sed desyderiū, sed emulationē,  
 sed uindictā. In omnibus ex-  
 hibuistis uos incōtaminatos es-  
 se negotio. Igitur etsi ipsis uo-  
 bis, nō propter eā qui fecit inu-  
 ntiā, nec propter eū q̄ passus est,  
 sed ad manifestandū sollicitudi-  
 nē nrām quā habemus pro uobis  
 corā deo: ideo quoque cōsolati  
 sumus. In cōsolatione aut nra abū-  
 dātius magis gaudi sumus super  
 gaudio Titi, q̄ relictus est ip̄s  
 eius ab oibus uobis. Etsi quid apud  
 illū de uobis gloriatus sum,  
 nō sum cōfusus, sed sicut omnia  
 uobis in ueritate locuti sumus,  
 ita et

freed all tribulation: outwardly were  
 feyghtynge, inwardly feares. But þ  
 \* God þ comforteth the lowly, cōsol-  
 ted vs also in the cōmpnye of Titus  
 And not onely in hys cōmpnye, but  
 also by þ cōsolation, whereth he was  
 cōsolyed of you, shewynge vs your  
 desyre, your wepyng, your te for  
 me, so that I reioyced the more. For  
 though I haue made you sorow in the  
 epistle, it repleth me not, though it  
 byd repente me. But I am glad, se-  
 pnye þ the same letter hath made you  
 sorow, (although it be for a season) not  
 because ye are made sorow, but becau-  
 se ye are made sorow to repentance. For  
 ye are made sorow after God, þ in no-  
 thynge ye shulde suffer harme by vs.  
 \* For þ sorowe þ is after God, wo-  
 keth (if it do fast) repentance to saluacion,  
 but wo:ldly sorow wo: keth death.  
 For behold the same your sorowynge  
 after God what carefulnes wo: keth  
 it in your nothynge but a defence,  
 but displeasure, but feare, but a de-  
 syre, but a feruente mynde, but a pu-  
 nishment: In al thynges haue ye de-  
 clared yourselues unblameable in  
 this busynesse. Therefore though I  
 wrote to you, I byd it not because of  
 hym þ byd þ hurt, nor because of him  
 þ suffered it, but to declare þ careful-  
 nesse, þ which we haue for you befor  
 god: therefore also are we comforted.  
 And in our cōsolation we were cōsol-  
 ted more fullyer ouer þ tope of Titus,  
 because þ his spere was reple-  
 shed of you all. And yf I haue made  
 any boast of you by hym, I am not  
 ashamed of it, but as we haue spo-  
 ken al thynges for a truth vnto you,  
 so.

L. Ca. 1. 10

B

L. Pet. 2. 8

Eccl. 3. 2

E

## II. CORINTHIORVM

even so our reioyng that we had  
towards Titus is become truth.  
And bys inward affection is ma-  
plentifully towards you, remembryng  
the obedience of you all, howe that  
ye receaved hym wylh feare & trem-  
blinge. I am glad that in all thynges  
I am bolde to youwarde.

The viii. Chapter.

**A**ND I do certifie you bre-  
thren the grace of God, &  
whych is geuen in the co-  
gregacions of Macedonia  
and that the aboundance of theyr toye  
was in much triall of tribulation: &  
theyr moost extreme pouerte dyd o-  
uerflowe into & ryches of theyr syn-  
glenesse. For (I beare them recorde)  
they were wyllyng accordyng to  
theyr power, and aboue theyr power  
requyryng vs wylh great instalce  
for the grace and comunion of the  
bande reachyng that is done vnto &  
sayntes. And not as we supposed, but  
they prided themselves fyrst vnto &  
LOKKE, after that vnto vs by the  
wyl of God: insonuch & we prayd  
Titus, that as he dyd begynne thys  
grace amonge you, he wolde so lpe  
wise make an ende. But as ye be ple-  
teous in all thynges, in sayth. hope &  
woorde. and knowlege, and all care-  
fulnesse, mozeouer in point loue also  
to vs warde, that ye wyl be ryse in  
thys grace also. I saye it not as com-  
maundynge, but by the carefulnesse  
of other assayeng your good nature  
also. For ye knowe the libralite of  
our LOKKE Iesus Christe, that for  
pouere sakes he became poore, when  
he was ryche, that by his pouerte ye  
myghte

ita & gloriatio nostra que fuit  
ad Titum ueritas facta est, & uis-  
cera eius abundantius in uobis  
sunt, remiscens omnium ue-  
strum obedientiam, quomodo  
cum timore & tremore excep-  
itis illum. Gaudeo quod in omni-  
bus confido in uobis.

CAPVT VIII.

**N**OTUM AUTEM FACIMUS  
uobis fides gratia Dei,  
que data est in eccle-  
sia Macedonia, & q-  
in multo experimento tribulati-  
nis abundantia gaudii ipsorum  
fuit, & altissima paupertas eorū  
abundauit in diuitias simplicita-  
tis eorum. Quia secundum uirtu-  
tem (testimonium illis reddo) &  
supra uirtutem uoluntarii fue-  
runt cum multa exhortatione  
obsecrantes nos gratiam & co-  
municationem ministerii quod  
fit in sanctos. Et non sicut spera-  
uimus, sed semetipsos dederunt  
primum Domino, deinde nobis  
per uoluntatem Dei: ita ut roga-  
remus Titum, ut quemadmodū  
cepit, ita & perficeret in uobis  
etiam gratiam istam. Sed sicut  
in oibus abundatis fide spe & se-  
rmonē, & scientia, & omni sollici-  
tudine, insuper charitate uestra  
in nos, ut & in hac gratia abun-  
detis. Non quasi imperans dico,  
sed per aliorū sollicitudinē, etiam  
uestrę charitatis ingenū bonū  
comprobans. Scitis enim gratiā  
Domini nostri IESU Christi, quā  
propter uos egenus factus est,  
cū esset diues, ut illius iopia uos  
diue-

Rom. 11. 6  
Rom. 11. 6  
1. Cor. 16. 2  
2. Cor. 9. 2

Rom. 10. 6

statim effectis. Et consilium in hoc do. Hoc enim uobis utile est, qui non solum facere, sed & uelle coepistis ab anno priore, nunc uero & facto perficite, ut quemadmodum promptus est animus uoluntatis, ita sit & perfectiendi, ex eo quod habetis. Si enim uoluntas prompta est, secundum id quod habet, accepta est, non secundum id quod non habet. Non enim ut alius sit remissio, uobis autem tribulatio, sed ex aequalitate. In presenti tempore uestra abundantia illorum inopiam suppleat, ut & illorum abundantia uestrae inopie sit supplementum, ut fiat aequalitas. Sicut scriptum est: Qui multum, non abundauit: & qui modicum, non minorauit. Gratias autem ago Deo, qui dedit eandem sollicitudinem pro uobis in corde Titi, quoniam exhortationem quidem suscepit, sed cum sollicitior esset, sua uoluntate profectus est ad uos. Misimus enim cum illo fratrem nostrum, cuius laus est in euangelio per omnes ecclesias, non solum autem, sed & ordinatus est ab ecclesiis comes peregrinationis nostrae, in hanc gratiam quae ministratur a nobis ad Domini gloriam, & destinata uoluntatem nostram, deuotantes hoc, ne quis nos uisuperet in hac plenitudine, quae ministratur a nobis in Domini gloriam. Prouidemus enim bonam, non solum coram Deo, sed etiam coram hominibus. Mundus autem

might be tye. And I geue counsell here in, for that is profitable vnto you, wherch a yere ago haue not on ly begonne to do, but also to wyl. But now accompysh it wth the dede also, that lyke as the wyllynge mynde is ready, that it be so lyke wyse to fulfyll it, of that wherch ye haue. & for yf the wyl be ready, it is accepte accordyng to it that it hath, not accordyng to it that it hath not. Let your abydance so supplie the nede, not that other be let at large, and ye do smarte, but of an equalite of thys tyme, let your abundaunce supplie the nede, that the nede abundaunce also be a supplience of your nede, that ther maye be equalite, as it is wyrtten: = He that gathered much, had not the more: and he that gathered litle, had not wante. I geue thanks vnto God, wherch hath geuen the same carefinesse for you in the harte of Titus: for he toke admonicion in dede, but whan he was the more carefull, he wente vnto you of hys owne wyl. And we haue sent wth hym also our brother whose prayse is in the Gospell thowme out all congregacions. And not only that, but he is also ordyned of the congregacions a companion of our pournep to thys grace, wherch is ministred by vs vnto the glorie of the Lord, and oure appoynted wyl, brynge ware of thys namely that nom. I blame vs because of this fulnesse, wherche is ministred by vs vnto the glorie of the Lord. = for: & we prayde good thynge, not only before God, but also before m. But

L. 10. 4. b  
L. 10. 1. b  
L. 10. 1. b

L. 10. 1. b

L

D. III. we

## IL CORINTHIORVM

we haue sente with the our brother  
also, whome we haue ofte proued in  
many thinges to be careful, but now  
much more careful, for cause of  
the greace boldnesse towards you:  
whether it be for Titus whiche is  
my companion, and helper amonge  
you, or our breth: & Apolles, & glo  
rye of the congregacions of Christ.  
Shewe therefore vnto the in þe spghe  
of the cōgregacions & declaringe of

2 Cor. 1: 1 your loue. 1 our reioyng of you.

## The ix. Chapter.

**1** As to wyte vnto you of  
the handreacheinge that  
is done vnto þe sapntes, it  
is superfluous for me.

For I knowe your readynesse, for  
the whiche I bougt by the Macedoni  
ans, I sapeinge: that Achaia was al  
so readye & peare last past: 1 your  
feruent desyre hath prouoked many.  
But we haue sente the brethren, that  
the thyng wherof we reioyce be not  
made voyde on thys behalfe, þe as I  
haue sayd, ye may be ready: lest whā  
the Macedoniā shal come with me  
and fynde you not ready, we, (I wyl  
not saye ye) be ashamed in thys sub  
staunce.

**2** I thought it therefore neces  
sary to desyre the brethren, þe they do  
come vnto you before, 1 prepare this  
blyssynge & it be ready, so as though  
it were a blyssynge, not as a con  
fousnesse. + But thys I sape: + he  
that soweth sparyngly, shal also reap  
sparyngly: 1 he þe soweth in blyssyn  
ges, shal also reape of the blyssynge  
euerý mā as he hath purposed in his  
harte, not of euell wyl, or of compul  
sion. + For God loueth a chearefull  
geyst

autem cū illis & fratrem nostrū,  
quem probauimus in multis co  
pe sollicitum esse, nunc autem  
multo sollicitiorem confiden  
tis multa in uos, siue pro Tito,  
qui est socius meus, & in uobis  
adiutor, siue fratres nostri Apo  
stoli ecclesiarum glorie Christi.  
Ostentionem ergo quæ est cha  
ritatis uestre & nre glorie pro  
uobis, in illos ostendite in facie  
ecclesiarum.

## CAPVT IX.

**N**am de ministerio qd  
fit in sanctos, ex abun  
danti est mihi scribere  
re uobis. Scio enim  
promptum animum uestrū, pro  
quo de uobis glorior apud Ma  
cedones. Quoniam & Achaia pa  
rata est ab anno preterito, & ue  
stra æmulatio prouocauit pluri  
mos. Misimus autē fratres, ut ne  
quod gloriamur de uobis, euacu  
etur in hac parte, ut (quemadmo  
dū dixi) parati sitis, ne cum uene  
rint Macedones mecū, & inue  
nerint uos imparatos, erubescā  
mus nos, ut non dicamus uos in  
hac substantia. Necessariū ergo  
existimaui rogare fratres, ut pri  
ueniant ad uos, & præparent re  
promissam benedictionē hāc pa  
rata esse: sic, quasi benedictionē,  
nō tāquā auaritiā. Hoc autē dico:  
Qui parce seminat, parce & me  
tet: & qui seminat in benedictio  
nibus, de benedictionibus &  
metet. Vnusquisque prout desti  
nauit in corde suo, non ex tristitia,  
aut ex necessitate. Hilarē enī  
duos

Rom. 15. 2  
1 Cor. 16. 2  
2 Cor. 1. 2

2 Cor. 12. 1  
Gal. 6. 2

2 Cor. 11. 2  
Gal. 5. 2

datorem diligit Deus. Potēs est autem Deus omnē gratiam abū dare facere in uobis: ut in omnibus emper omnem sufficientiā habentes, abundetis in omne opus bonū. Sicut scriptū est: Dispersit dedit pauperibus, iustitia eius manet in seculū seculi. Qui autem administrat semē semināti, & panē ad manducandū prae stabit, & multiplicabit semen uestrum, & augebit incrementa frugum iustitiae uestrae: ut in omni-  
cus locupletari, abūdetis in omnem simplicitatem, quae operatur per nos gratiarum actionem Deo. Quoniam ministeriū huius officii nō solū supplet ea quae de sunt sanctis, sed etiā abūdat per multas gratiarū actiōes in Dño, per probationē ministerii huius, glorificātes deū in obediētia cōfessionis uestrae in euāgelio Christi, & simplicitate cōmunicatiōis uestrae in illos, & in omnes & in ipsorum obsecratione pro uobis, desyderantium uos propter eminētē gratiā dei in uobis. Gratias ago deo super inenarrabili dono eius.

CAP. X.

**I**psē autem ego Paulus obsecro uos per mansuetudinem, & modestiam Christi, qui in facie quidem humilis sum inter uos, absens autem confido in uobis. Rogo autē uos, ne prae-sens audeam per eam cōfidentiā qua exultor audere in quosdā qui arbitrantur nos tanquam secundum carnem ambulemus. In car

gent. But God is able to make euery grace to be plenty in you, that haueynge alwaye all sufficiēcy, ye maye be plentrous in euery good worke, as it is wrytten: he hath sparfed a-brode. he hath giuen vnto the poore, hys righte iustnesse abyeth for euery. He þ geureth seede vnto þ sower, shall also giue vnto eate, & shall multiplie your seede, and shal augmente þ increase of þ frutes of your ryghteousnesse: & that in all thynges be-ynge made rygh, ye maye be plectous in al synghenesse, the whych woorketh groupnge of thāks vnto God by vs. ffor the seruite of thys office doth not only supplie þ thynges that the sayntes do wante, but is also abundaunt by groupnge of many thankes vnto the LORDE, praesynge God by the prae of thys scrupce. for the obediēce of your knowlegng of the Gospeill of Christe, and the synghenesse of your distributynge vnto the and all men, and in there prayer for you, longynge for you, because of the abundaunte grace of God in you. I thanke God for hys vnuotspreakable gyfte.

The .x. Chapter.

**N**ow I myself Paul beseech you thorough the meeknesse and softnesse of Christe, whiche beyng presente amonge you am of no reputation, but beyng absente I am bold towarde you. But I pray you that I beyng presente be not bolde wth the same boldnesse that I am supposed to be bolde agaynst some, which thynke vs to walke as after þ fleshe.

## II. CORINTHIOR V

For walkyng in the flesh, we do not warre after the flesh. For the weapons of our warre are not fleshye, but myghtye before God to the destruction of the strong holdes, byngyng to naught the counsels, and all height auuncyng it selfe agaynst the knowledge of God, and byngyng in bondage all vnterstandyng vnto the obedience of Christ, & byng readye to auenge all disobedience, when your obedience shalbe fulfilled. Loke on the thynges after the vnter appearaunce. If any man trusteth of hymselfe that he is Christiane, let hym thynke thus agayn by hymselfe, that as he is Christiane, so are we also. For though I shulde boaste myselfe somewhat more of my power, & whych the Lord hath geuen vs to your edifieng, and not destruction. I wyl not be ashamed. But lest I shulde be supposed as to scape you wryth letters, (for letters saye they are myghty and stronge, but the presence of the body is weak, and the speche vnregarded,) let suche one thynke thus: that suche as we are in worde by letters beynge absent, such [are we] also in the dede beynge present. For we dare not receyve of you as we do of the world, we compare vs with some which praysse themselves: but we are not as they, we compare and comparyng ourselves by our selves. But we wyl not excoyce our measure, but accordyng to the measure of the rule, wherewith god hath appoynted vnto vs the rule to teache vnto you. For we stretch not ourselves, as not teachyng vnto you: for we are come vnto you with the

In carne enim ambulantes, non tamen secundum carnem militamus. Nam arma militiae nostrae non carnalia sunt, sed potentia Deo, ad destructionem munitionum, consilia destruentes, & omnem altitudinem extollentem se aduersus scientiam Dei, & in captiuitatem redigentes omnem intellectum in obsequium Christi, & in promptu habentes ulcisci omnem inobedientiam, cum impleta fuerit uestra obedientia. Quae secundum faciem sunt, uidete. Si quis confidit sibi Christi se esse, hoc cogitet iterum apud se, quod sicut ipse Christi est, ita & nos. Nam & si amplius aliquid gloriaris fuero de potestate nostra quam dedit nobis Dominus in edificationem, & non in destructionem uestram, non erubescam. Vt autem non existimet tanquam terrere uos per epistolas. Quoniam quidem epistolae inquirunt, graues sunt & fortes, praesentia autem corporis infirma, & sermo contempnibilis, hoc cogitet quicuiusmodi est: quia quales sumus uerbo per epistolas absentes, tales & praesentes in facto. Non enim audemus inserere, aut comparare nos quibusdam, qui seipsum commendant: sed ipsi in nobis nosmetipsos metientes, & comparantes nosmetipsos nobis. Nos autem non immensum gloriamur, sed secundum mensuram regule, qua mensus est nobis Deus mensuram pertingendi usque ad uos. Non enim quasi non pertingentes ad uos, superextendimus nos. Vique ad uos enim peruenimus in euangelio

In euangelio Christi. Nō in im-  
mentum gloriantes in alienis la-  
boribus, spem autem habentes  
crescētis fidei uestre in uobis  
magnificari, secundū regulā no-  
stram in abundantia, etiā in illa  
quæ ultra uos sunt euangeliza-  
re: non in aliena regula, in illa  
quæ præparata sunt glorari.

Qui autem gloriatur, in Domi-  
no gloriatur. Non enim qui seip-  
sum commendat, ille probatus  
est, sed quem Deus commendat.

## CAPVT XI.

**T**inā sustineretis mo-  
dicum quid insipien-  
tiæ meæ, sed & suppor-  
tate me. Aemulor es-  
nim uos Dei æmulatione. Despo-  
di enim uos uni uiro uirginem  
castam exhibere Christo. Ti-  
meo autem ne sicut serpens E-  
uam seduxit astuta sua, ita cor-  
rumpantur sensus uestri, & exci-  
dant a simplicitate, quæ est in  
Christo IESV. Nam si is qui ue-  
nit alium Christum prædicat,  
quem non prædicauimus: aut al-  
ium spiritum accipitis, quem  
non accepistis: aut aliud euan-  
gelium, quod non recepistis, re-  
cte patere uobis. Existimo enim ni-  
hil me minus fecisse a magnis  
Apostolis. Nam & si imperitus  
sermone, sed non scientia. In  
omnibus autem manifestus sum  
uobis. Aut nunquid peccatum  
fecit me ipsum humilians, ut uos  
exaltemini? Quoniam gratis  
euangelium Dei euangelizauimus  
uobis. Alias ecclesias expolia-  
ui, ac

the Gospel of Christ. We are not  
reioycinge out of measure in oþer  
mens labours, but haueinge hope of  
your increasynge sayeth that it shall  
become great, accordynge to oure  
rule in oure flowynge, [by the same  
we intende] also to preache vnto eþe  
þat are beyonde you: not [in pnyng]e  
to reioyce in the labours that are  
prepared by another mans measure.

But he that reioyceth let hym re-  
ioyce in the Lord. For not he  
that prayseth himself is allowed, but  
he whome God prayseth.

Step. 44. 1  
Ier. 9. 1  
1 Cor. 13  
2 Tim. 17. 6

## The. xi. Chapter.

**O**lder God ye wolde suf-  
fer a lytle of my foolys-  
nesse, but forbare me al-  
together. For I am gelous ouer  
you wyth godly gelousy. For I haue  
marped you vnto one man, to bring  
a chaste uirgin vnto Christ. But I  
fearre me, lest as the serpent had be-  
gyle Eua wyth hys craftynesse: euē  
so be your wyttes corrupte also, and  
fal awaye from the spynghenesse, that  
is in Christ Iesu. For yf he that cry-  
meth preacheth another Christ, whō  
we haue not preached: or yf he recea-  
ueth another spyrte, whome ye haue  
not receaued: or another Gospel,  
whyche ye haue not receaued, ye  
myght ryght well haue surpced it.  
For I suppose me to haue done no-  
thyng lesse than the hēgh apostles.  
For though I am rude in word, but  
not in knowlege. In all thynges I  
am manifest vnto you. Wherefore I  
spined habbyng me selfe, & ye shoulde  
be exalted: for I haue preached the  
Gospel. frely vnto you: I haue spō-

Gen. 3. 6

Gal. 1. 6

1 Cor. 9. 6

## II. CORINTHIOR V M

led other congregations, taking wages of them to do seruyce vnto you.

**2 Cor. 12. 6** + And whā I was with you, and had neede, I was chargeable vnto none:

**12. 7** for it that was wantyng vnto me byd the brethren supplie that came fro Macedonia: And in all thynges I kept my selfe wpythout charge, and I wyl so kepe me. As truly as the truth of Christ is in me, thys reioynginge shall not be disanulled in me in the regions of Achaia. Wherefore? because I do not loue your God knoweth. That I do, and shall do, [I do it] that I maye cut awape the occasion of them that couet an occasion: that where in they reioyce, they be founde such as we also. For suche false apostles are deccatful workers: transfigurynge themselves into messengers of Christe. And no maruayle: for Satanas doth transfigure hymselfe into an angell of lycht. It is therfore no maruayle yf hye ministers be transfigured, as ministers of ryghteousnesse, whose ende shal be accordynge to theyr workes. Agayne I saye: lest ony mā thynke me to be a foole, or els take me as a fool. that I also maye boast a litle.

That whyche I speake, I speake it not after God, but as it were in foolysheesse, in thys reasonynge of boasting. Because many do reioyce after the flesh, I wyl reioyce also. For + ye suffice foolen gladly, insomuche as ye be wylse yourselues. For ye suffice yf ony man bynge you in bondage, yf ony man do deuoure you, yf ony man do robbe you, yf ony man do auunice hymselfe, yf ony man

brate

ui, accipiens stipendium ad ministerium uestrum. Et cum essem apud uos & egerem, nulli onerosus fui. Nam quod mihi deerat, suppleuerunt fratres qui uenerunt a Macedonia: & in omnibus sine onere me uobis seruaui, & seruabo. Est ueritas Christi in me, quoniam hæc gloriatio non infringetur in me in regionibus Achaie. Quare? quia non diligo uos? Deus scit. Quod autem facio & faciam, ut amputem occasionem eorum, qui uolunt occasionem: ut in quo gloriantur, tales inueniantur sicut & nos. Nam eiusmodi pseudoapostoli sunt operarii subdoli, transfigurantes se in Apostolos Christi. Et non mirum. Ipse enim satanas transfiguratur se in angelum lucis. Nō est ergo magnum, si ministri eius transfigurentur uelut ministri iustitiæ, quorum finis erit secundum opera ipsorum. Iterum dico: ne quis me putet insipientem esse, alioquin uelut insipientem accipite me, ut & ego modicum quid gloriæ. Quod loquor, non loquor secundum Deum, sed quasi in insipientia, in hac substantia gloriæ. Quoniam multi gloriantur secundum carnē, & ego glorior. Libenter enim sustinetis insipientes, cum sitis ipsi sapientes. Sustinete enim, si quis uos in seruitutē redigit, si quis deuorat, si quis accipit, si quis extollitur, si quis

in laq



in faciem nos credidit. Secundum ignobilitatem dico, quasi nos infirmi fuerimus in hac parte. In quo quis audet (in insipientia dico) audeo & ego. Hebraei sunt, & ego. Israelitae sunt, & ego. Semen Abraham sum, & ego. Minister Christi sum, & ego. Ut mirus sapiens dico plus ego. In laboribus plurimis, in carceribus abundantius, in plagis supra modum, in mortibus frequenter. A Iudeis quinquages quadragenas, una minus accepi. Ter uingis caesus sum, semel lapidatus sum, ter naufragium feci, nocte & die in profundo maris fui, in itineribus saepe, periculis fluminum, periculis latronum, periculis ex genere, periculis ex Gentibus, periculis in ciuitate, periculis in solitudine, periculis in mari, periculis in falsis fratribus, in labore & ærumna, in uigiliis multis, in fame & siti, in ieiuniis multis, in frigore & nuditate. Præter illa quæ extrinsecus sunt, instantia mea quotidiana, sollicitudo omnium ecclesiarum. Quis infirmatur, & ego non infirmor? Quis scandalizatur, & ego non uoror? Si gloriari oportet, quæ infirmitatis meæ sunt, gloriabor. Deus & pater Domini nostri IESU Christi, qui est benedictus in secula, scit quod non mentior. Damasceni præpositus gentis Aretæ regis custodiebat ciuitatem Damascenorum, ut me comprehenderet, & per fenestram in porta

beate you on the face. I saye it after tribul, as though we had ben weake on thys behalfe. \* Wherein my dare be bold, (I speake it in fooly shynesse,) I dare be bolde also. They are Hebrewes, I also. They are Israelites, I also. They are the seide of Abraham I also. \* They are the ministers of Christ, I also. As a foole I speake ite I am moze. In many trauails, in prisonmentes moze abundantly, in stripes aboue measure, in deathes ofte. \* Of þ Jewes haue I receaued \* fyue tymes forty steyppes one lesse, \* I haue thysse ben beaten woth rodde, \* I haue once bene stoned, & I haue thysse suffred shipwacke, I haue ben nyght and daye in the depeth of the see, in yournes oft, in perils of floodes, in perils of murtheeres, in perils of my kynred, in perils of the heythen, in perils in the eptie, in perils in the wyldernesse, in perils on the see, in perils of false brethren in labour and trauayle, in many watchpnces, in hunger and thyrste, in many fastpnces, in colde & nakednesse: Despe those thpnces that are outwarde, \* my dayly commaunce, the care of all the congregacions. \* Who is weake, & I be not weake? Who is offended, and I burne not? Yf I must reioyce, I wyl reioyce of the thpnces þ are of my weaknesse. The God & father of our lord Iesus Christ, whych is blessed for euer \* knoweth that I lye not. & At Damascus, dyd the gouernoure of the people of kynge Aretas watche the eptie of the Damascenes, that he myght take me, & as a wyndow was

Acta. 22. 6  
10 psal. 1. 8

1. Cor. 4. 9

Rom. 15. 31  
1. Cor. 16. 9Acta. 24. 2  
1. Cor. 17. 8

Acta. 16. 3

1. Cor. 13. 3

Gal. 2. 1  
1. Tim. 4. 1

## II. CORINTHIORVM

I let him in a basket thorow the  
wall, & so escaped I by his handes. &

Chap. xii. Chapter. 4

**N** If I must boast (truly it  
is not needful) I will come  
to the visions and reuelations  
of the Lord. I  
know a man in Christ, fourtene ye  
eres ago (whether it was in the body,  
whether it was without the body I  
can not tell, God knoweth it) the sa  
me to haue ben taken vp vntill the  
third heauen. And I know the same  
man (whether he was in the body,  
whether he was without the body I  
can not tell, God knoweth) that he  
was taken vp into the paradyse, and  
herde secrete wordes, whych are not  
trafull for man to speake. For such a  
thyng wyl I retoyce, but for myself  
nothyng but in my weakenesses.  
For although I wold retoyce, I shall  
not be foolishe, for I shall tell truthe.  
But I do restrapne, lest ony man es  
tyme me aboue it & he seych in me,  
or heare ought of me. And lest the  
greatnesse of the reuelacions do ex  
alte me, ther is geuen vnto me the  
stynge of my fleshe, the messaunger  
of Satanas, that he buffet me. For &  
whych I haue prayed the Lord  
thysse that he shulde departe fro me,  
and he sayd vnto me: By grace suffi  
seth the: for strength is made perfect  
by weaknesse. I wyl therfore gladly  
retoyce in my sicknesses, that the po  
wer of Christe may dwell in me. &  
For the whych cause I am contente  
in my sicknesses, in rebukes, in ne  
des, in persecutions, in anguyshes  
for Christe: For whan I am  
togaht,

sponta decessas sum per inuicti  
& sic effugi manus eius.

CAPVT XII.

**N** I gloriarī oportet (non  
expedit quidem) ueni  
am autem ad uisiones  
& reuelationes Domi  
ni. Scio hominem in Christo an  
te annos quatuordecim (sive in  
corpore, sive extra corpus, nescio,  
Deus scit) raptum huiusmo  
di usque ad tertium coelum. Et  
scio huiusmodi hominem (sive  
in corpore, sive extra corpus,  
nescio, Deus scit) quoniam rap  
tus est in paradysum, & audiuit  
archana uerba, quæ non licet  
homini loqui. Pro huiusmodi  
glorior, pro me autem nihil,  
nisi in infirmitatibus meis. Nam  
etsi uoluerō gloriari, non ero in  
sapiens: ueritatem enim dicam.  
Pateo autē, ne quis me exultet  
supra id quod uidet in me, aut  
audiat aliquid ex me. Et ne ma  
gnitudo reuelationum extollat  
me, datus est mihi stimulus caro  
nis meæ angelus satanæ, ut me  
colaphizet. Propter quod ter  
Dominum rogavi, ut discederet  
a me, & dixit mihi: Sufficit tibi  
gratia mea: nam uirtus in infir  
mitate perficitur. Libenter igitur  
glorior in infirmitatibus  
meis, ut inhabitet in me uirtus  
Christi. Propter quod placeo  
mihi in infirmitatibus meis, in  
contumeliis, in necessitatibus,  
in persecutionibus, in angust  
iis pro Christo. Cum enim in  
firmor,

nonot, tunc potens sum. Factus  
 sum insipiens, uos me coegistis.  
 Ego enim a uobis debui com-  
 mendari: nihil enim minus feci  
 ab iis, qui sunt supra modum A-  
 postoli. Tamen nihil sum, signa  
 tamen Apostoli facta sunt super  
 uos in omni patientia, in signis,  
 & prodigiis, & uirtutibus. Quid  
 est enim quod minus habuistis  
 præ cæteris ecclesiis, nisi quod  
 ego ipse non grauauos? Do-  
 nate mihi hanc iniuriam. Ecce  
 tertio hoc paratus sum uenire  
 ad uos, & non ero grauis uobis.  
 Non enim quero quæ uestra  
 sunt, sed uos. Nec enim debent  
 filii parentibus thesaurizare, sed  
 parentes filiis. Ego autem liben-  
 tissime impendam, & super im-  
 pendar ipse pro animabus ue-  
 stris, licet plus uos diligens mi-  
 nus diligar. Sed esto: Ego uos  
 non grauau, sed cum essem astu-  
 tus, dolo uos cepi. Nūquid per ali-  
 quē eorū quos misi ad uos circū-  
 ueni uos? Rogau Titum, & misi  
 cū illo fratrem. Nūquid Titus uos  
 circumuenit? nonne eodem spi-  
 ritu ambulauimus? nōne eisdem  
 uestigiis? Olim putatis quod ex-  
 cusemus nos apud uos? Coram  
 deo in Christo loquimur. Omnia  
 autem charissimi propter adifi-  
 cationem uestram. Timeo enim  
 ne forte cum uenero, nō quales  
 uolo, inueniam uos: & ego in-  
 ueniar a uobis, qualem non  
 uultis, ne forte contentiones,

animæ

wake, than am I stronge. I am  
 become a foole, ye haue compelled  
 me. For I ought to be prayed of you  
 & seprage I haue done nothpng lesse,  
 than they that are Apostles out of  
 measure. Although I am nothpng,  
 yet are þ tokens of an apostle wrought  
 vpon you by all patience, by tokens  
 and wonders & powers. For what is  
 it that ye haue had lesse than other  
 congregacions, saue that I myselfe  
 haue not ben chargeable vnto you?  
 For geue me thys wronge. & holde  
 thys thyrd tyme am I ready to come  
 vnto you, and I shal not be greuous  
 vnto you. For I seke not the thyn-  
 ges that be yours, but you. Neither  
 ought I chyldren to gather treasure  
 vnto the elders, but the elders vnto  
 the chyldren. And I wyll verry glad-  
 ly bestowe me, and wyll myselfe be  
 bestowed for your soules, though I  
 loue you ouermuch, be lytle lo-  
 ued [agayne.] But let it be so: I ha-  
 ue not charged you, but for so much  
 as I was crafty, I toke you wyth a  
 gyle. Haue I beggled you by oup of  
 them that I sente vnto you? I des-  
 pised Titus, and wyth hym I sente a  
 brother: hath Titus beggled you?  
 haue we not walked in one spyrte?  
 haue we not [gone] lyke foote step-  
 pers? Ye thynke that we do excuse vs  
 before you? We spake before God  
 in Christ. For all thynges moost be  
 loured are done for your edyffenge.  
 For I feare me lest perchance whā  
 I shall come, I shall not fynde you  
 suche as I wold: and I be saunde of  
 you such one as ye wold not, & lest  
 happely they be among you stryfes,

enures

1. Cor. 13. 10

2. Cor. 12. 10

1. Cor. 13. 10

2. Cor. 12. 10

emupes, byghmythes, debates, back-  
bypunges, whyspringes, swellinges  
bypours. Lette whan I shall come a-  
gapne, God bypunge me lowe amöge  
pou, and I bewaile many of them,  
whych hve spinned asure, and haue  
not repöted ouer theyr vncienesse  
and whozedome, & spithynesse, that  
they haue comytted.

The .xiii. Chapter.

**B**ehold, thys thyzte tyme  
do I come vnto pou. In  
the mouth of two or thre  
wyttnesses shal every mat-  
ter stande. For I haue sayd besore,  
and I tell pou besore as present, and  
nowe absente vnto them that haue  
spinned besore, and vnto all the rest,  
that if I shall come agayne, I shall  
not spare. Do ye seeke the pöse of  
hpm, which speaketh in me, [name-  
ly] Chryste: whyche is not wreake a-  
monge pou, but is myghte amonge  
pou: for though he is crucified tho-  
rowe weaknesse, yet spureth he by  
power of God. For we also are  
wreake in hpm, but we lyeue whpm  
by the power of god in pou. Where-  
pe poure selues whether ye are in  
fapth, make search of poure selues.  
Knowe not ye poure selues þ Chryste  
Jesus is in pou wþhout happely ye  
be castawayes. But I trust that ye  
do knowe it, for we are not casta-  
wayes. And we praye God, that ye  
do no euell, not that we do seme a-  
lowable, but that ye do it that good  
is, but that we be castawayes. For  
we can do nothyng agaynst þ truth,  
but wþth the truth. For we relyce  
þ we are wreake, but ye are stronge.

Thys

emulationes, animositates, dis-  
sentioes, detractioes, insurrectiones,  
inflationes, seditioes sunt in-  
ter uos. Ne iterũ cũ uenero, hu-  
miliet me deus apud uos, & la-  
ged multos ex iis, qui ante pec-  
cauerũt, & nõ egerũt penitentiã  
sup immũditia, & fornicatione,  
& unpudicitia quam gesserunt.

CAPVT XIII.

**E**cce tertio hoc uenio  
ad uos: In ore duorũ  
uel trium testium sta-  
bit omne uerbũ. Præ-  
dixi enim & prædico ut præsens  
uobis, & nũc absens, tis qui ante  
peccauerũt, & ceteris oĩbus, quo-  
niã si uenero iterũ, nõ parca. An  
experimentũ queritis eius qui in  
me loquitur Christus, qui in uo-  
bis nõ infirmatur, sed potens est  
in uobis? Nam etsi crucifixus est,  
ex infirmitate, sed uiuit ex uirtu-  
te dei. Nã & nos infirmi sumus in  
illo, sed uiuimus cũ eo ex uirtute  
dei in uobis. Vosmetipso tentate,  
si estis in fide, ipsi uos probate.  
An nõ cognoscitis uosmetipso-  
sos, quia Christus Iesus in uobis  
est? nisi forte reprobi estis. Spe-  
ro autẽ quod cognoscitis, quia  
nos non sumus reprobi. Oramus  
autem Deum, ut nihil malifacia-  
tis, non ut nos probati appareamus,  
sed ut uos quod bonum est  
faciatis, nos autem ut reprobi  
simus. Non enim possumus ali-  
quid aduersus ueritatem, sed  
pro ueritate. Gaudemus enim  
quoniam nos infirmi sumus,  
uos autem potentes estis.

Hoc

Mont. 19. 1  
Mat. 18. 16  
Ioh. 1. 1  
Ioh. 10. 1

Mat. 10. 1

1. Cor. 1. 1

Hoc & oramus, neſtram conſum-  
mationem. Ideo enim hæc ab-  
ſens ſcribo, ut non præſens du-  
ruiſſe agam, ſecūdm potestatem  
quam Dominus dedit mihi. in ſan-  
ctificationem, & non in deſtru-  
ctionem. De cætero autem fra-  
tres gaudete, perfecti eſſote, ex-  
hortamini, idipſum ſapite, pacē  
habere, & Deus pacis & directi-  
onis erit uobiſcum. Salutate in-  
uicem in oſculo ſancto, Salutate  
uos omnes ſancti. Gratia Domi-  
ni noſtri I E S V Chriſti, & chari-  
tas Dei, & communicatio ſancti  
ſpiritus ſit cum omnibus uobiſ.

A M E N.

¶ Finis ſecundæ epiſtolæ  
Pauli Apoſtoli ad  
Corinthios.

¶ Thus alſo we wiſh, (namely) your  
perfectneſſe. And therefore do I wiſh  
theſe thynges beyng abſente, that I  
beyng preſente, do not uſe myſelfe  
hardlye, accordyng to the power,  
þ the LORD hath giuen me, to  
ediſpence, and not to deſtruction.  
¶ Farthermore brethren, exhort, be  
perfecte, exhorte yourſelues, be of  
one mynde, haue peace, and þ God  
of prate and loue ſhal be wþ you.  
\* Salute ech other w an holy kiſſe.  
All þ ſapntes ſalute you. The grace  
of our LORD Jeſus Chriſte, & the  
loue of God, and þ fellowſhip of the  
holy goſt be wþ you all. Amen.

2 Cor. 13

Rom. 16-6

¶ The ende of þ ſecōde Epi-  
ſtle of Paule þ Apoſtle to the  
Corinthians.

# EPISTO The Epiſtle

la Pauli Apoſtoli  
ad Galatas.

of the Apoſtle Paule to the  
Galathians.

CAPVT PRIMVM.

The fyrſt Chapter.

**I**n Aulus Apoſtolus  
nō ab hoibus, ne-  
que per hominē,  
ſed per I E S V M  
Chriſtum, & Deū  
patrē, q̄ ſuſcitauit  
eum a mortuis, & qui in eū ſunt  
omnes fratres, eccleſius Galatiſ.  
Gratia uobiſ & pax a Deo patrē  
noſtro, & Domino noſtro I E S V  
Chriſto, qui dedit ſemetipſum  
pro peccatis noſtris, ut enperet  
nos de

**I**n Aule an Apoſtle not  
of me, nor by mē, but  
by Jeſus Chriſte, and  
God þ father, whych  
hath raiſed him from  
the deade, and all the  
brethren that are wþ me, vnto the  
congregations of Galatia: Grace  
be wþ you and prate from God  
oure father, and oure LORD Je-  
ſus Chriſte, whych hath giuen him-  
ſelfe for oure ſynnes, that he ſhoulde

2 Cor. 13  
Eph. 1.3  
1 Pet. 1.3

Jl. 1. 12

bratwe vs out of this presente euill  
worlde, accordyng to the wyll of god  
and our father, vnto whom be glory  
for euer and euer. Amen. ¶ matuayl  
that ye be so soone turned fro hym,  
whych hath called you vnto þe grace  
of Christ, vnto another Gospell: the  
whych is nothyng els, saue that ther  
be some that trouble you, and wyll  
turne the Gospell of Christ. But  
though we, or an angel from heauē  
preach [ought] vnto you, saue it that  
we haue preached vnto you, the same  
be cursed. ¶ As we haue sayd before,  
so saye I agayne: Yf any mā preache  
[ought] vnto you, besyde it that ye  
haue receaued, the same be cursed.  
But do I now speake saye vnto me,  
or vnto God? Do I seeke to please  
men? ¶ Yf I byd yet please men, I  
were not the seruante of Christe.  
¶ I for I certifie you brethren of  
the Gospell, that is preached of me,  
thit it is not after mā: for I byd not  
receaue it nor learned it of man, but  
by the reuelacion of Iesus Christe.  
¶ For ye haue herde of my conuersa-  
cion somtyme in the Jewshipp, that  
I byd persecute the congregacion  
of God out of measure, and broue  
them out: and how I preuailed in þe  
Jewshyppe aboue many of my fel-  
lowes in my nacyō, beynge a more  
feruente louer of the tradicions of  
my fathers. But when it hadde  
pleased hym that hadde sundered me  
fro my mothers wombe, and hadde  
called me by his grace, that he  
myght declare his sonne by me, that  
I shoulde preache hym amange the  
Gentiles, (tragghet wape byd I not  
graunte

nos de presenti seculo nequam,  
secundum uoluntatem Dei & pa-  
tris nostri, cui est gloria in secula  
seculorū. Amen. Miror quod sic  
tam cito transferimini, ab eo qui  
uos uocauit in gratiam Christi,  
in aliud euangelium: quod non  
est aliud, nisi sunt aliqui, qui uos  
conturbant, & uolunt conuertere  
euangelium Christi. Sed licet  
nos, aut angelus de caelo euan-  
gelizet uobis praterquam quod  
euangelizauimus uobis, anathe-  
ma sit. Sicut prediximus, & nunc  
iterum dico: Si quis uobis euan-  
gelizauerit, prater id quod acce-  
pistis, anathema sit. Modo enim  
hominibus suadeo, an Deo? An  
quæro hominibus placere? Si ad  
huc hominibus placerem, Chris-  
ti seruus non essem. Notum e-  
nim uobis facio fratres euange-  
lium, quod euangelizatum est a  
me, quia non est secundum ho-  
minem: neque enim ego ab homi-  
ne accepi illud, neque didici, sed  
per reuelationē IESU Christi.  
Audistis enim conuersationem  
meam aliquando in iudaismo,  
quoriam supra modū persequer-  
bar ecclesiam Dei, & expugna-  
bam illā: & proficiebā in iudaismo  
supra multos coetaneos me-  
os in genere meo, abundans  
amulator existens paternarum  
meorum traditionum. Cum autē  
tē placuit ei qui me segregauit  
ex utero matris meæ, & uocauit  
per gratiam suam, ut reuelaret  
illū suū in me, ut euangelizarem  
illum in Gentibus, continuo nō  
acques

acqueſcit carni & ſanguini: neque ueni Hieroſolymam ad anteceſſores meos Apoſtolos, ſed abii in Arabiam, & iterum reuerſus ſum Damascum. Deinde poſt annos tres ueni Hieroſolymam uidere Petrum, & maſi apud eum diebus quindecim. Alium autem Apoſtolorum uidi neminem, niſi Iacobum fratrem Domini. Quam autem ſcribo uobis, ecce coram Deo, quia non mentior. Deinde ueni in partes Syriæ & Ciliciæ. Eram autem ignotus facie eccleſiis Iudæ quæ erant in Chriſto. Tantum autem auditum habebant, quoniam qui perſecuebatur nos aliquando, nunc euangelizabat fidem, quam aliquando expugnabat, & in me clarificabant Deum.

## CAPVT II.

**D**einde poſt annos quatuordecim iterum aſcendi Hieroſolymam cum Barnaba, aſſumpto & Tito. Aſcendi autem ſecundum reuelationem, & conſulci cum illis euangelium quod prædico in Gentibus: ſeorſum autem iis qui uidebantur aliquid eſſe, ne forte in uanum curreſſe aut cucuriſſem. Sed neque Titus, qui mecum erat, cum eſſet Gentilis compulſus eſt circuncidi. Sed propter ſubintroductos falſos fratres qui ſubintroierunt explorare libertatem noſtram, quam habemus in Chriſto IESV, ut nos in ſeruitutem redigerent. Quibus neque ad horam

gramus unto fleſh & bloud, nother byd I come to Jeruſalem, unto my predeceſſours & Apoſtles, but I wll into Arabia, and am come agayne to Damascus. Afterward, after thre yeare, byd I come to Jeruſalem to ſe Peter, and I abode wth hym ſyſtene dayes. I haue ſene none other of the Apoſtles, ſur James þ brother of our LORDE. The thinges that I wypte unto you, beholde, & God knoweth, for I lye not. After that byd I come in the partes of Syria and Cilicia: but of the face I was unknown of the congregacion of Iewes. whyche were in Chriſte. Neuertheleſſe they had herde, that he that byd ſomtyme perſecute vs, doth now preache the ſapth, the whyche he deſtroyed ſomtyme: & in me they prayſed God. †

## The. II. Chapter. †

**A**fter that ſouertene yeare, I went vp to Jeruſalem agayne, wth Barnabas, Titus alſo beyng taken wth me. But I went vp by reuelacion, and I byd compare wth the Gospell that I do preache among the Hepten: but ſpecially them that ſemed to be oughte, leſſe I ſhulde runne or had runne in vayne. Neuertheleſſe nother Titus, whyche was wth me, where as he was a Hepten, was compelled to be circumciſed. But becauſe of certayne falſe brethren pryncipe brought in, whych came in ſecretly, to ſpe oute our libertye, the whyche we haue in Chriſte Jeſu, that they myght bring vs into bondage: unto whome we gaue no towne, nor ſpace for ſpace

1. Cor. II. 8

Act. 27. 6

Act. 16. 6  
1. Cor. 7. 6

Jll. of

of an houre, that the truth of þe Gos-  
pell do remayne wpyth you. But as  
for the that dyd seme to be somewhat  
what they haue ben somtyme, it ma-  
keth not matter to me: \* for God  
doth not accepte the persone of a mā  
for they þe semed to be ought auy-  
led me nothyng. But contrarywyse  
whan they had sene that the Gospel  
of the thepthen shippe was comytted  
vnto me, as vnto Peter also of circū-  
cisi, (for he that wrought by Peter  
in the Gospel of circūcisi, wrought  
by me also amonge the thepthe.) and  
whan James, and Cephas, & Iohn,  
whycher semed to be stayes dyd pre-  
serue the grace that was geuen me,  
they gaue the rygthtydes of fellow-  
shippe vnto me and Barnabas: that  
we amonge the thepthen, but they a-  
monge the circūcision, onely that  
we shulde be mynde full of þe poore:  
the whiche thyng also I was care-  
full to do. But whan Peter came  
to Antioche, I wythtode hym in the  
face: for he was blameable. for a-  
fore þe same dyd come from James,  
he dyd eate wpyth the thepthen. But  
whan they were come, he wythdrew  
and separated hymselfe, fearyng the  
that were of the circūcision. And  
vnto his dissemblynge dyd the reste  
of the Jewes consente, insomuche  
that Barnabas also was drawen of  
them into the same simulacion. But  
whā I had sene þe they dyd not walke  
rygthly, after þe truth of þe Gospel, I  
saw vnto Cephas besore all: Yf thou  
whā thou art a Jewe, dost lyue wpyth  
thenship, & not Jewisshyp, how dost  
þe speke þe thepthe to lyue as þe Jewes  
do?

horam cessamus sublectioni, ut  
ueritas euangelii permaneat apud  
uos. Ab his autem qui uide-  
bantur esse aliquid, quales alio  
quando fuerint, nihil me interest:  
Deus enim personam ho-  
minis non accipit. Mihi enim  
qui uidebantur esse aliquid  
nihil contulerunt. Sed con-  
tra cum uidissent quod credidum  
est mihi euangelium praputii,  
sicut & Petro circūcisionis, (qui  
enim operatus est Petro in Apo-  
stolatum circūcisionis, opera-  
tus est & mihi inter Gentes.) &  
cum cognouissent gratiam quam  
data est mihi, Iacobus & Ce-  
phas, & Ioannes qui uideban-  
tur columnæ esse, dexteras dede-  
runt mihi & Barnabæ societas  
tist ut nos in Gentes, ipsi autem  
in circūcisionem, tantum ut pa-  
perum memores essemus: quod  
etiam sollicitus fui hoc ipsum fa-  
cere. Cum autem uenisset Pe-  
trus Antiochiam, in faciem ei re-  
stiti, quia reprehensibilis erat.  
Prius enim quam uenirent qui-  
dam a Iacobo, cum Gentibus e-  
debat. Cum autem uenissent, subtra-  
hebat & segregabat se, timens  
eos qui ex circūcisione erant. Et  
simulationi eius cōsenserunt ce-  
teri iudei, ita ut Barnabas duce-  
retur ab illis in illam simulatio-  
nem. Sed cum uidissem quod non  
recte ambularent ad ueritatem  
Euangelii, dixi Cephæ coram  
omnibus: Si tu cum Iudeis sis,  
Gentiliter uiuis, & non Iudaice,  
quomodo Gentes cogis Iudaizare?



Nos natura Iudæi, & non ex Gē-  
tibus peccatores ( scientes au-  
tem quod non iustificatur homo  
ex operibus legis nisi per fidem  
IESV Christi, ) & nos in Christo  
IESV credimus, ut iustificemur  
ex fide Christi, & non ex ope-  
ribus legis. Propter quod ex ope-  
ribus legis nō iustificabitur om-  
nis caro. Quod si querentes iu-  
stificari in Christo, inuēti sumus  
& ipsi peccatores, nunquid Chri-  
stus peccati minister est? Absit.  
Si enim quæ destruxi, iterū hæc  
ædifico, prædicatore in me con-  
stituo. Ego enim per legem legi  
mortuus sum, ut Deo uiuā. Chri-  
sto confixus sum cruci. Vivo au-  
tem iam non ego, uiuit uero in  
me Christus. Quod autē nunc ui-  
uo in carne, in fide uiuo filii dei,  
qui dilexit me, & tradidit semet  
ipsum pro me. Non abicio gra-  
tiam Dei. Si enim per legem iu-  
sticia, ergo gratis Christus mor-  
tuus est.

## CAPVT III.

**I**nsensari Galatæ, quis  
uos fascinauit non o-  
bedire ueritati ante  
quorum oculos Chri-  
stus IESVS proscriptus est, & in  
uobis crucifixus. Hoc solū a uo-  
bis uolo discere: Ex operibus le-  
gis spiritū accepistis, an ex audi-  
tu fidei? Sic stultus estis, ut cū spi-  
ritu coeperitis, nunc carne cōsum-  
mamini? Tanta passi estis sine cau-  
sa? Si tamē sine causa. Qui ergo  
tribuit uobis spiritū, & operatur  
uirtutes in uobis, ex operibus  
legis,

• We Iewes by nature, and not syn-  
ners of the lyethen ( & knowynge þ  
a man is not iustified by the wothes  
of the lawe, saue by the sayth by Je-  
sus Ch:ist, ) we also beleue on Jesus  
Christ, that we may be iustified by þ  
sayth of Christ, & not of þ dedes by þ  
lawe: because that by þ dedes of the  
lawe shall not all flesh be iustified.  
Yf we seayng to be made ryghteous  
in Christ, be founde synners also, is  
Christi þ minister of synne: That be  
farre. for yf I buyld agayne þ thin-  
ges þ I haue destroyed, I make my-  
selfe a trespasser. • for by þ law am  
I dead vnto þ lawe, þ I may lyue to  
God. Wth Christi am I crucified.  
But now do not I lyue, but Christe  
lyueth in me. But that I lyue nowe  
in the fleshe, I lyue in the sayth of þ  
sonne of God, • whych hath loued,  
me, & hath geuen hymselfe for me. I  
cast not awaye the grace of God.  
• for yf ryghteousnesse be by þ lawe,  
than dyed Christ for nought.

## The.iii. Chapter.

**Y**e wylleſſe Galathians, &  
• who hath bewitched you  
not obey the truth: before  
whose eyes Christ Jesus  
was despysed, and amonge you cru-  
cified. This onely wolde I learne of  
you: haue ye receaued the sprete by  
the wothes of the lawe, or by the hea-  
ryng of the sayth: Are ye so vniſe  
that whā ye haue begon by þ sprete,  
ye do nowe ende by þ flesch: haue ye  
suffred so great thynges in vayne: yf  
it be eis in vayne. Ye therfor þ gaue  
you þ sprete, and wotheh miracles  
among you, [both he it] by þ dedes of  
Jt.iii. the

the lawe, as by the hearyng of the  
Rom. 1. 1. b sayth: As it is wyrtten: \* Abraham  
Rom. 4. 3 dyd beleeue God, and it was counted  
Gen. 15. 6 vnto ryghteousnesse. Knowe  
 therfore that they that are of sayth,  
 they are Abrahams chyldren. But þ  
 scripture knowynge afoze that God  
 iustifyeth the hepyen by sayth, he  
Gen. 22. 18 tolde Abraham: that \* In the shal all  
Gen. 22. 18 nactons be blessed. They therfore  
 that are of sayth, shal be blessed with  
 saythful Abraham. ffor they that are  
 of the wothes of the lawe, are vnder  
Deut. 17. 1 the curse. ffor it is wyrtten: \* Cur-  
 sed be euery one that shal not abyde  
 in all thynges that are wyrtten in þ  
 boke of the lawe, that he do them.  
 But that noman is iustified befoze  
 God by the lawe, it is manifest:  
Abrah. 1. 1. a ffor the ryghteous lyueth by sayth.  
Rom. 1. 1. b And the law is not of sayth, but he  
Gen. 10. 8 that shal do the, shal lyue in them.  
1. 1. 1. a \* Christ hath redymed vs fco þ curse  
1. 1. 1. a of the lawe, beynge become a curse  
Deut. 21. 1 ffor vs, (ffor it is wyrtten: \* Cursed is  
 euery one that hangeth on tre,) that  
 amonge the hepyen the blessinge  
 of Abraham shulde be in Christ Je-  
 su, that we mape receaue þ prompse  
 of the sperte by sayth. Wherbyen, (I  
1. 1. 1. a speake after mā) the testament on-  
 ly of a man, beynge confirmed both  
 noman despyse oz doth adde theron-  
 to. + Vnto Abraham and hys fede  
 were the prompse graunted. We  
 sayeth not: And in fedes, as in many  
 fedes, but as in one: And thys fede  
 whych is Christ. But thys testamēt  
1. 1. 1. a I saye beynge confirmed by God,  
1. 1. 1. a hath not the lawe, whych was ge-  
1. 1. 1. a uen fower hūdozeth and thytty peare  
 after

legis, an ex auditu fidei? Sic ut  
 scriptum est: Abraham credidit  
 Deo, & reputatum est illi ad ius-  
 titiam. Cognoscite ergo quia  
 qui ex fide sunt, ii sunt filii Abra-  
 hę. Prouidens autem scriptura  
 quia ex fide iustificat Gentes  
 Deus, pronunciauit Abrahę:  
 Quia benedicentur in te omnes  
 Gentes. Igitur qui ex fide sunt,  
 benedicentur cum fidei Abra-  
 ham. Quicunque enim ex operi-  
 bus legis sunt, sub maledictio-  
 ne sunt. Scriptum est enim: Ma-  
 ledictus omnis qui non perman-  
 serit in omnibus que scripta  
 sunt in libro legis, ut faciat ea.  
 Quod autem in lege nemo ius-  
 tificatur apud Deum, manife-  
 stum est: quia iustus ex fide uiuit.  
 Lex autem non est ex fide, sed  
 qui fecerit ea, uiuet in illis. Chri-  
 stus nos redemit de maledictio-  
 legis, factus pro nobis maledi-  
 ctum: quia scriptum est: Maledi-  
 ctus omnis qui pendet in ligno)  
 ut in Gentibus benedictio Abra-  
 hę fieret in Christo IESU, ut  
 pollicitationem spiritus accipia-  
 mus per fidem. Fratres (secun-  
 dum hominem dico), tantum ho-  
 minis confirmatum testamen-  
 tum nemo spernit, aut superori-  
 dinat. Abrahę dictę sunt pro-  
 missiones, & semini eius. Non  
 dicit: Et seminibus, quasi in mul-  
 tis, sed quasi in uno, & semini  
 tuo, qui est Christus. Hoc au-  
 tem dico, testamentum con-  
 firmatum a Deo, quę post qua-  
 dringentos et triginta annos  
 facta

facta est lex non intuitum facti, ad euacuandam promissionem. Nam si ex lege hereditas, iam non ex promissione. Abraham autem per repromissionem donauit Deus. Quid igitur lex? Propter transgressionem posita est, donec ueniret semenci promissio, ordinata per angelos in manu mediatoris. Mediator autem unus est: Deus autem unus est. Lex ergo aduersus promissa Dei Absit. Si enim data esset lex quæ posset uiuificare, uere ex lege esset iusticia. Sed conclusit scriptura omnia sub peccato, ut promissio ex fide IESV Christi daretur credentibus. Prius autem quam ueniret fides, sub lege custodiebamur conclusi in eam fidem, quæ reuelanda erat. Itaque lex pædagogus noster fuit in Christo, ut ex fide iustificemur. At ubi uenit fides, iam non sumus sub pædago. Omnes enim filii Dei estis per fidem, quæ est in Christo IESV. Quicumque enim in Christo IESV baptizati estis, Christum induistis. Non est Iudæus neque Græcus: non est seruus neque liber: non est masculus neque femina. Omnes enim uos unum estis in Christo IESV. Si autem uos Christi, ergo semen Abraham estis, secundum promissionem heredes.

after made of none effecte, to make the promysse voyde. + For yf the enheritaunce be by the lawe, than is it not now of promysse. But unto Abraham hath God geuen it by promysse. Where to than both the lawe serue? + It was ordpned because of transgression, vntyl the seide shulde come, vnto whome he had promysed it, byngge ordined by angels in the hande of the mediator. But the mediator is not of one, but God is one. Is þ lawe than agaynst the promyses of God? That be facce. For yf ther had bene geuen a lawe that coulde haue quickened, the eyghtousnesse shuld true ly be of the lawe. + But scripture closed all thynges vnder the lawe, that the promysse of the saythe of Iesus Christ shuld be geuen vnto the faithfull. + But afore that the sayth dyd come, we wete kepte thut vnder the lawe, in the same sayth, whych was to be disclosed. Therefore was þ lawe our scoolemapster vnto Christ, that we be iustified by sayth. But whan the sayth dyd come, we are not now vnder the scoolemapster. + For ye be all the chyldren of God by the sayth, whych is in Christ Iesu. + For who so of pou are baptysed in Christe, ye haue put on Christ. Ther is no Jew nother Greke: ther is no bondmen, nother fre: ther is no man nor womã. For ye are all. one in Christ Iesu. + But yf ye are Christes, thã are ye the seide of Abraham, [and] accor dyng to the promysse, enheritours.

Rom. 4. 6

Rom. 8. 2-3

Rom. 4. 6

Ioh. 1. 12

Rom. 8. 2  
and. 11. 6  
Col. 1. 6Ioh. 1. 12  
+ Gal. 3. 26  
+ Heb. 11. 13

**B**ut I saye: As longe as þe þe is a chyldre, he differeth nothyng from a seruante, though he be lord of all: but he is vnder tutoze and gouernours, vntyl the tyme appoynted of the fader. Euen so we also, when we were chyldre, we were serupng vnder the tradicions of the worlde. But when the fulnesse of tyme was come, God sente hys sone borne of a woman, & put vnder the lawe, that he shulde redeime them þe were vnder the lawe, that we might receaue the adopcion of the chyldre.

Rom. 4. 4. b  
Rom. 9. 5  
Gal. 4. 5

Rom. 8. 14. b  
And because ye be the chyldren of God, God sente the spyrte of his sone in yowre hartes, cryenge: Abba, fader. Therefore is he not now a seruante, but a sonne. If he be a sonne an heire also thow God. But that cruelly not knowpng God, ye serued them, that of nature are no Goddes. But now that ye haue knowen God, yee th it ye are knowe of God, how do ye turne agayne to þe weak and beggerly tradicions, vnto the

1. Cor. 1. 2. b

Colo. 1. 2

Whyche ye wyll serue agayne? Ye obserue the dayes and monethes, and tymes, and peaces. I feare me, lest I haue laboured in vayne amōge you. We ye as I brethren I praye you, for I am also as you. Ye haue hurte me nothyng. But ye know that a whyle ago I hpd prech vnto you the Gospel thow the weaknesse of þe flesh, & yowr temptaciō in my fleshe haue ye not despyed, nother haue ye refused it: but sphe an angell of God hpd ye receaue me, [ye] as I the Iesu. Where is therefore your happy

Gal. 1. 2

ness?

**D**ico autem: Quāto tempore heres paruulus est, nihil differt a seruo cum sit dominus omnium, sed sub tutoribus & auctoribus est usque ad praefinitum tempus a patre. Ita & nos, cum essemus paruuli, sub elementis mundi eramus seruientes. At ubi uenit plenitudo temporis, misit Deus filium suum factum ex muliere, factum sub lege, ut eos qui sub lege erant redimeret, ut adoptionem filiorum reciperemus. Quoniam autem estis filii Dei, misit Deus spiritum filii sui in corda uestra clamantem: Abba, pater. Itaque iam non est seruus, sed filius. Quod si filius, & heres per Deum. Sed tunc quidem ignorantes Deum, iis qui natura non sunt dii, seruiebatis. Nunc autem cum cognoueritis Deum, imo cogniti sitis a Deo, quomodo conuertimini iterum ad infirma & egena elementa, quibus denuo seruire uultis? Dies obseruatis, & metes, & tempora, & annos. Timeo ne forte sine causa laborauerim in uobis. Estote sicut ego, quia & ego sum cut uos. Fratres, obsecro uos. Nihil me lesistis. Scitis autem, quia per infirmitatem carnis euangelizauis uobis iam pridem, & contritionem uestram in carne mea non spreuistis, neque respulistis sed sicut angelum Dei accepistis me, sicut Christum IESVM. Vbi est ergo beatitudo uestra?

Tellis.

Testimonium enim perhibeo  
vobis, quia si fieri potuisset, oculos  
uestros eruissetis, & dedissetis  
mihi. Ergo inimicus vobis factus  
sum, verum dicens vobis.  
Aemulantur vos non bene, sed  
excludere vos volunt, ut illos amule-  
mini. Bonum autem amule-  
mini, in bono semper, & non tan-  
tum cum presens sum apud vos.  
Filioli mei, quos iterum par-  
turo, donec formetur Christus in  
vobis. Vellem autem esse apud  
vos modo, & mutare vocem me-  
am, quoniam confundor in vo-  
bis. Dicite mihi qui sub lege uul-  
tis esse, legem non legistis? Scrip-  
tum est enim: Quoniam Abra-  
ham duos filios habuit, unum  
de ancilla, & unum de libera.

Sed qui de ancilla, secundum  
carnem natus est: qui autem de  
libera, per re promissionem: quæ  
sunt per allegoriam dicta. Hæc  
enim sunt duo testamēta: Vnum  
quidem in monte Sina, in serui-  
tutem generans, quæ est Agar.  
Sina enim est mons in Arabia,  
qui cōiunctus est ei, qui nunc est  
Hierusalem, & seruit cum filiis  
suis. Illa autem quæ sursum est  
Hierusalem, libera est, quæ est  
mater nostra. Scriptum est e-  
nim: Lætare sterilis, quæ non pa-  
tis: erumpe & clama, quæ non  
parturis: quia multi filii deserti,  
magis quam eius quæ habet ui-  
tam. Nos autē fratres secundum  
Isaac promissionis filii sumus.  
Sed quemadmodum tunc is qui  
secundum carnem natus fuerat,

nesser: for I beare you to say, that  
ys it had ben possible, ye had put out  
your eyes and had geuen them vnto  
me. Am I therfor become an enemy  
vnto you, telling you the truth?  
They are gelous ouer you amysse,  
but they wyl shute you out, that ye be  
gelous ouer them. But coust ye al-  
waye the good thynges feruently in  
goodnes, & not onely when I am  
presente wyth you. Wherlyt chylde  
of whome. I can saye & in byth a  
gapne, vntyll Christ be fashioned in  
you. I wolde be wyth you now also,  
and chaunge my voyce: for I am a-  
shamed of you. Tell me ye that wyl  
be vnder the lawe, haue ye not red  
the lawe: & for ther is wyrtten: that  
Abraham had two chylde, & the one  
of a handmayden, & one of her that  
was free. But he that was borne of the  
handmayde, was borne after the flesh:  
but he that was borne of the free wo-  
man, was after the promise: & which  
thynges are spoken by an allegory.  
for these are two testamētes: The  
one truly on monte Sina, engen-  
dryng vnto bondage, & which is A-  
gar. for Sina is a mountayne in A-  
rabia, which is ioyned vnto it, that  
now is Ierusalem, & is in bondage to  
hye chylde. But that Ierusalem  
that is on hygh, is free, which is our  
mother. for it is wyrtten: We glad  
thou bare. which bearest not: breake  
forth and crye, which bringeth forth  
the desolate hath many more chyl-  
dren, than she that hath a husuande.  
As for us brethren, we are the chylde  
of promise after Isaac. But as that  
he that was borne after the flesh, by

John. 1. 9.  
21. Cap. 1. 2.

Gen. 16. 3.  
2. Gen. 16. 3.

Rom. 9. 5.

2. Pa. 1. 2.

2. Cor. 1. 4.

Gen. 17. 3.

perse-



Vos enim in libertatem vocati  
estis fratres, tantum ne liberta-  
tem in occasionem detis car-  
nis: sed per charitatem spiritus,  
seruite inuicem. Omnis enim lex  
in uno sermone impletur: Dili-  
ges proximum tuum sicut teip-  
sum. Quod si inuicem mordetis  
& comeditis, uidete ne ab inui-  
cem consumamini. Dico autem  
in Christo: Spiritu ambulate, &  
delyderia carnis non perficietis.  
Caro enim concupiscit aduersus  
spiritum, spiritus aduersus caro-  
nem. Hæc enim sibi inuicem ad-  
uersantur, ut non quæcunque uol-  
tis, illa faciatis. Quod si spiritu  
ducimini, non estis sub lege. Ma-  
nifesta sunt autem opera carnis,  
quæ sunt: fornicatio, immundi-  
cia, impudicitia, luxuria, idolo-  
rum seruitus, ueneficia, inimici-  
tie, contentiones, æmulationes,  
ire, iræ, dissensiones, sectæ, inui-  
diæ, homicidia, ebrietates, co-  
messationes, & his similia, quæ  
prædico uobis sicut prædixi quo-  
niam qui talia agunt, regnum  
Dei non consequentur. Fructus  
autem spiritus est: charitas, gau-  
dium, pax, patiëntia, benignitas,  
bonitas, loganimitas, mansuetu-  
do, fides, modestia, cōtinētia, ca-  
stitas. Aduersus huiusmodi nō est  
lex. Qui aut sunt Christi, carnem  
suā crucifixerunt cū uiciis & cōcu-  
piscenciis. Si spū uiuimus, spiritu  
& ambulemus. Non efficiamur  
inanis glorię cupidi, inuicē pro-  
uocantes, inuicem inuidentes.

CAPVT

VI.

Fratres

For þe bʒethʒen are called vnto a  
lyberte, ony geur not your liberte  
into an occasion of þ flesh: but serue  
ech other by the loue of the spʒete.  
For all the lawe is fulfilled in one  
worde: Thou shalt loue thy negh-  
boure as thyselfe. Yf þe byte & eate  
one another, take heed þ þe be not co-  
sumed of ech other. & I saye in  
Christ: Walke in spʒete, and ye shall  
not fulfill the lutes of the flesh.  
For þ flesh lusteth agaynst þ spʒete,  
& the spʒete agaynst the flesh. These  
are contrary to ech other, þ the thyn-  
ges that ye wpll. ye do not thesame.  
Yf so be ye are led by the spʒete, ye  
are not vnder the lawe. The dedes  
of the flesh are manifest, whych are:  
fornication, vncleennesse, vchastite,  
lecherp, worshippe of Idols, wytech-  
crafte, & debates, stryfes, hatredes,  
wrathes, chydynge, dissensions, sec-  
tes, enuynges, manslaughteres, dis-  
kennesses, bankettynges, and suche  
lyke, the whych I tell you afore, as I  
haue sayd before: that they that do  
suche, shall not optayne þ kyngdome  
of heauē. But the frute of þ spʒete  
is: loue, ioye, pæce, paciēce, genti-  
lesse, goodnesse, lōge sufferynge, soft-  
nesse, sapth, mekenesse, temperaſce,  
chastite. Agaynst suche is not the  
lawe. But they that are Christes,  
haue crucified they flesh wpyth the  
vices and concupiscences. & Yf  
we lyue in the spʒete, let vs also  
walke in the spʒete. Let vs not be-  
come despyous of wayne gloʒe, pro-  
uokynge one another, enuyenge  
ech other.

Rom. 14. 6  
1 Cor. 13. 62 Tim. 14. 6  
Gal. 19. 6  
and 21. 6  
Rom. 13. 6

1 Tim. 1. 6

1 Tim. 5. 6

1 Cor. 12. 6

1 Cor. 6. 6  
Eph. 5. 6  
1 Jo. 2. 6  
1 Cor. 5. 61 Tim. 1. 6  
1 Ro. 13. 6  
1 Pet. 1. 6

The. vi. Chapter.

Wic.

**B**rethren, ysa mā shal be o  
uertaken in ony faulte, ye  
that are spiritual, instruct  
such one wpth a soft spert,  
consideyringe thyselſe that thou be  
not tempted 11. v. \* Beate ye & bur  
then one of another, and so shal ye  
fulfil the lawe of Christe. For yf  
ony man thynketh hymselfe oughte,  
whan he is nothyng, he deceaueth  
hymselfe. But let euery man proue  
hys owne worke, & so shal he reioyce  
only in hymselfe, and not in another  
\* for euery man shal beate his owne  
burthen. 12 But let hym that is in  
structe wpth the worde, minisrte of  
al hys goodes vnto hym that doth in  
structe hym. Erre not, God is not  
mocked. \* For the thynges that a mā  
shal sowe, the same shal he reape al  
so. For he that soweth in hys fleshe,  
of hys fleshe shal he also reape corrup  
cion: but he that soweth in the spere  
of the spere also shal he reape euer  
lastyng ipse. \* And doyng good, let  
vs not faile: for at hys tyme shal  
we reape not ceassyng. Whyle we  
haue tyme therfore let vs do good  
vnto all men, - but moost of all vnto  
the householders of fapth. Beholde  
wpth what letters I haue wrytten  
vnto you: wpth myne owne hande.  
For they that wyll please in & fleshe,  
they constrayne you to be circumci  
sed: only, that they suffre not the per  
secution of the crosse of Christe. For  
nother they & be circumsised do kepe  
the lawe: but they wyll haue you to  
be circumsised, that they may reioyce  
in your fleshe. But sette be it fro me  
to reioyce. saue in the crosse of oure

LXXX

**R**ates, et si proceps  
patus fuerit homo in  
aliquo delicto, uos qui  
spirituales estis, huius  
modi inuite in spiritu lenita  
tis, considerans reipsum, ne &  
tu tenteris. Alter alterius onera  
portate, & sic adimplebitis le  
gem Christi. Nam si quis existi  
mat se aliquid esse, cum nihil sit,  
ipse se seducit. Opus autem su  
um probet unusquisque, & sic in  
semetipso tantum gloriam ha  
beat, & non in altero. Unusquis  
que enim onus suum portabit.  
Communicet autem is qui cate  
chizatur uerbo, ei qui se catechi  
zat in omnibus bonis. Nolite et  
rare, Deus non irridetur. Quis e  
nim seminauerit homo, hanc &  
metet. Quoniam qui seminat in  
carne sua, de carne & metet cor  
ruptionem: qui autem seminat  
in spiritu, de spiritu metet uitam  
eternam. Bonum autem facien  
tes, non deficiamus: tempore eo  
nim suo metemus non deficien  
tes. Ergo dum tēpus habemus,  
operemur bonum ad omnes,  
maxime autem ad domesticos  
fidei. Videte quolibet literis  
scripsi uobis mea manu. Quicun  
que enim uolunt placere in car  
ne, hi cogunt uos circumcidis  
tātum, ut crucis Christi perse  
sequutionem non pariantur.  
Neque enim qui circumcidan  
tur legem custodiunt, sed uo  
lunt uos circumcidi, ut in car  
ne uestra glorientur. Milia au  
tem abut gloriari, nisi in cruce  
Domini



Dñi nostri IESV Christi, per quē  
mihī mundus crucifixus est, & e-  
go mundo. In Christo em̄ IESV,  
neq; circūcisio aliqd̄ ualēt, neq;  
præputiū: sed noua creatura. Et  
quicunq; hanc regulā secutusue-  
rit, pax super illos & misericor-  
dia, & super Israel Dei. De cate-  
ro nemo mihi molestus sit: ego  
enim signata Domini I E S V  
in corpore meo porto. Gratia  
Domini nostri I E S V Christi,  
cum spiritu uestro fratres.

A M E N.

Finis epistolæ pauli Apo-  
stoli ad Galatas.

LORD Iesus Christ, by þ̄ whiche  
the worlde is crucified vnto me, and  
I vnto the worlde. \* For in Christ Je-  
su doth nother the circūcision auaille  
ought, nor the vncircumcision: but  
the new creature. \* And whosoer  
do followe thys rule, peace be vnto  
them and mercy, and vpo the Israel  
of God. From henceforth let nomā  
trouble me, \* for I beare the markes  
of the LORD Iesus in my body.  
The grace of oure LORD Iesus  
Christ be with your sprete brythren.

A M E N.

The ende of the Epistle of  
Paule the Apostle to the  
Galathians.

# EPISTO

la Pauli Apostoli  
ad Ephesios.

CAPVT PRIMVM.

**P**AULUS Apostolus I E  
SV Christi, per uolun-  
tatē Dei, omnibus san-  
ctis qui sunt Ephesi, &  
fidelibus omnibus in Christo I E  
SV. Gratia uobis & pax a Deo  
patre nostro & Domino I E S V  
Christo. Benedictus Deus & pa-  
ter Domini nostri IESV Christi,  
qui benedixit nos in omni bene-  
dictione spiritali in cælestibus  
in Christo, sicut elegit nos in ip-  
so ante mundi constitutionē: ut  
essemus sancti & immaculati in  
conspēctu eius in charitate, qui  
prædestinauit nos in adoptionē  
filioꝝ.

# The Epistle

of Paule the Apostle to the  
Ephesians.

The first Chapter.

**P**AUL an Apostle of Iesus  
Christe by the wyl of god,  
vnto all þ̄ sayntes which  
are at Ephesus, and to all  
faithfull in Christe Iesu: \* Grace  
be vnto you and peace frō God our  
father and the LORD Iesus Christ.  
\* Blessed be God & the father of our  
LORD Iesus Christ, whiche hath  
blessed vs in euery spiritual blessing  
in heauyn thynge in Christ, \* as he  
hath chosē vs in hym befoꝝe the ma-  
kynge of þ̄ worlde, þ̄ we shuld be holy  
and vnspotted in hys syght in loue &  
whiche hath prædestinate vs into the  
adoption

Gal. 1. 3

Gal. 1. 4

1. Cor. 4. 3

1. Cor. 4. 3

1. Cor. 1. 3

1. Cor. 1. 3

1. Cor. 1. 3

of chyldren through Iesus Christ in hymselfe, accordynge to the purpose of hys wyl, vnto the prayse of þe glo- ry of hys grace: In þe whych he hath made vs accepted in hys \* beloued sonne, & in whome we haue redemp- tion throughe hys bloude for the re- mission of synnes, accordynge to the ryches of hys grace, whych hath ben exceedynge plenteous in vs in all wysdome and prudence: \* That he myght declare vnto vs the mystery of hys wyl accordynge to hys good pleasure: Whych he purposed in him selfe, in the dispensacion of the sul- nesse of tynes to set vp all thynges in Christ: thynges that be in heauen and that be in earth, eue in hymselfe in whō also we iheruyspe are called by lot, \* predestinate accordynge to the purpose of hym, whych worketh all thynges after the counsell of hys owne wyl, that we maye be vnto the prayse of hys gloz: Euen we whych afore haue hoped in Christ, In whom you also beleued, whan ye had herde the worde of truth, þe Gos- pell of poure saluacion, In whom also ye beleuynge \* are sealed wth the holp spere of promyse, whych is the earnest of oure inheritaunce for the redemption of purchacyng vnto þe prayse of hys gloz: \* Wherefore I also hearynge your fayth whych is in Christ Iesu, and loue vnto all sayn- tes, craffe not geuyng thanks for you, makynge in cōpon of you in my prayers, that the God of gloz (\* the father of our LORDE Iesu Christ) maye geue vnto you the spere of wysdome & reuelacion for þe know- ledge

filiorum per IESVM Christum in ipsum, secundum propositum voluntatis suae in laudem glorie gratiae suae, in qua gratificauit nos in dilecto filio suo: in quo habemus redemptionem per sanguinem eius, in remissionem peccatorum secundum diuinam gratiae eius, quae superabundauit in nobis in omni sapientia & prudentia, ut notum faceret nobis sacramentum voluntatis suae, secundum beneplacitum eius, quod proposuit in eo in dispensatione plenitudinis temporum, instaurare omnia in Christo, quae in caelis, & quae in terra sunt in ipso. In quo etiam & nos sorte uocati sumus, praedestinati secundum propositum eius, qui operatur omnia secundum consilium voluntatis suae, ut simus in laudem glorie eius, nos qui ante sperauimus in Christo, in quo & uos, cum audissetis uerbum ueritatis, euangelium salutis uestrae, in quo & credentes signati estis spiritu promissionis sancto, qui est pignus hereditatis nostrae, in redemptionem acquisitionis, in laudem glorie ipsius. Propterea & ego audiens fidem uestram, quae est in Christo IESV, & dilectionem in omnes sanctos, non cesso gratias agens pro uobis memoriam uestrae faciens in orationibus meis, ut Deus (Domini nostri IESV Christi pater) glorie, det uobis spiritum sapientiae & reuelationis in agnitione

Matth. 1. 1  
Rom. 1. 1  
Col. 1. 1  
1. 1

Col. 1. 1  
1. 1

1. 1  
1. 1

Rom. 1. 1  
1. 1

Rom. 1. 1  
1. 1  
1. 1

1. 1  
1. 1  
1. 1

1. 1  
1. 1

## CAPVT II.

Fo 135r.

hē eius illuminatos oculos cor-  
dis uestri, ut sciatis quæ sit spes  
uocationis eius, & quæ diuinitas  
gloriæ hereditatis eius in san-  
ctis, & quæ sit supereminens ma-  
gnitudo uirtutis eius in nos, qui  
credidimus secundum operatio-  
nem potētis uirtutis eius quam  
operatus est in Christo IESU,  
suscitans illum a mortuis, & con-  
sistens ad dexteram suam in  
coelestibus, supra omnem princi-  
patum, & potestatem, & uirtu-  
tem, & dominationem, & omne  
nomen quod nominatur non so-  
lum in hoc seculo, sed etiam in  
futuro. Et omnia subiecit sub pe-  
dibus eius, & ipsum dedit caput  
super omnem ecclesiam, quæ est  
corpus ipsius, & plenitudo eius,  
qui omnia in omnibus adimplet.

## CAPVT II.

**I**N uos conuiniuaui  
cum essetis mortui de-  
lictis & peccatis ue-  
stris, in quibus aliquā-  
do ambulastis, secundum secu-  
lum mundi huius, secundum prin-  
cipem potestatis aeris huius, spi-  
ritus qui nunc operatur in filios  
diffidentis, in quibus & nos ali-  
quando cōuersati sumus, in deli-  
deris carnis nostræ, facientes  
uoluntatem carnis & cogitatio-  
num, & eramus natura filii ire,  
sicut & ceteri. Deus autem  
qui diues est in misericordia,  
propter nimiam charitatem su-  
am, qua dilexit nos, & cum esse-  
mus mortui peccatis, cōuiniua-  
uit nos in Christo, cuius grā estis  
saluati,

lege of hym, the eyes of poure harte  
bryngge lpghtened, & ye may knowe  
whyche is the hope of hys callinge, &  
what be the ryches of the glorie of  
hys inheritaunce in the sayntes, and  
whyche is the exceedyng greatnesse  
of his power toward vs: which haue  
beleued accordyng to the workyng  
of the myght of hys power, which he  
hath wrought in Christe Jesu, ray-  
syngge hym vp from the deade, & se-  
tyngge hym at hys ryght hande in hea-  
uynly thynges, aboue all & rule and  
power and myght, and dominion, &  
euery name that is named not only  
in thys worlde, but also in þ worlde  
to come. \* And all thynges hath he  
subdued vnder hys fete, & made hym  
a heade ouer all the congregacion,  
whyche is hys body, and the fulnesse  
of hym, that fylleth all in all.

## The ii. Chapter.

**N**ow þou hath he quychē-  
ned, whan ye were deade  
thorow poure trespases  
and synnes, in the whyche  
ye walked somtyme accordyng to þ  
course of thys worlde, after þ prince  
of power of this ayre, the sperte that  
now worketh into the chyldre of vni-  
belefe. \* In þ whyche also we all haue  
led our cōuersacion somtyme in the  
lustes of our flesh, doyngge the will  
of the flesh & of the thoughtes: And  
by nature were we the chyldren of  
wrauth, euen as well as other. But  
God whyche is ryche in mercy, for his  
exceedyng loues sake, wherewith he  
hath loued vs whan we were deade  
also thorow synnes, hath quychened  
vs in Christ, & by whose grace ye are  
sauid

Phil. 1. 6

Eph. 1. 6

Col. 1. 13

Eph. 4. 10  
and 1. 2  
Col. 1. 6Col. 1. 6  
and 1. 6

Col. 1. 6

Col. 1. 6  
and 1. 6

saured and hath rayted vs up wpyth  
hym and made vs to syt with hym in  
heauenly thynges in Christ Iesu:  
That in tynes to come he myghte  
shewe the abundaunte ryches of his  
grace in goodnesse vnto vs in Christ  
Iesu. For by grace are ye saured thro-  
rowe fayth, and that not of your sel-  
ues: for it is the gyfte of God, not of  
woorkes, lest ony man shuld reioyce.  
For we are hys woorkemanship, crea-  
ted in Christ Iesu in good woorkes,  
whych God hath prepared, that we  
shulde walke in them. Wherefore be  
ye mynde full, that somtyme ye were  
wythen in þe flesh, you whych were  
called vncircumcision from it that  
is called circumcission made wpyth  
hande in the fleshe: You whych in  
that tyme wente astraye wpythoute  
Christe, separated from the conuer-  
sacion of Israell, and straungers of  
the Testamētes, not haupng. hope  
of the promyse, and wpythoute God  
in thys worlde: But now in Christe  
Iesu ye that somtyme went astraye  
asafarre of, are now made nye in the  
bloud of Christ. For he is our peace  
whych hath made both one, and bro-  
ken downe the myd wall of þe stoppe  
even the enimities in hys flesh, put  
tyng away by iudgementes þe law  
of the commaundementes: That in  
hymselfe he myghte make two in one  
newe man, makynge peace: that  
in one bodye he myghte reconcile  
both vnto God thowowe the crosse,  
dyllyng the enimities in hymselfe.  
And he comynge hath preached  
peace vnto you whych were asafarre  
of, and peace vnto them that were  
nye:

saluari, & conuersant, & con-  
sedere fecit in celestibus, in  
in Christo IESV, ut ostenderet  
in seculis superuenientibus abun-  
dantes diuitias gratie sue, in bo-  
nitate super nos in Christo IESV.  
Gratia enim estis saluari per fidem, & hoc non ex uobis.  
Dei enim donum est, non ex ope-  
ribus, ut ne quis gloriatur: Ipse enim  
sumus factura, creati in  
Christo IESV in operibus bo-  
nis, quae praeparauit Deus, ut in  
illis ambulemus. Propter quod  
memores estote, quod aliquan-  
do uos qui Gentes eratis in caro-  
ne, qui dicebamini praeputium  
ab ea quae dicitur circumcisio in  
carne manufacta, qui eratis in il-  
lo tempore sine Christo, alienati  
a conuersatione Israel, & hos-  
pites testamentorum, promissio-  
nis spem non habentes, & sine  
Deo in hoc mundo: Nunc autem  
in Christo IESV uos qui ali-  
quando eratis longe, facti estis  
prope in sanguine Christi. Ipse  
enim est pax nostra, qui fecit ut  
traque unum, & medium parietem  
maceriae soluens inimicitias  
in carne sua, legem mandato-  
rum decretis euacuans, ut duos  
condat in semetipso, in uno no-  
uo homine, faciens pacem, ut re-  
conciliet ambos in uno corpore  
Deo, per crucem interficiens in-  
imicitias in semetipso. Et uen-  
iens euangelizauit pacem uobis,  
qui longe fuistis, & pacem iis qui  
prope

Col. 1.3

Col. 1.3

Rom. 15.3

Col. 1.3

Col. 1.3

prope. Quoniam per ipsum habemus accessum ambo in uno spiritu ad patrem. Ergo iam non estis hospites & aduenæ, sed eius ciues sanctorum & domestici Dei, superedificati super fundamentum Apostolorum & Prophetarum, ipso summo angulari lapide Christo IESU, in quo omnis ædificatio constructa, creuit in templum sanctum in Domino, in quo & uos coedificamini in habitaculum Dei in spiritu sancto.

## CAPVT III.

**V**ius rei gratia ego Paulus unctus Christi IESU pro uobis Gentibus. Si tamen audistis dispensationem gratiæ Dei, quæ data est mihi in uobis, quoniam secundum reuelationem notum mihi factum est sacramentum, sicut supra scripsi in breui, prout potestis legentes intelligere prudentiam meam in ministerio Christi, quod alius generationibus non est agnitus filius hominum, sicut nunc reuelatum est sanctis Apostolis eius & Prophetis in spiritu esse Gentes coheredes, & concorporales, & comparticipes promissionis in Christo IESU per euangelium, cuius factus sum ego minister secundum donum gratiæ Dei, quæ data est mihi secundum operationem uirtutis eius. Mihi enim omnium sanctorum minimo data est gratia hæc: in Gentibus euangelizare inuestigabiles diuitias Christi, & illuminare omnes, quæ sunt dispensationem

nye. For by hym haue we both an in  
traunce in our sperte vnto the father.  
+ + Therfor are ye not now gesses  
and straungers, but ye are cytizens  
of the sayntes and of the householde  
of God, builde vpon the foundati-  
on of the Apostles and Prophets,  
+ Jesus Christe beinge that vnder  
net stone, in whom euery building  
beinge made, groweth in to an holy  
temple in the LORD. in whom ye  
also are builded together into an ha-  
bitation of God in the holy goost. +  
The.iii. Chapter.

**O** my chynge sake I  
Paul am a prisoner of  
Jesus Christ for you he-  
then: Yf so be yet that ye  
haue herde the office of the grace of  
God, whiche is geuen vnto me a-  
monge you: for accordynge to re-  
uelation was the mysterie declared  
vnto me, as I wrote afoze in fewe  
wordes: lyke as pou readynge may  
vnderstande my prudence in þe my-  
sterie of Christe: Whiche [mysterie] in  
other generations hath not ben kno-  
wen vnto the chylde of men, as it  
is now opened vnto vs by holy Apost-  
les & prophetes in þe holy goost, how  
þe heathen are lyke heyes, & of the  
same bodie, & lyke partakers of þe  
promise in Christ Iesu thow þe gos-  
pell: wherof I am made a minis-  
ter accordynge to the gifte of þe grace of  
God whiche is geue vnto me, after þe  
workynge of þe power. For vnto  
me & the leest of all sayntes is this  
grace geue: to preach amonge þe he-  
then the vnsearchable riches of  
Christ, & to make all men se, what is þe  
hail com-

2 Cor. ii. 6

2 Cor. ii. 6  
and 11. 6  
+ Gal. 1. 6

1 Cor. 1. 6

Col. 1. 1.

revelation of the mystery hid (since the worlde beganne) in God, whiche created all thynges: that unto the rulers and powers in heavenly thynges myght be knowne by the congregacion, the manyfolde wysedome of God, accordynge to the eternal purpose, which he hath shewed in Christ Jesu our LORD: In whome we have trust and inbraunce in boldnesse thorow the fayth of hym.

Phil. 1. 1.  
Eph. 1. 1.  
Col. 1. 1.

¶ Wherfore I desire that ye saynt not in my troubles for you, whiche is your glorie. For these thynges sake do I bowe my knees unto the father of our LORD Jesus Christ of whome all fatherhode hath the name in the heaurns and in the earth, that accordynge to the riches of his glorie he maye geue unto you power to be strengthened by his spirite in the inward man, that Christ maye dwell thorow fayth in your hartes: That you beynge rooted and grounded in loue, maye comprehend wth all sayntes, what is the breadth, and length and heygth, and depth: To knowe also the excerpunge loue of the knowlege of Christ, that ye maye be fylled into all fulnesse of God. To hym whiche is able to do all thynges more abundantly than we desire or vnderstande, according to the power that worketh in vs, to hym be glorie in the congregacion and in Christ Jesu into all generations of the worlde of worldes.

A M E N.

The. iiii. Chapter. +

dispensatio sacramenti absconditi (in seculis) in Deo, qui omnia creauit, ut innotescat principibus & potestatibus in celestibus per ecclesiam, multiforis sapientia Dei, secundum praefinitionem seculorum, quam fecit in Christo I E S V Domino nostro. In quo habemus fiduciam & accessum in confidentia per fidem eius. Propter quod peto, ne deficiatis in tribulationibus meis pro vobis, quae est gloria uestra. Huius rei gratia flecto genua mea ad patrem Domini nostri I E S V Christi, ex quo omnis paternitas in caelis & in terra nominatur, ut det vobis secundum diuitias gloriae suae uirtutem corroborari per spiritum eius in interiori homine, Christum habitare per fidem in cordibus uestris, in charitate radicari & fundari, ut possitis comprehendere cum omnibus sanctis, quae sit latitudo, & longitudo, & sublimitas, & profundum, scire etiam supereminentem scientiae charitatem Christi, ut impleamini in omnem plenitudinem Dei. Et autem qui potens est omnia facere superabundanter quam petimus aut intelligimus, secundum uirtutem quae operatur in nobis, ipsi gloria in ecclesia et in Christo I E

S V, in omnes generationes seculi  
seculorum.

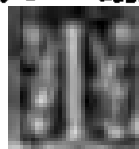
Amen.

CAPVT III.

Obsec



**B**lecto itaque uos e-  
go uinctus in Domi-  
no, ut digne ambule-  
tis uocatione qua uo-  
cati estis cum omni humilitate  
& mansuetudine, cum patientia,  
supportantes inuicem in chari-  
tate, solliciti seruare unitatē spi-  
ritus: in uinculo pacis. Vnum cor  
pus, & unus spiritus: sicut uocati  
estis in una spe uocationis ue-  
stre. Vnus Dominus, una fides,  
unum baptisma: Vnus Deus, &  
pater omnium, qui super om-  
nes, & per omnia in omnibus no-  
bis. Vnicuique autem nostrum  
data est gratia secundum men-  
suram donationis Christi. Propter  
quod dicit: Ascendens in al-  
tum, captiuam duxit captiuita-  
tem, dedit dona hominibus.  
Quod autem ascendit, quid est,  
nisi quia & descendit primum in  
inferiores partes terra? Qui des-  
cendit, ipse est & qui ascendit su-  
per omnes celos, ut impleteret oia.  
Et ipse dedit quosdā quidē Apo-  
stolos, quosdā autem Prophe-  
tas, alios uero Euangelistas, al-  
ios autem Pastores & Docto-  
res ad consummationem sancto-  
rum in opus ministerii, in adifi-  
cationem corporis Christi, do-  
nec occurramus omnes in unita-  
tē fidei, & agnitionis filii Dei, in  
uirum, erectum, in mensuram  
ætatis plenitudinis Christi, ut  
iam non simus paruuli fluctuan-  
tes, & circumferamur omni uen-  
to doctrine in nequitia hominū,  
in altu-



**W**herfore a presoner in þ  
LORDE, beseeke you, that  
ye walke worthely of the  
callynge wherewith ye  
are called, w<sup>th</sup> all humblenesse & meke-  
nesse, w<sup>th</sup> patience, for bearyng one  
another in loue. beyng carefull to  
kepe the vnite of the sprete in þ bōde  
of peace. W<sup>th</sup> one body and one sprete,  
as ye be called in one hope of poure  
callynge. One LORDE, one sayth,  
one baptyme: One God and fathre  
of all, whych is aboue all, and tho-  
rowe al, and in vs all. † † \* But  
vnto euery one of vs is geuen grate  
\* accordynge to the measure of the  
gysse of Christ. Wherfore he sayeth:  
\* He goynge vp on hye, ledde awaye  
captiuite captiue: He gaue gistes  
vnto men. That he wente vp, what  
is it, but that he also came downe  
spyt into þ lower partes of þ earth?  
\* He that came downe, the same is he  
that also went vp aboue all the hea-  
uens, that he myght fulfill all thynges.  
\* And he made some truly Apost-  
les, some prophetes, some Euange-  
listes, some Shepherdes and Tea-  
chers for the persourmaunce of the  
sayntes in to the worke of the mini-  
stration for the edifyng of the bo-  
dy of Christ. tyll we al come into the  
vnite of sayth and knowlege of the  
sonne of God: into a perfecte man;  
into the measure of the age of þ sul-  
nesse of Christ. † \* That we shulde  
not nowe be chyldren, & waueyng,  
& carped aboute w<sup>th</sup> euery wynde  
of doctrine in the wychednes of mē  
in subtilte, to the deceatfulnes of re-  
b. ii. rour.

Gal. 3. 2  
1. Cor. 12. 6  
Col. 3. 10  
Eph. 4. 6

Roma. 12. 6  
1. Cor. 12. 6  
Job. 3. 8  
1. Cor. 12. 6  
Eph. 4. 6

Job. 3. 8  
1. Cor. 12. 6

1. Cor. 14. 6  
2. Cor. 1. 2

## EPHESIOS

**R**om. 1. 1. But we persauing the truth, let vs by all thynges growe in hym, + which is þe heade, our Christ, of whome all the bodye beynge coupled and knyt together thowme out every ioynt of subministration accordynge to the operacion into the measure of every mēbe maketh increase of the bodye to the dispenge of it selfe in loue. + This I saie therfore and testifie in the Lord, that ye make not nowe as the hepe then also do walke in the vanite of theyr owne mynde, haupinge an vnderstandynge blynded through darkness, beynge farre from the waye of God thow the ignorance that is in them because of the blyndnesse of theyr harte: who fallynge into dyspayre, haue geuen ouer themselves to vncleennesse, in the workynge of all spithynesse vnto greddynesse. But ye haue not so learned Christe, yf so be yet that ye haue herde hym, and be instructe in hym, as the truth is in Iesu. + But ye of after the olde conuersacion the olde man, whycher is corrupte accordng to the lustes of extoure: + But be ye renewed in the sperte of your mynde, and put on a newe man, whycher is shapen after God in ryghteounesse and holynesse of truth. + Wherefore puttynge awaie lyenge, sprake ye the truth every man wth his neyghbour, because we are members one of another. + Be ye angrie, & synne not. Let not the Sonne go downe vpon your wrath. Beue not ye place to þe deuil. Be ye dyssteale, let hym nowe not steal: but rather let hym labour

in astucia ad elocutionem erroris. Veritatē autē faciliē in charitate, crescimus in illo per omnia, qui est caput, Christus ex quo totum corpus compascuum, & connexum per omnem functionem subministrationis, secundum operationem in mensuram uniuscuiusque membri, augmentum corporis facit in edificationem sui in charitate. Hoc igitur dico & testificor in Domino, ut iam non ambuletis, sicut & Gentes ambulant in uanitate sensus sui, tenebris obscuratum habentes intellectum, alienari a uita Dei per ignorantiam, quia est in illis propter cecitatem cordis ipsorum: qui desperantes, semetipsos tradiderunt impudicis, in operationem immundicie omnis in auaritiam. Vos autem non ita didicistis Christū, si tamen illum audistis, & in ipso edocti, estis sicut est ueritas in IESU. Deponite uos secundum prauam educationē ueterē hominem, qui corrumpitur secundū delicta erroris. Renouamini autē spiritum mentis uestre, & induite nouum hominē qui secundū Deū creatus est in iustitia, & sanctitate ueritatis. Propter quod deponentes mendacium, loquimini ueritatem unusquisque cū proximo suo, quā sumus inuicem membra. Irascimini, & nolite peccare. Sol nō occidat super iracundiam uestrā. Nolite locum dare diabolo. Qui furabatur, iam non furetur: magis autem laboret,



## CAPVT. V.

Pol. 261.

sperando manibus suis quod bonum est, ut habeat unde tribuat necessitatem patienti. Omnis sermo malus ex ore vestro non procedat: sed si quis bonus est ad ædificationem fidei, ut det gratiam audientibus. Et nolite contristare spiritum sanctum Dei, in quo signati estis in die redemptionis. Omnis amaritudo, & ira, & indignatio, & clamor, & blasphemia tollatur a vobis cum omni malitia. Estote autem invicem benigni, misericordes, donantes invicem, sicut & Deus in Christo donavit vobis.

in workynge wpyth hys handes that whych is good, that he maye have wherof to geue vnto hym that suffreth nede. + Let not eury euell cōmunicacion procede out of poure mouth, but psony be good to the edyfyng of sayth, that it maye geue grace vnto the hearers. And geue not ye the holy sprete of God, wher in ye are + sealed agaynst the daye of redemption. Let all bytternesse, & wyath, and indignacion, and cōplaynyng, and blasphemye be remoued awaye from you wpyth all malyce. + But be curteous one to another, mercypfull, & forgyving one another, lyke as God also hath forgyuen you in Christ.

Mat. 12. 18  
Eph. 4. 2

1. Cor. 13. 4

Col. 3. 12  
+ Mat. 6. 14

## CAPVT V.

**E**stote ergo imitatores Dei, sicut filii charissimi mi, & ambulate in dilectione, sicut & Christus dilexit nos, & tradidit semetipsum pro nobis oblationem & hostiam Deo in odore suauitatis. Fornicatio autem & omnis immunditia, aut auaritia nec nominetur in vobis, sicut decet vobis: aut turpido, aut stultiloquium, aut scurrilitas, quæ ad rem non pertinent, sed magis gratiarum actio. Hoc enim scitote intelligentes, quod omnis fornicator, aut immundus, aut auarus, quod est idolorum seruitus, non habet hereditatem in regno Christi & Dei. Nemo uos seducat inanibus verbis: propter hæc enim uenit ira Dei in filios diffi-

The. v. Chapter. +  
**B**e ye therfore the followers of God, as most deare chyldren: & walke in loue, lyke as Christ also hath loued vs, and geue oure hymselfe for vs an oblation & sacrifice vnto God into an odoure of sweetnesse. As for fornicacion and all uncleennesse or couetousnesse, + let it not be named among you, as it becōmeth sayntes: or + splithynesse, or foolysch talkyng, or tellyng which thynges pertayne not to the matter, but rather geuyng of thanks. + For vnderstandyng be ye sure of thys, þe eury fornicatour, or uncleane person, or couetous persō whych is a seruite of Idols hath not inheritaunce in þe kyngdom of Christ, and of God. + Let no man deceaue you wpyth vayne wordes. For because of these thynges commeth the wyath of God vpon the chyldren  
Mat. 11. of vs.

Mat. 5. 1  
Jo. 13. 1Gal. 2. 20  
Eph. 5. 2

Eph. 5. 11

Eph. 5. 12

1. Cor. 6. 1  
Col. 3. 5

Col. 3. 8

of unbeliefe. We not ye therefore partakers of the: for ye were somtyme darknesse, but nowe lyghte in the **L O R D E**. Walke ye as the chylde of lyghte: for the frute of lyghte is in all goodnesse, and ryghteousnesse, & truth: & prouynge what is welpleasing vnto God: And haue not ye fellowshipe w<sup>th</sup> the vnfrutefull workes of darknesse, but rather reprove them. for it is shame also to speake what thynges are done of them in secrete. But al thynges are manifest that are rebuked of the lyghte. For euery thyng that is manifest, is lyghte. Wherefore he sapeeth: Wap thou that sleepest, and aryse from the dead, & Christ shall geue the lyght. Take heede therefore brether holue ye walke circumspectly, not as the vnwyse, but as that wyse, & redeminge that tyme, for the dayes are euill. Wherefore be not ye vnwyse, but vnderstandyng what is the wyl of God. And be not ye dyshonourable wherewith is voluptuousnesse, but be ye filled w<sup>th</sup> the holy gost, & talkyng vnto your selues in psalmes, hymnes, & spiritual songes, & synngyng & playenge in your hartes vnto the **L O R D**, & geuyng thankes alway vnto God & the father for al thynges in that name of our **L O R D** Jesu Christ: submyttyng yourselues one to another in that feare of Christ.

**E** Let that wome be in subiectiō to the husband as to that **L O R D**: & for that husbande is the heade of the womā, as Christ is that heade of that congregaciō. He is that saviour of his body. But lyke as the congregaciō is subiecte vnto Christ, so let that wome be also to the husband.

diffidentia. Nolite ergo fieri participes eorum. Eratis enim aliquando tenebrae, nunc autem lux in Domino. Vt filii lucis ambulare (Fructus enim lucis est in omni bonitate, & iustitia, & ueritate.) probantes quid sit beneplacitum Deo: & nolite communicare operibus infructuosis tenebrarum, magis autem redarguite. Quae enim in occulto sunt ab ipsis, turpe est & dicere. Omnia autem quae arguuntur, a lumine, manifestantur. Omne enim quod manifestatur, lumen est. Propter quod dicit: Surge, qui dormis, & exurge a mortuis, & illuminabit te Christus. Videat itaque fratres quomodo caute ambuletis, non quasi insipientes, sed ut sapientes, redimentes tempus, quonia diebus mali sunt. Propterea nolite fieri imprudentes, sed intelligentes quae sit uoluntas Dei. Et nolite inebriari uino, in quo est luxuria, sed impleamini spiritu sancto, loquentes uobismetipsis in psalmis, hymnis, & canticis spiritualibus, cantantes & psallentes in cordibus uestris Domino, gratias agentes semper pro omnibus in nomine Domini nostri IESU Christi Deo & patri, subiecti in uicem in timore Christi. Mulieres uiris suis subdita: sicut domino, quoniam uir caput est mulieris, sicut Christus caput est ecclesiae: ipse saluator corporis eius. Sed sicut ecclesia subiecta est Christo, ita et mulieres

## CAPVT . VI.

Fol. 262.

uiris suis in omnibus. Viri diligite uxores vestras, sicut & Christus dilexit ecclesiam, & seipsum tradidit pro ea, ut illam sanctificaret, mundans eam laua- cro aque in verbo uite, ut exhiberet ipse sibi gloriosam eccle- siam, non habentem maculam, aut rugam, aut aliquid huiusmo- di, sed ut sit sancta & immacula- ta. Ita & uiri debent diligere uxores suas, ut corpora sua. Qui suam uxorem diligit, seipsum di- ligit. Nemo enim unquam car- nem suam odio habuit, sed nut- rit & fouet eam, sicut & Christus ecclesiam: quia membra sumus, corporis eius, de carne eius & de ossibus eius. Propter hoc relinquet homo patrem & ma- trem suam, & adheret uxori sue, & erunt duo in carne una. Sa- cramentum hoc magnū est: ego autē dico in Christo & in eccle- sia. Verūtamē & uos singuli unus quisque uxorem suā sicut seipsum di- ligat: uxor autē timeat uirū suum.

## CAPVT VI.

**E**lli, obedite parenti- bus uestris in Domi- no: hoc enim iustum est. Honora patrem tuum, & matrem tuam, quod est mandatum primum in promissi- one, ut bene sit tibi, & sis longē uis super terram. Et uos patres nolite ad iracundiam prouoca- re filios uestros, sed educate il- los in disciplina & correptione Domini. Serui obedite dñs cat- talibus, cū timore & tremore, in simplici

husbandes in all thynges. Ye men, loue your wyues, as Christe also lo- ued the cōgregation, and gaue hym selfe for it, that he myght sanctifye it, & cleanse it wth the fountayne of water in the worde of lyfe: that he myght make it vnto hymselfe a glo- rious cōgregation not hauynge ble- mysh or wr:thle, or any such thyng, but that it myght be holy and vnde- spiled. Euen so ought mē also to loue theyr wyues as theyr owne bodys. We that loueth hrs wyfe, loueth him selfe: for nomā hath hated his owne fleshe at any tyme, but doth noryshe and cherish it, euen as Christe doth also the cōgregation: for we be members of hrs body, of hrs fleshe & of hrs bones. for thys cause shal a man leaue hrs father and mother, & cleue vnto hrs wyfe, and they shal be two in one flesh. Thys is a greate mystry. But I say in Christ and in the cōgregation. Neuerthelesse you also let euery one loue hrs wyfe as hymselfe: but let the wyfe feare hie husbande.

## The .vi. Chapter.

**E** . chyl:ren, obeye youre fathers and mothers in the Lord: for that is right. Honour thy father & thy mother, (whych is the first cōman- demente in the promyse,) that thou mayest prosper and be longe lyf- fyed. And ye fathers prouoke not your chyl:ren vnto wrath, but bring them vp in the nurture and infor- macion of the Lord. & Ye ser- uantes, obey your bodily masters wth feare and tremblinge in the

Eph. v. 25  
Col. 3. 12Eph. v. 25  
1. Pet. 3. 6Eph. v. 25  
Mark. 10. 2  
Eph. v. 25

Col. 3. 12

Eph. v. 25

Eph. v. 25  
Eph. v. 25Eph. v. 25  
Col. 3. 12

Eph. v. 25

Eph. v. 25

simplicitate cordis uti sicut Chri-  
 stus: Not scrupnge unto the eye,  
 as pleasynge men, but as the seruati-  
 les of Christ, doynge þe wyll of God  
 from the mynde wyth good wyll, do-  
 ynge scrupce as vnto the LORD  
 and not vnto men: knowynge that  
 eueri mā what good thyng so euer  
 he doth, shal receaue the same of the  
 LORD, whether he be bonde or  
 fre. \* And you maysters, do ye euen  
 thesame vnto them, puttynge away  
 threatenynge: knowynge that both  
 they LORD and yours is in hea-  
 uen, \* and ther is no acceptynge of  
 personnes wyth God. \* specially he  
 then, be ye strange in the LORD,  
 and in the power of hys strength.

Put ye on the armour of God, that  
 ye maye stande agaynst the assaul-  
 tes of the deuell. For we wrestle not  
 agaynst flesh and bloude, but agaynst  
 rulers & powers, agaynst the gover-  
 nours of þe world of these darayneses  
 agaynst the spiritual thynges of wic-  
 kednesse in heauy thynges. Where-  
 fore take ye þe armour of God, that  
 ye maye resyst in the euell daye, and  
 stode perfect in all thynges. \* Stode  
 ye therfore beynge girded aboute  
 your loynes in truch, and hauynge  
 on the brestplate of ryghteousnesse,  
 and poure fete shod into the prepa-  
 ryng of the Gospell of peace: In  
 all thynges takynge the shyde of  
 fapth, where wyth ye maye quench  
 all the fyre darteres of the moost wic-  
 ked. Take ye also the helmete of  
 saluacion and \* the swerde of the  
 sperte, whych is the worde of God. \*  
 \* Prayenge by all maner of prayer  
 and

simplicitate cordis uti sicut Chri-  
 sto nō ad oculū seruientes, quāsi  
 hominibus placentes, sed ut ser-  
 ui Christi, facientes uoluntatem  
 Dei ex animo cum bona uolun-  
 tate, seruientes sicut Domino, &  
 non hominibus scientes quoniam  
 am unusquisque quodcunque se-  
 cerit bonum, hoc recipiet a Do-  
 mino, siue seruus, siue liber. Et  
 uos Domini eadem facite illis,  
 remittentes minas, sciētes quod  
 & illorum & uester Dominus est  
 in cōlis, & personarum acce-  
 ptio non est apud eum. De cetero  
 fratres confortamini in Do-  
 mino, & in potentis uirtutis eo-  
 lus. Induite uos armaturam Dei,  
 ut possitis stare aduersus insidias  
 diaboli quoniam non est nobis  
 colluctatio aduersus carnem  
 & sanguinem, sed aduersus prin-  
 cipes & potestates, aduersus  
 mundi rectores tenebrarum ha-  
 rum, contra spiritualia nequicia  
 in cōlestibus. Propterea accipite  
 armaturam Dei, ut possitis re-  
 sistere in die malo, & in omni-  
 bus perfecti stete. Stete ergo  
 succincti lumbos uestros in uer-  
 itate, & indui lorica iustitie,  
 & calciati pedes in preparatio-  
 nem euangelii pacis. In omni-  
 bus sumentes scutum fidei, in  
 quo possitis omnia tela nequie  
 sumi ignea extinguere. Et galeam  
 salutis assumite, & gladius  
 spiritus, quod est uerbum Dei.  
 Per omnem orationem & obsec-  
 ratio

Col. 3. 12.  
 Col. 3. 12.

Act. 1. 1.  
 Rom. 1. 1.  
 Col. 1. 1.  
 1. Cor. 1. 1.

1. Cor. 1. 1.  
 1. Cor. 1. 1.  
 1. Cor. 1. 1.  
 1. Cor. 1. 1.  
 1. Cor. 1. 1.

1. Cor. 1. 1.  
 1. Cor. 1. 1.  
 1. Cor. 1. 1.

orationem, orantes omni tempore in spiritu: & in ipso uigilantes in omni instantia, & obsecratione pro omnibus sanctis, & pro me, ut detur mihi sermo in apertione oris mei cum fiducia, notum iacere mysterium euangelii, pro quo legatione fungor in cathena ista, ita ut in ipso audeam, prout oportet me loqui. Ut autem & uos sciatis quæ circa me sunt, quid agam, omnia nobis nota faciet Tychicus, charissimus frater & fidelis minister in Domino, quem misi ad uos in hoc ipsum, ut cognoscatis quæ circa nos sunt, ut consoletur cor da uestra. Pax fratribus, & charitas cū fide a deo patre nostro, & domino IESU Christo. Gratia cum omnibus qui diligunt dominum nostrum IESUM Christum in incorruptione. Amen.

Finis epistolæ pauli Apostoli ad Ephesios.

and supplicatione attayne in þe spirit, and watchynge in the same in al instantie and supplication for al sayntes and for me, that the worde may be geuen me in the openynge of my mouth with boldnesse, to declare the mystry of the Gospell, for þe whych I am a messaunger in thys cheyne, so that in it I may be bold to speake as I ought. But þe ye also may knowe the thynges that are aboute me, what I do, Tychicus þe moost deare bryther and saythful minister in the LORD. shall shew you all: Whom I haue sente vnto pou for the same purpose, that ye maye knowe þe thynges that are aboute vs, and that he maye comferte your hartes. Grace be vnto the brythren and loue wylth sayth from God our father and the LORD Iesus Christ. Grace be wylth all them that loue our LORD Iesus Christ sincerely. Amen.

The ende of the Epistle of Paule the Apostle to the Ephesians.

# EPISTOLA The Epistle

la Pauli Apostoli ad Philippenses.

of Paule the Apostle to the Philippians.

The first Chapter.

CAPVT PRIMVM.

**P**AULUS & Timotheus serui IESU Christi omnibus sanctis in Christo IESU, qui sunt Philippis, cum episcopis & diaconibus, gratia uobis & pax a Deo

**P**AUL and Timothe the seruantes of Iesus Christ vnto all the sayntes in Christe Iesu that are at Philippis, wylth the byshops & ministers, grace be vnto you & peace from

Colo. 4. 8  
1. Cor. 7. 6

Actu. 4. 8

Actu. 15. 13  
1. Cor. 14. 13  
1. Cor. 14. 13

# PHILIPPENSES

Col. 1. 1  
1. Cor. 1. 1

2. Cor. 1. 1

1. Cor. 1. 1

2. Cor. 1. 1

1. Cor. 1. 1

2. Cor. 1. 1

God our father, and the LORD  
Jesus Christ. + I thank my God  
in every remembrance of you, ma-  
hinge always in all my prayers in-  
stante prayer for you with love co-  
cerninge your fellowship in the  
Gospell of Christ, from the first day  
hether to: trustinge of that one, that  
he that hath begonne in you. & good  
worke, shall fulende it vntill the day  
of Christe Jesu. as it is due vnto me  
to thinke that of you all, because I  
haue you all partakers of my love in  
my harte, and in my bandes, and in  
my defence and confirmation of the  
Gospell. For God is my record  
how I do longe for you all euen fro  
the harte roote in Jesu Christ. And  
thys I praye, that your loue maye in-  
crease more and more in all know-  
lege, and in al vnderstandinge, that  
ye maye alowe the best, that ye may  
be pure and without offence against  
the daye of Christe, fylled with & frut  
of righteousnesse thowme Jesus  
Christ vnto the glorie and prayse of  
God. But I wolde haue you to  
wote brethren, that the thynges that  
are aboute me were more for & pro-  
fite of the Gospell, insomuche that  
my bandes were made manifeste in  
Christ in euery iudgement house, &  
in all other places: so that many of  
the brethren hauinge the more trust  
in the LORD by my bandes, they  
were holde more plentifully with-  
out feare to speake & worde of God.  
Some truely, & th for enuy & strepse:  
but some preache Christe for good  
will: but some of loue, knowynge &  
I am layde here for the defence of the

Deo patri nostro, & Domino  
IESV Christo. Gratiar ago Deo  
meo in omni memoria vestri,  
semper in cunctis orationibus  
meis pro omnibus vobis; cum  
gaudio deprecationem faciens  
super communicatione vestra  
in euangelio Christi, a prima die  
usque nunc, confidens hoc ipsum,  
quia qui cepit in vobis opus bo-  
num, perficiet usque in diem Chri-  
sti IESV, sicut est mihi iustum hoc  
sentire pro omnibus vobis, eo quod  
habeam vos in corde, & in vin-  
culis meis, & in defensione &  
confirmatione Euangelii socios  
gaudii mei omnes vos esse. Testis  
enim mihi est Deus quomodo  
cupiam ones vos in visceribus IESV  
Christi. Et hoc oro, ut charitas  
vestra magis ac magis abun-  
det in omni scientia, & in omni  
sensu, ut probetis potiora, ut si-  
tis sinceri, & sine offensa in die  
Christi, repleti fructu iustitie per  
IESVM Christum in gloria & lau-  
dem Dei. Scire autem volo vos  
fratres, quia que circa me sunt,  
magis ad profectum venerunt eu-  
gely, ita ut vincula mea manife-  
sta fierent in Christo in omni  
pretorio, & in ceteris omnibus  
ut plures e fratribus in Domino  
confidentes in vinculis meis, a-  
bundantius auderent sine timore  
verbum Dei loqui. Quidam  
quidem & propter inuidiam, &  
contentionem: quidam autem &  
propter bonam voluntatem Chri-  
sti predicant: Quidam ex charitate,  
sciens quoniam in defensione  
euar

Euangelii possunt sum: quidam autem ex contentione Christum annunciant, non sincere, existimantes pressuram se suscitare vinculis meis. Quid enim? Dum omni modo siue per occasionē, siue per ueritatem Christus annuntiatur: & in hoc gaudeo, sed & gaudebo. Scio enim quia hoc mihi proueniet ad salutem, per uestram orationem & subministrationem spiritus IESV Christi secundum expectationem & spem meam, quia in nullo confundar, sed in omni fiducia sicut semper, & nunc magnificabitur Christus in corpore meo, siue per uitam, siue per mortem. Mihi enim uiuere Christus est, & mori lucrum. Quod si uiuere in carne hic mihi fructus operis est, & quid eligam ignoro. Coarctor autem e duobus: desiderium habens dissolui & esse cum Christo, multo magis melius: permanere autem in carne necessarium propter uos. Et hoc confidens, scio quia manebo & permanebo omnibus uobis, ad profectum uestrum, & gaudium fidei, ut gratulatio uestra abundet in Christo IESV in me, per meum aduentum iterum ad uos. Tantum digne in euangelio Christi couertamini, ut siue cum uenero, & uidero uos: siue absens audiam de uobis, quia statis in uno spiritu, unanimiter collaborantes fidei euangelii, & in nullo terreamini ab aduersariis: quæ est illis causa perditionis, uobis autem salutis, & hoc a Deo. Quia uobis

the Gospell but some shew Christe of contenten not sincerely, supposynge them to rase persecuciō vnto my boddes. What thā whan by euery I meane Christ is preached, ether thow occasiō, or þ truth: & in that I reioyce but I shall also reioyce. For I know that þ shal befall vnto me to saluacion, + by your prayer. and the ministraciō of þ sperte of Iesus Christ, accordynge to my waytynge for and hope, that I shalbe ashamed in nothyng, but wyth all boldnesse, as alway so shal now also Christ be magnified in my body, ether thowow lyfe or death. For Christ is lyfe vnto me and death auantage. Yf to lyue here in the flesh. is the trute of my labour what I shall chose also I can not tel. But I am in distresse with two thynges, + hauninge a desyre to be loosed, and to be wyth Christ, the whych is much more better: but to abyde in þ flesh is necessary for your sakes. And trustynge thys I knowe that I shall remayne and continue wyth you all vnto the ende, to your profite and reioyng of fapth, that your reioyng maye be plenteous in Christ by me, by my commynge agayne vnto you. Neuertheles walke + worþy of the Gospell of Christe, that whether I shall come, and shall se you: or beyng absent I shall heare of you that ye stande stedfast in one sperte, labourynge together onemyned in the fapth of the Gospell, and that in nothyng ye be asrayde of the aduersaryes: the which is vnto them an occasion of perdition, but vnto you of saluaciō, and that of God. For vnto you

1. Cor. 13

1. Cor. 13

Eph. 4:12  
Col. 1:10  
1. Cor. 4:10



## PHILIPPENSES

you it is gent for Christes sake, not  
onely that ye shoulde beleue in hym,  
but that ye also suffre for hym, ha-  
uynge lyke syghthe, as ye sawe in me  
also, and now heare of me.

Ch. ii. Chapter.

**M** if ther be therfore ony co-  
solacion in Ch:ist. yf ther  
be ony comforte of loue,  
yf ther be ony fellowship  
of p:pyete, yf ther be ony entier mo-  
tion of p:pyete, fulfill my tope, \* that  
ye do mynde one thyng, haupnge  
one loue, of one mynde, meanynge  
one thyng: let nothyng [be done]  
thorow = stypse nor vayne glozy, but  
in humblynesse, eschymynge ech the  
superiores of other, euey one consy-  
derynge not the thynges þ be theyrs  
but the thynges of other. + \* Let  
that mynde be in you, þ whych was  
also in Ch:ist Jesu, the whych whan  
he was in þ shape of god, he thought  
it no robbery to be equal with God,  
\* but he made hymselfe of no repu-  
tacion, takynge vpon hym the shape  
of a seruaunte, \* was made in þ lyke-  
nesse of men, and in apparell he was  
founde as a man: he dyd humble him-  
selfe, & became obedient vntyl death,  
euen the death of the crosse. \* for þ  
whych he cause God vpd also exalte  
hym, and gaue hym a name, þ which  
is aboue euery name, \* that in þ na-  
me of Jesus euery knee be bowed, of  
thynges in heauen, of thynges in  
earth, and of thynges vnder þ earth,  
e that euery tynge do knowlege, that  
the Lord Jesus Ch:ist is in þ glo-  
ry of God the father. + Therefore  
my myght beloued, as ye haue alway  
obeyed

vobis donatum est pro Christo;  
non solum ut in eum credatis,  
sed etiam ut pro illo patiamini,  
idem certamen habentes, quale  
& uidistis in me, & nunc auditis  
de me.

## CAPVT II.

**I** qua ergo consolatio  
in Christo, si quod sola-  
tum charitatis, si qua  
societas spiritus, si qua  
uiscera miserationis, implete gan-  
dium meum, ut idem sapiatis, eo-  
andem charitatem habentes, uo-  
nanimes, id ipsum sentientes: ni-  
hil per contentionem, neque per  
inanem gloriam, sed in humilis-  
tate, superiores sibi inuicem ar-  
bitrantes, non quæ sua sunt sin-  
guli considerantes, sed ea quæ  
aliorum. Hoc enim sentite in vo-  
bis, quod & in Christo IESV, qui  
cum in forma Dei esset, non ra-  
puit arbitratu suo se esse æ-  
qualem Deo, sed semetipsum  
exinaniuit, formam serui accipiens,  
in similitudinem hominū factus,  
& habitu inuentus ut homo: hu-  
milauit semetipsum, factus obe-  
diens usque ad mortem, morte  
autem crucis. Propter quod  
& Deus exaltauit illum, & dona-  
uit illi nomen quod est super om-  
ne nomen, ut in nomine IESV  
omne genu flectatur, celestium,  
terrestrium, & inferorum;  
et omnis lingua confiteatur,  
quia Dominus IESVS Chri-  
stus in gloria est dei patris. Ita-  
que charissimi mei, sicut semper obe-





seruant of my nebe : for he longed  
for you all, and was soꝝ because ye  
had herd hym to haue ben syche. For  
he was syche vntyll death, but God  
hath had mercy vpon hym : and not  
only vpon hym, but also of me, lest I  
shulde haue sorowe vpon sorowe. I  
haue sente hym therfore the moze  
spedely, that whā ye haue sene hym,  
ye maye be ioyfull agayne, and that  
I be wthout heynesse. Receaue  
hym therfore in the 20<sup>th</sup> w<sup>th</sup>  
all gladnesse, \* and haue such in ho-  
nour : for he wente to euen vntyll  
death because of the worthe of Christ  
geuyng ouer hys lyfe, that he myght  
fulfil it that was wantyng vnto you  
toward me wplyngge serupce.

The. iiii. Chapter.

**M**Y ouer my brethren, re-  
ioyce in the 20<sup>th</sup> w<sup>th</sup>. To  
wyte one thyng vnto  
you it is truly no grefe  
vnto me, but necessary vnto you.

\* Beware of dogges, beware of euil  
workmen, beware of diuision. I for  
we are the circumcision, euen we  
whych serue God in the spyte, and  
reioyce in Christ Jesu, and not ha-  
uyng confidence in the flesh: though  
I also haue confidence in the flesh.

\* Yf onp other man seemeth to haue  
confidence in the flesh, I haue it moze  
beyng circumcised the eght daye,  
of the naciō of Israel, of the tpybe of  
Beniamin, an Hebrue of the Hebru-  
es, after the lawe, \* a Pharise: after  
the seruantes, I was persecutynge  
the congregacion of God: accor-  
dyng to the ryghteousnesse whych  
is in the lawe, I haue walked wply-  
out

inertus erat propter terea quod ad  
dictatis illum infirmatum. Nam  
& infirmatus est usque ad mor-  
tem, sed Deus misertus est eius  
non solum autem eius, verum et  
tiam & mei, ne tristitiam su-  
per tristitiam haberem. Festi-  
nantius ergo misi illum, ut ui-  
sio illo, iterum gaudeatis, & ego  
sine tristitia sim. Excipite itaque  
illum cum omni gaudio in Do-  
mino, & eiusmodi cum honore  
habetote: quoniam propter o-  
pus Christi, usque ad mortem ac-  
cessit, tradens animam suam,  
ut impletet id quod ex uobis  
deerat erga meum obsequium.

CAPVT III.



E cetero fratres mei,  
gaudete in Domino.  
Eadem uobis scribere  
mihi quidem non pi-  
grum, uobis autem necessarium.  
Videte canes, uidete malos ope-  
rarios, uidete concisionem. Nos  
enim sumus circumcisio, qui spiri-  
tu seruiamus Deo, & gloriamur in  
Christo IESU, & non in carne  
fiduciam habentes: quanquam  
& ego habeam confidentiam in  
carne. Si quis alius uidetur con-  
fidere in carne, ego magis, cir-  
cuncisus octauo die, ex gene-  
re Israel, de tribu Benjamin,  
Hebraeus ex Hebraeis, secun-  
dum legem, phariseus: secun-  
dum emulationem, persequens  
Ecclesiam Dei: secundum iusti-  
tiam quae in lege est, conuersatus  
sine

Mat. 10. 8  
Rom. 15. 6  
2 Cor. 5. 6

Act. 16. 6  
Phil. 1. 1  
\* Rom. 1. 1  
Col. 2. 6  
\* Job. 1. 1  
Rom. 1. 1

1. Cor. 11. 1

Act. 21. 1  
16. 2. 12. 1  
\* Act. 9. 1  
Col. 1. 1

## CAPVT III.

Fol. 266.

Col. 1. 1

Ioh. 1. 1

Col. 1. 1

18

Rom. 6. 1

E

1. Cor. 4. 1

and. 1. 1

sine querela. Sed quæ mihi fue-  
 runt lucra, hæc arbitratus sum  
 propter Christum detrimenta.  
 Veruntamen existimo omnia  
 detrimentum esse propter emi-  
 nentem scientiam IESV Chris-  
 ti Domini mei, propter quem  
 omnia detrimentum feci, & ar-  
 bitror ut stercore, ut Christum  
 lucrificam, ut & inueniar in il-  
 lo non habens meam iustitiam,  
 quæ ex lege est, sed illam quæ  
 ex fide est Christi IESV. Quæ  
 ex Deo est iustitia, in fide ad co-  
 gnoscendū illum, & uirtutem re-  
 surrectionis eius, & societatem  
 passionis illius, cōfiguratus mor-  
 ti eius, si quo modo occurrā ad  
 resurrectionem quæ est ex mor-  
 tuis. Non quod iam acceperim,  
 aut iam perfectus sim: sequor autē  
 si quomodo comprehendam in  
 quo & comprehensus sum a Chri-  
 sto IESV. Fratres, ego me non  
 arbitror comprehendisse. Vnum  
 autem: quæ quidem retro sunt  
 obliuiscens, ad ea uero quæ sunt  
 priora extendens meipsum, ad  
 destinatum persequor, ad braui-  
 um supemæ uocationis Dei in  
 Christo IESV. Quicumque er-  
 go perfecti sumus, hoc sentia-  
 mus: & si quid aliter sapitis, &  
 hoc uobis Deus reuelabit. Ve-  
 runtamen ad id quod perueni-  
 mus, ut idem sapiamus, & in ea-  
 dem permaneamus regula. Imita-  
 tores mei estote fratres, & ob-  
 seruate eos qui ita ambulant,  
 sicut habetis formam nostram.  
 Multi enim ambulāt, quos sæpe  
 dice-

out blame. \* But the thynges that  
 were auantage vnto me, thesame  
 haue I counted losse for Christes  
 sake. Neuerthelesse I counce all thin-  
 ges to be losse, because of the exce-  
 dng knowledge of Iesus Christ my  
 Lord & s, for whose sake I haue con-  
 tēd all thynges losse, and counte the  
 as doore that I may wyne Christ,  
 & that I be foude in him not hauing  
 my ryghteousnesse, whiche is of the  
 law. but thesame that is of the sayth  
 of Christe Iesu. The whyche rygh-  
 teousnesse of God, is in sayth, to  
 knowe hym, and the power of hys  
 resurrection, and the fellowshipe of  
 hys passion, \* beynge lyke fashioned  
 wth hys death, yf by ony meanes I  
 maye attayne vnto the resurrection  
 that is from the deade. Not that I  
 haue attayned vnto it already, or  
 I be now perfecte: but I followe vpo  
 yf by ony meane I may cōprehēde,  
 wherein I am cōprehēded of Christ  
 Iesu. Wherein I suppose me not to  
 haue gotten holde. But one thyng  
 [I do:] forgettyng the thynges tru-  
 ely that are behynde, but stretchyng  
 my selfe to þ thynges afore. I p̄asse  
 to þ appoynted marke, to þ rewarde  
 of the hygh callng of god in Christ  
 Iesu. Let vs therfore as many as are  
 perfecte, be thus mynded: and yf ye  
 be otherwyse mynded, God shall o-  
 pen thys vnto you also. Neuerthe-  
 lesse, wherevnto we are come, þ we  
 be one mynded: that we continue  
 in one rule. \* We yr my followers  
 brethren, and make the that walke  
 so, as ye haue our ensample. For ma-  
 ny do walke the whyche I haue ofte  
 tolde

# PHILIPPENSES

**1 Rom. 12. 1** **2** **3** **4** **5** **6** **7** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100** **101** **102** **103** **104** **105** **106** **107** **108** **109** **110** **111** **112** **113** **114** **115** **116** **117** **118** **119** **120** **121** **122** **123** **124** **125** **126** **127** **128** **129** **130** **131** **132** **133** **134** **135** **136** **137** **138** **139** **140** **141** **142** **143** **144** **145** **146** **147** **148** **149** **150** **151** **152** **153** **154** **155** **156** **157** **158** **159** **160** **161** **162** **163** **164** **165** **166** **167** **168** **169** **170** **171** **172** **173** **174** **175** **176** **177** **178** **179** **180** **181** **182** **183** **184** **185** **186** **187** **188** **189** **190** **191** **192** **193** **194** **195** **196** **197** **198** **199** **200** **201** **202** **203** **204** **205** **206** **207** **208** **209** **210** **211** **212** **213** **214** **215** **216** **217** **218** **219** **220** **221** **222** **223** **224** **225** **226** **227** **228** **229** **230** **231** **232** **233** **234** **235** **236** **237** **238** **239** **240** **241** **242** **243** **244** **245** **246** **247** **248** **249** **250** **251** **252** **253** **254** **255** **256** **257** **258** **259** **260** **261** **262** **263** **264** **265** **266** **267** **268** **269** **270** **271** **272** **273** **274** **275** **276** **277** **278** **279** **280** **281** **282** **283** **284** **285** **286** **287** **288** **289** **290** **291** **292** **293** **294** **295** **296** **297** **298** **299** **300** **301** **302** **303** **304** **305** **306** **307** **308** **309** **310** **311** **312** **313** **314** **315** **316** **317** **318** **319** **320** **321** **322** **323** **324** **325** **326** **327** **328** **329** **330** **331** **332** **333** **334** **335** **336** **337** **338** **339** **340** **341** **342** **343** **344** **345** **346** **347** **348** **349** **350** **351** **352** **353** **354** **355** **356** **357** **358** **359** **360** **361** **362** **363** **364** **365** **366** **367** **368** **369** **370** **371** **372** **373** **374** **375** **376** **377** **378** **379** **380** **381** **382** **383** **384** **385** **386** **387** **388** **389** **390** **391** **392** **393** **394** **395** **396** **397** **398** **399** **400** **401** **402** **403** **404** **405** **406** **407** **408** **409** **410** **411** **412** **413** **414** **415** **416** **417** **418** **419** **420** **421** **422** **423** **424** **425** **426** **427** **428** **429** **430** **431** **432** **433** **434** **435** **436** **437** **438** **439** **440** **441** **442** **443** **444** **445** **446** **447** **448** **449** **450** **451** **452** **453** **454** **455** **456** **457** **458** **459** **460** **461** **462** **463** **464** **465** **466**

## The III. Chapter.

**W**herfore my most beloued  
brethren and moost lodged  
for my loye & my crowne,  
stande ye so still in þe LOWE  
we are ye moost beloued. I praye Euo-  
dian, & I beseeche Synliche to mynde  
one thyng in the LOWE. And I  
praye the Germanye my poche-  
fellowe, helpe those womē whych haue  
laboured wpyth me in the Gospell,  
wpyth Clement and myne other hel-  
pers, whose names are in the boke  
of isse. & I reioyce ye in þe LOWE  
alwaie, agayne I saie, reioyce. Let  
your softenesse be knowen vnto all  
men, for the LOWE is nye. We no  
thyng carefull, but in euery prayer  
and supplicacion, let your requestes  
be knowen vnto God wpyth thankes  
geuynge. And the peace of God  
whych passeth all vnderstandynge  
kepe your hartes and your vndersta-  
ndynges in Christ Iesu & Wherouer  
brethren, what soeuer thynges are  
true, what soeuer thynges are honest  
what

**dicebam vobis, (nunc autem & flens dico) inimicos crucis Christi, quorum finis interitus, quorum Deus venter est, & gloria in confusione ipsorum, qui tenena sapiunt. Nostra autem conuersatio in cœlis est, unde etiam saluatorem expectamus Dominum nostrum I E S V M Christum qui reformabit corpus humilitatis nostræ, configuratum corpori claritatis suæ secundum operationem virtutis suæ, qua etiam possit subicere sibi omnia.**

### CAPVT III.

**I**taque fratres mei charissimi, & desideratissimi, gaudium meum, & corona mea, sic stete in Domino charissimi. Euodiam rogo, & Syntychem deprecor, id ipsum sapere in Domino. Etiam rogo & te Germane compari, adiuua illas quæ mecum laborauerunt in euangelio cum Clemente, & cæteris adiutoribus meis, quorum nomina sunt in libro uitæ. Gaudete in Domino semper, iterum dico, gaudete. Modestia uestra nota sit omnibus hominibus. Dominus enim prope est. Nihil solliciti sitis, sed in omni oratione, & obsecratione, cum gratiarum actione petitiones uestre innotescant apud Deum. Et pax Dei quæ exuperat omnem sensum, custodiat corda uestra & intelligētias uias in Christo IESU. De cætero fratres, quæcumque sunt uera, quæcūque pudica,

quocunque iusta, quocunque san-  
cta, quocunque amabilia, quocun-  
que bona sunt, si qua uirtus,  
si qua laus disciplinae, haec cogi-  
tate. Quae & didicistis, & accepti-  
stis, & audistis, & uidistis in me,  
haec agite, & Deus pacis erit uo-  
biscum. Gaudius sum autem in  
Domino uehementer, quoniam  
eandem aliquando reuerentis  
pro me sentire, sicut & sentieba-  
tis occupati autem eratis. Non  
quasi propter penuriam dico: e-  
go enim didici in quibus sum, suf-  
ficiens esse. Scio & humiliari,  
scio & abundare. Ubique &  
in omnibus institutus sum, & sa-  
turi, & esurire, & abundare, & pe-  
nuriam pati. Omnia possum in  
eo qui me confortat. Verumtam-  
en bene secistis communican-  
tes tribulationi meae. Scitis au-  
tem & uos Philippenses, quod  
in principio Euangelii, quando  
profectus sum a Macedonia, nul-  
la mihi ecclesia communicauit  
in ratione dati & accepti, nisi  
uos soli: quia & Thessaloniam  
semel & bis in usum mihi mis-  
istis. Non quia quero datum, sed  
requiro fructum abundantem in  
ratione uestra. Habeo autem  
omnia & abundo. Repletus sum,  
acceptis ab Epaphrodo quo  
misistis in odore suauitatis, ho-  
stia accepta, placere Deo. Deus  
autem meus impleat omne de-  
siderium uestrum, secundum diuer-  
sas in gloria in Christo IESU.  
Deo

whatsoever thynges are iust, whatso-  
euer thynges are holy, whatsoeuer  
thynges are louynge, whatsoeuer  
thynges are of good reporte, yf ther  
be any vertue, yf ther be any pryncipe  
of learnynge, of these thynges be  
mynde full. The thynges þ y have  
both learned and receaued, & haue  
herde, and haue sene in me, do thesa-  
me, and the God of peace shalbe w  
you. But I reioyce greatlye in the  
LORD, that at the last ye are flo-  
ryshynge agayne to regarde me, as  
ye regarded me: but ye were occup-  
ed. I saie it not as because of neede  
for I haue learned in what cases þ  
I am, to be contente. I can be lowe, &  
I can be full. I am taught  
enery where and in all thynges, to  
be satysfied, and to be hongry, and to  
be ouerflowynge, and to suffre scar-  
cenesse: I can do all thynges in him  
that comforteth me. Neuerthelesse  
ye haue done well bearynge parte  
wyth my tribulaciō. But ye Philip-  
pians knowe also that in the begyn-  
nyng of the Gospel, when I wente  
fro Macedonia, no congregacion  
bare parte wyth me in the waie of  
gyste and recreate, saue ye alone: for  
ye sente once or twyse vnto Thessa-  
lonica also to my behoofe. Not that I  
seke the gyste, but I requyre a plen-  
tyfull frute in your rehernyng. For I  
haur all, & am full. I was fylled, whā  
I had receaued of Epaphroditus  
þ ye sente vnto a sauoure of sweet-  
nesse, and an acceptable offerynge,  
pleasynge vnto God. Wþ God acco-  
plyth enery request of yours, accor-  
dyng to his ryghts in glory in Iheru-  
salem.

## COLOSSENSES

Unto God and our father be prayse  
for euer and euer. Amen. Salute e-  
uery sapnte in Christ Iesu. The bre-  
thren that are wpth me salute you.  
All the sapntes salute you, but speci-  
ally they that are of Cæsars house-  
holde. The grace of our LORD  
Jesus Christe be wpth your spyrte.

A M E N.

Deo autem & patri nostro gla-  
ria in secula seculorum Amen.  
Salutate omnē sanctum in Chri-  
sto IESV. Salutant nos qui meo-  
cum sunt fratres. Salutāt nos om-  
nes sancti maxime autē qui de  
Cæsaris domo sunt. Gratia domi-  
ni nostri IESV Christi cum spiri-  
tu uestro. A M E N.

The ende of the Epistle  
of Paule the Apostle to the  
Philippians.

Finis epistolæ Pauli A-  
postoli ad Philip-  
penses.

The Epistle  
of the Apostle Paule to the  
Colossians.

The first Chapter.

EPISTO-  
la Pauli Apostoli  
ad Colossenses.

CAPVT PRIMVM

**P**aule an Apostle of  
Jesus Christe by the  
wpll of God, and bro-  
ther Timothe, unto  
those sapntes & sapth  
full brethē in Christ

Jesu that are at Colossa: Grace be  
vnto you and peace from God oure  
father. We geue thanks vnto god  
and the father of oure LORD Je-  
sus Christe, prayeng alwaye for you  
(hearpnge your sapth in Christe Je-  
su, and the loue that ye haue towardes  
all sapntes,) because of the hope  
that is layde vp for you in the hea-  
uens: the whiche ye haue herde in þ  
worde of truthe of the Gosprell, the  
which is come vnto you, as it is also  
in þ whole worlde: & bypnyeth scute  
and

**P**aule Apostolus  
IESV Christi per  
uoluntatē Dei & Ti-  
motheus frater,  
his qui sunt Colos-  
sianis sanctis & fidelibus

fratribus in Christo IESV  
gratia uobis & pax a Deo patre  
nostro. Gratias agimus Deo &  
patri Domini nostri IESV Chri-  
sti, semper pro uobis orantes, an-  
dientes fidem uestrā in Christo  
IESV, & dilectionem quam ha-  
betis in sanctos omnes, prop-  
ter spem quæ reposita est uobis  
in cælis: quam audistis in uer-  
bo ueritatis Euangelii, quod  
peruenit ad uos, sicut in uni-  
uerso mundo est: & fructificat, &  
crescit

Col. 1. 1.

Epist. 1. 1.

Phil. 1. 1.

1 Cor. 1. 1.

Rom. 1. 1.

creatus; sicut & in nobis, ex ea  
die qua audistis & cognouistis  
gratiam Dei in ueritate: sicut di-  
cistis ab Epaphra charissimo  
conseruo nostro, qui est fidelis  
pro uobis minister IESV Chri-  
sti, qui etiam manifestauit nobis  
dilectionem uestram in spiritu.  
Ideo & nos ex qua die audiui-  
mus, non cessamus pro uobis o-  
rantes & postulantes, ut implea-  
mini agnitione uoluntatis eius,  
in omni sapientia & intellectu  
spirituali: ut ambuletis digne,  
Deo per omnia placentes, in  
omni opere bono fructificantes,  
& crescentes in scientia Dei: in  
omni uirtute confortati secun-  
dum potentiam claritatis eius,  
in omni patientia & longanimi-  
tate: cum gaudio gratias agen-  
tes Deo & patri, qui dignos nos  
fecit in partem sortis sanctorum  
in lumine, qui eripuit nos de po-  
testate tenebrarum, & transulit  
in regnum filii dilectionis sue,  
in quo habemus redemptionem,  
& remissionem peccatorum, qui  
est imago Dei inuisibilis, primo-  
genitus omnis creature: quoni-  
am in ipso condita sunt uniuersa  
in cœlis & in terra, uisibilia &  
inuisibilia, siue throni siue domi-  
nationes, siue principatus, siue  
potestates: omnia per ipsum &  
in ipso creata sunt, & ipse est  
ante omnes & omnia in ipso  
constant. Et ipse est caput  
corporis Ecclesie, qui est princi-  
pius, primogenitus ex mortuis, ut

Act. 26

and groweth, as it doth also amongst  
you, sence that daye þe haue herde  
and knowen the grace of God in the  
truth: as ye haue learned it of. Epa-  
phras oure moost beloued fellowe &  
waite, whych is a minister of Christ  
Jesu for you, whiche also hath shewed  
vnto vs poure loue in the spire.  
+ + Therefore we also, sence the daye  
that we herde of it, cease not pray-  
enge for you and arpyng that ye may  
be fylled wpyth the knowlege of Chys-  
tys, in all spirituall wysedome and  
vnderstandyng: that ye may walke  
worthy, pleaseinge God in al thyng-  
ges, & bypynginge forth fruite in eu-  
ery good worke, and growynge in the  
knowlege of God: bypyng strengthed  
in all power, accordyng to þe myght  
of Chys loue in all patience and long-  
sufferynge: geuyng thanks vnto  
God the father wpyth ioye, whiche  
hath made vs worthy of the parte of  
the enheritaunce of sayntes in the  
lyght, & whych hath drawen vs out  
of the power of darkenesse, and hath  
translated vs into the kyngdome of  
Chys beloued sone, & by whome we haue  
redemption & remission of synnes,  
+ which is þe ymage of the inuisible  
God, & sp: syborne of euery creature  
+ for by hym are all thynges made  
both in heauen & in earth, the visibie  
thynges and inuisible, whether they  
be trones, or dominions, or rules or  
powers: all thynges are created by  
hym & in hym, & he is before all, & all  
thynges abyde in hym. And he is þe  
heade of þe body [name] the chyrche  
gation, & whych is the begynnynge,  
& the first begotten son the brade, &

Col. 4. 6

Eph. 1. 1

Phil. 1. 1

1. Cor. 1. 1

1. Tim. 4. 1

1. Pet. 1. 1

1. Pet. 1. 1

1. Pet. 1. 1

1. Cor. 4. 6

1. Tim. 1. 1

1. Tim. 1. 1

1. Tim. 1. 1

1. Tim. 1. 1

1. Tim. 1. 1

1. Tim. 1. 1

1. Tim. 1. 1

Alit. he be

Col. 1. 1. b

Rom. 1. 1. c

1. Cor. 1. 1. c

Eph. 1. 1. c

Eph. 1. 1. c

Col. 1. 1. b

be be hauinge the primacy in al thinges: for it hath pleased all-finiteſſe of the Godheade to dwell in hym, & to reconcile all thynges by him vnto hymſelfe, ſettynge at one by the bloude of his croſſe the thynges that are ether in earth or in heauē. And pou whan ye were ſomtyme made ſtraunge and enemyes, your wytte beyng greuen to euill workes, but now hath he reconciled you in the body of hys fleſhe by death, that he myght make you holy and unſpotted and vblameable in hys ſight: Yf ye do abyde & grounded and ſtedfaſt in fayth, and vnmourable from the hope of the Goſpall, the whyche ye haue herde, that is preached among every creature that is vnder heauē, whoſe miniſter am I Paul become, whych do now reioyce in my ſufferinges for you & fulfyll the thynges that are wantynge of the paſſions of Chriſte in my fleſh for his bodyes ſake, whych is the congregatio whoſe miniſter I am become, accor dyng to the diſpenſacion of God, whych is geuen me anſwer you, that I do fulfyll the worde of God, & the myſtery that was hyd from euerlaſtinge and vnto the generacions: but is now made manifeſt vnto his ſapntes, vnto whome God wolde make knowne the myſtes of the glory of thys ſecrete amonge the heathen. the whyche thyng is Chriſte amonge you. the hope of glory, whiche we ſhewe, rebuylde euery man, and teachynge euery man in all wiſedome, that we may make euery man perfect in Chriſt Ieſus: wherein

ſit in omnibus ipſe primatum tenens, quia in ipſo complacuit omnem plenitudinem diuinitatis inhabitare, & per eum reconciliare omnia in ipſum, pacificans per ſanguinem crucis eius, ſive quæ in terra, ſive quæ in caelis ſunt. Et vos cum eſſetis aliquando alienati & inimici ſenſu, in operibus malis, nunc autem reconciliauit in corpore carnis eius per mortem, ut exhiberet uos ſanctos & immaculatos, & irreprehenſibiles coram ipſo: ſi tamen permanetis in fide fundati, & ſtabiles, & immobiles a ſpe Euangelii, quod audiſtis, quod prædicatum eſt in uniuersa creatura quæ ſub celo eſt, cuius factus ſum ego Paulus miniſter, qui nunc gaudeo in paſſionibus pro uobis, & adimpleo ea quæ deſunt paſſionum Chriſti in carne mea pro corpore eius, quod eſt eccleſia, cuius factus ſum ego miniſter, ſecundum diſpenſationem Dei, quæ data eſt mihi in uobis, ut impleam uerbum Dei, myſterium quod abſconditum fuit a ſeculis in generationibus, nunc autem manifeſtum eſt ſanctis eius, quibus uoluit Deus notis facere diuitias gloriæ ſacramenti huius in Gentibus, quod eſt Chriſtus in uobis, ſpes gloriæ, quem nos annunciamus, corripiētes omnē hominē, & docentes omnē hominē in omni ſapientia, ut exhibeamus omnē hominē perfectū in Chriſto IESV, in quo

Eph. 1. 1. c

Eph. 1. 1. c

1. Cor. 1. 1. c

Gal. 1. 1. c

Gal. 1. 1. c

Gal. 1. 1. c

Gal. 1. 1. c

Gal. 1. 1. c

Gal. 1. 1. c

Gal. 1. 1. c

Gal. 1. 1. c

Gal. 1. 1. c

Gal. 1. 1. c

Gal. 1. 1. c

Gal. 1. 1. c

Gal. 1. 1. c

Gal. 1. 1. c

Gal. 1. 1. c

Gal. 1. 1. c

Gal. 1. 1. c

Gal. 1. 1. c

Gal. 1. 1. c

Gal. 1. 1. c

Gal. 1. 1. c

Gal. 1. 1. c

Gal. 1. 1. c

Gal. 1. 1. c

Gal. 1. 1. c

Gal. 1. 1. c

Gal. 1. 1. c

Gal. 1. 1. c



in quo & labore, cessando secundum operationem eius, quam operatur in me in uirtute.

## CAPVT II.

**V**olo enim uos scire qualem sollicitudinem habeam pro uobis, & pro iis qui sunt Laodicis, & quicumque non uiderunt faciem meam in carne, ut consolentur corda ipsorum instructi in charitate, & in omnes diuitias plenitudinis intellectus in agnitionem mysterii Dei patris, & Christi IESU, in quo sunt omnes thesauri sapientie & scientie absconditi. Hoc autem dico, ut ne mouos decipiat in sublimitate sermonum. Nam etsi corpore absens sum, sed spiritu uobiscum sum, gaudens & uidens ordinem uestrum, & firmamentum eius quod in Christo est fidei uestre. Sicut ergo accepistis IESUM Christum Dominum, in ipso ambulare, & radicari & superedificare in ipso: & confirmari in fide sicut & didicistis, abundantes in illo in gratiarum actione. Vide ne ne quis uos decipiat per philosophiam & inanem fallaciam, secundum traditionem hominum, secundum elementa mundi, & non secundum Christum. Quia in ipso inhabitat omnis plenitudo diuinitatis corporaliter, & estis in illo repleti, qui est caput omnis principatus & potestatis, in quo & circumcisi estis circumcisio non manufacta in expoliatione corporis carnis, sed in circumcisioe Christi,

wherewith also I labour, stryving accordyng to hye worshippe, whych he worketh in me by power.

## The.ii. Chapter.

**I** would haue you to knowe what carefulnesse I haue for you, and for them that are at Laodicia, & who so euer haue not seene my face in flesch that they hartes may be comforted beyng instructed in loue, and in all riches of the fulnesse of vnderstandinge, & vnto the knowlege of the mysterie of God and the father, and Christe Iesu, & in whome are hye all the treasures of wysedome & knowlege. But thes I saye that noman deceaue you in þe height of wordes. & for though I am absent from you in body, but yet am I presente wyth you in spyte reioycyng and syngyng your order, and the steadfastnesse of that fapth of yours, whych is in Christe Iesu. & as ye haue therfore receaued þe Lord Iesus Christ, with in hym, beyng bothe rooted & builded in hym: and beyng stablyshed in fapth as ye haue also learned, so be ye plenteous in geuyng of thanks. & Take hede lest any man deceaue you by philosophy & wayne deceate, accordyng to the tradicion of men, accordyng to the ordinaunces of the worlde, and not after Christe. & for in hym dwelleth all the fulnesse of the Godhead bodily, and ye are fylled in hym, whych is the heade of all rule and power, in whome also ye are circumcised & wth a circumcisiō not made wth handes in rasyng of þe body of flesch, but in þe circūcision

A

Ioh. 1. 18

I. Cor. 1. 2

Eph. 1. 2

I. Cor. 1. 2

Gal. 1. 2

Rom. 1. 2

I. Cor. 1. 2  
Ioh. 1. 2Rom. 1. 2  
Phil. 1. 2

A. III. of

Rom. 6. 4.

Rom. 7. 4.  
Eph. 2. 4.  
Col. 1. 2.Rom. 1. 4.  
Luce. 11. 4.  
Job. 12. 2.Luce. 11. 4.  
Rom. 1. 4.  
1. Cor. 1. 1.  
1. Thes. 2. 2.  
1. Tim. 1. 4.  
1. Tim. 1. 4.

Eph. 1. 1.

Eph. 1. 1.

Rom. 1. 4.

of Christ, & being buried with him  
in baptyne, in the whiche ye are ty-  
sen also by the sayth of Gods wo-  
rke, whiche raysed hym from the  
deade. You also whiche ye were deade  
in synnes and in the shadowe of  
your fleshe, hath he quickened with  
hym, forgivynge you all synnes, &  
puttyng out the handewrityng &  
was agaynst us of y<sup>e</sup> decre, & whiche  
was contrary unto us: the same also  
hath he taken out of y<sup>e</sup> way, fastynge  
it upon the crosse, & audsparyng  
rules and powers, he hath brought  
them forth to helpe, triumphynge of  
the in hymselfe. Let no man therfore  
udge you in meate or drynke, or in  
a parte of the halidays, or of y<sup>e</sup> new  
moone, or of the sabbats, & the which  
are the shadow of thynges to come,  
but the body is Christs. Let no man  
miscarpe you willyng in humbly-  
nesse and deuocion of angels, & thynges  
that he hath not sene, walkynge  
in vayne, beinge puffed vp in y<sup>e</sup> mea-  
nyng of hys fleshe, and not holdyng  
of the heade, of whome the whole bo-  
dy beinge norished fastened toge-  
ther by knottes and ioyntes dothe  
growe to the greatnesse of God. Yf  
ye therfore are deade wth Christe  
from the ordinaunces of the worlde,  
what do ye yet vse decrees as ly-  
uynge in the worlde? Touche ye  
not, neither taspie ye, neither handle  
ye, whiche thynges do all hurte  
wth the very vse, after the com-  
maundementes and doctrines of  
men: & whiche in dede haue a  
shyne of wysedome in superstition  
and

Christi; consensuati in baptis-  
mo, in quo. & resurrexistis per fi-  
dem operationis Dei, qui susci-  
tauit illum a mortuis. Et nos  
cum mortui essetis in delictis &  
præputio carnis uestre, conuiu-  
ficauit cum illo, donans uobis  
omnia delicta, delens quod ad-  
uersus nos erat chirographum  
decreti, quod erat contrarium  
nobis & ipsū tulit de medio, assi-  
gens illud cruci, & expolians  
principatus & potestates, tradi-  
xit confidenter, palam trium-  
phans illos in seimetipso. Ne-  
mo ergo uos iudicet in clo-  
bo, aut in potu, aut in parte di-  
ei festi, aut neomenie, aut sab-  
batorum, quæ sunt umbra futu-  
rorum, corpus autem Christi. Ne-  
mo uos seducat, uolens in humi-  
litate & religione angelorum,  
quæ non uidit ambulans frustra,  
inflatus sensu carnis suæ, & non  
tenens caput, ex quo totum cor-  
pus per nexus & coniunctiones  
subministratum & constructum  
crescit in augmentum Dei. Si  
ergo mortui estis cum Christo  
ab elementis mundi, quid ad-  
huc tanquam uiuentes in mun-  
do decernitis? Ne tetigeritis,  
neque gustaueritis, neque con-  
trectaueritis, quæ sunt omnia in  
interitu ipso usu, secundum præ-  
cepta & doctrinas hominum  
quæ sunt rationem quidem ha-  
bentia sapientiæ in superstitione  
& bonis

## CAPVT III.

Fol. 370.

& humilitate, & non ad parcendum corpori, non in honore aliquo ad saturitatem carnis.

## CAPVT III.

**E**gitur si confurrexistis cum Christo, quæ sursum sunt querite, ubi Christus est in dextera Dei sedens. Quæ sursum sunt sapite, non quæ super terram.

Mortui enim estis, & uita uestra abscondita est cum Christo in Deo. Cum autem Christus appa-  
rebit uita uestra, tunc & uos apparebitis cum ipso in gloria.

Mortificare ergo membra uestra, quæ sunt super terram, fornicationem, immundiciam, libidinem, concupiscentiam malam, & auaritiam, quæ est simulacrum seruitus: propter quæ uenit ira Dei super filios incredulitatis: in quibus ambulastis aliquando, cum uiueretis in illis. Nunc autem deponite & uos omnia, iram, indignationem, malitiam, blasphemiam, turpem sermonem de ore uestro. Nolite mentiri inuicem, expoliâtes uos ueterem hominem cum actibus suis, & induentes nouum eum, qui renouatur in agnitione Dei, secundum imaginem eius, qui creauit eum: ubi non est masculus & femina, Gentilis & Iudeus, circuncisio & preputium, Barbatus & Schyza, seruus & liber, sed oia in oibus Christus. Induite ergo uos sicut electi Dei, facti & dilecti uiscera misericordie, benignitatem, humilitatem, modestiam, patientiam, supponentes

and humytnesse, and in not sparring the body, countyng it not worth of ony honoure vnto the sufficiency of the flesch.

## The.iii. Chapter. +

**I**f ye are therfore ryssen wth Christe, seeke the thynges that are aboue, where Christe is sittynge at the ryght hande. Set your myndes on these thynges that are aboue, not those that are vpon earth. For ye are deade, & your lyfe is hyd wth Christe in God. But whan Christe your lyfe shall appeare, then shall ye also appeare in glory wth hym. Therefore your members that are vpon earth, fornicacijs, & uncleinesse, vnnaturall lust, euell concupiscence, and couetousnesse, whych is a worshippe of Idols: for the whych thinges the wrath of god both come vpon the chyldre of vnbelyfe: in þ which thynges ye walked somtyme, whan ye wren in them. But laye ye awaye now all thynges, wraethe, indignacion, malitiousnesse, blasphemie, spithy comunicaciõ out of your mouth. Be not one to another, & robbe yourselues of the olde man wth his dedes, & puttyng on þ new mā, which is renued into knowlege, accordyng to hys lykenesse, which hath shapen hym: where ther is no man & womā, no heythē & Jewe, circuncisid & the foreskynne, Barbarus & Scythian, bond and, fre, but Christe is all in all. But ye on therfore as electe of God, holp and welbelourde enter mercy, kyndnesse, lowlynes, softnesse, patience, forbearynge eche

Col. 3. 1-6  
Eph. 2. 1-10  
1. Cor. 6. 1-10  
Eph. 4. 1-6  
Rom. 13. 1-10

1. Cor. 6. 1-10  
Eph. 4. 1-6  
Rom. 13. 1-10

1. Cor. 6. 1-10  
Eph. 4. 1-6  
Rom. 13. 1-10

1. Cor. 6. 1-10  
Eph. 4. 1-6  
Rom. 13. 1-10

1. Cor. 6. 1-10  
Eph. 4. 1-6  
Rom. 13. 1-10

1. Cor. 6. 1-10  
Eph. 4. 1-6  
Rom. 13. 1-10

1. Cor. 6. 1-10  
Eph. 4. 1-6  
Rom. 13. 1-10

1. Cor. 6. 1-10  
Eph. 4. 1-6  
Rom. 13. 1-10

II.iii. other

## COLOSSENSES

other, and forgettyng amonge your  
 selues yf ony haue a complaynte a-  
 gainst another: and as the **LORDE**  
 hath forgouen you, so do ye also. And  
 aboute all these thynges haue loue,  
 whych is þe bande of perfectiō, and þe  
 peace of Christ reioyce in your har-  
 tes, vnto the whych also ye are cal-  
 led in one body, and be thankesfull.  
 Let the worde of Christ dwell plen-  
 teously in you, in al wysedom, + tea-  
 chynge and exhortynge yourselves  
 in psalmes and songes of praysse, and  
 spirituall songes, synngynge gractous-  
 ly vnto the **LORDE** in your hartes.  
 \* All what soeuer ye do in worde or  
 dede, do all thynges in the name of  
 our **LORDE** Iesus Christ, + geuyng  
 thanks vnto God and the father by  
 hym. + Ye wyues be obedient vnto  
 youre husbandes as it is due in the  
**LORDE**. Ye husbandes loue youre  
 wyues, and be not bytter towarde  
 them. + Ye chyldren obeie youre fa-  
 thers and mothers in all thynges, for  
 that is pleasynge vnto the **LORDE**.  
 Ye fathers prouoke not youre chyldren  
 vnto anger, that they waxe not feble  
 mynnded. + Ye seruantes obey youre  
 bodyly mapsters in all thynges, not  
 scrupynge to the eye, as pleaseynge  
 men, but fearynge the **LORDE** in  
 syngelesse of harte. What soeuer  
 ye do, do it hartelye, as vnto the  
**LORDE**, and not men: know-  
 ynge that ye shall receaue of the  
**LORDE** the rewarde of the enchi-  
 taince. Serue the **LORDE** Christ.  
 \* For who so doth wronge, he shall  
 receaue it that he hath done wyse,  
 and ther is no respecte of persons  
 wyth

inuicem, & donantes nobismet  
 ipsis, si quis aduersus aliquem  
 habet querelam, sicut & Domi-  
 nus donauit nobis, ita & uos. Su-  
 per omnia autem hæc charita-  
 tem habete, quod est uinculum  
 perfectionis, & pax Christi exul-  
 tet in cordibus uestris, in quam  
 & uocati estis in uno corpore, &  
 grati estote. Verbum Christi ha-  
 bitet in uobis abundanter, in  
 omni sapientia, docetes & com-  
 monentes uosmetipsos in psal-  
 mis, hymnis, & canticis spirituali-  
 bus, in gratia cantantes in cor-  
 dibus uestris Domino. Omne  
 quodcunque facitis in uerbo aut  
 in opere, omnia in nomine Do-  
 mini nostri IESU Christi, gra-  
 tias agentes Deo & patri per ip-  
 sum. Mulieres, subditæ estote ui-  
 ris uestris sicut oportet, in Domi-  
 no. Viri diligite uxores uestras,  
 & nolite amari esse ad illas. Fi-  
 lii, obedite parentibus per om-  
 nia, hoc enim placitum est Domi-  
 no. Patres, nolite ad indignatio-  
 nem prouocare filios uestros, ut  
 non pusillo animo fiant. Serui o-  
 bedite per omnia dominis cati-  
 nalibus, non ad oculum seruientes,  
 quasi hominibus placentes, sed  
 in simplicitate cordis, timentes  
 Dominum. Quodcunque facitis, ex  
 animo operamini, sicut Domino  
 & non hominibus sciētes quod a  
 Domino accipietis retributio-  
 nem hereditatis. Domino Chris-  
 to seruite. Qui enim iniuriā fa-  
 cit, recipiet id quod inique ge-  
 sit, & non est personarum accipere.

to apud Deum.

## CAPVT III.

w<sup>th</sup> God.

## The III. Chapter.

**D**omine, quod iustum est & æquum seruis præstate, scientes quoniam & uos Dominum habetis in cælo. Orationi instate, uigilantes in ea in gratiarum actione, orantes simul & pro nobis, ut Deus aperiat nobis ostium sermonis ad loquendum mysterium Christi: propter quod etiam uinctus sum, ut manifestem illud, ita ut oportet me loqui. In sapientia ambulate ad eos qui foris sunt, tempus redimentes. Sermo uester semper in gratia sale sit conditus, ut sciatis quomodo oporteat uos unicuique respondere. Quæ circa me sunt, omnia uobis nota faciet Tychicus charissimus frater, & fidelis minister, & conseruus in Domino: quem misi ad uos ad hoc ipsum, ut cognoscat quæ circa uos sunt, & consoletur corda uestra, cum Onesimo charissimo & fideli fratre, qui ex uobis est: qui omnia quæ hic aguntur nota faciet uobis. Salutat uos Aristarchus cōcaptiui meus, & Marcus cōsobrinus Barnabæ, de quo accepistis mandata. Si uenerit ad uos, suscipite illum, & Iesus qui dicitur Iustus, qui sunt ex circumcisione. Hi soli sunt adiutores mei in regno Dei, qui mihi fuerunt solatio. Salutat uos

**Y**e maysters geue vnto y<sup>e</sup> poure seruauntes that is iuste and equal, beyng sure that ye also haue a mayster in heauen. Continue in prayer, watchynge therin vnto than hesgeynge, prayenge for us also, that God do open vnto vs the doore of the worde, to speake the mystery of Christe: For the whyche thyng also I am bounde, that I do utter it, euen as it behoueth me to speake. \* Walke w<sup>th</sup> seip towarde them that are w<sup>th</sup>oute, redempynge the tyme. Let y<sup>e</sup> poure speche be alwaye in fauoure, seasoned w<sup>th</sup> salt, that ye maye knowe ye cughte to answer eury man. Tychicus the mooste deare brother, and saythfull minister, and fellowseruaunte in the 20 & 100, shall certifie pou of all thynges that be aboute me: to whom I sente therfore vnto pou, that he maye knowe the thynges that are aboute pou, and that he maye comforte y<sup>e</sup> hartes, w<sup>th</sup> Onesimus oure mooste beloued and saythfull brother, which is one of y<sup>e</sup> pou: the whych shall certifie pou of al thynges þe done here. \* Aristarchus my fellowp<sup>r</sup>esoner shall inteth pou, and Marke Barnabasses s<sup>p</sup>ter sone, of whome ye haue receaued commaundementes. Yf he come vnto pou, receaue hym, and Iesus whych is called Iustus, which are of the circumcision. These only are my helpers in the kyngdome of god, which cōforted me. \* Epaphras

Eph. 4. 2  
1. 10Eph. 4. 2  
1. 10Eph. 4. 2  
1. 10Eph. 4. 2  
1. 10Eph. 4. 2  
1. 10Eph. 4. 2  
1. 10Eph. 4. 2  
1. 10

other, and forgetyng amonge your  
selues yf ony haue a complaynte a-  
gainst another: and as the LORD  
hath forgiven you, so do ye also. And  
about all these thynges haue loue,  
wherch is y<sup>e</sup> bande of perfectiō, and p<sup>e</sup>  
prace of Christe reioyce in your hartes,  
vnto the wherch also ye are cal-  
led in one body, and be thankfull.  
Let the worde of Christ dwell plen-  
teously in you, in al wysedom, & tea-  
chyng and exhortyng yourselves  
in psalmes and songes of praysse, and  
spirituall songes, syngyng graciou-  
ly vnto the LORD in your hartes.  
All what soeuer ye do in worde or  
deede, do all thynges in the name of  
our LORD Iesus Christ, & geuyng  
thanks vnto God and the father by  
the spirit. Ye wyues be obedient vnto  
your husbands as it is due in the  
LORD. Ye husbands loue your  
wyues, and be not lytter towarde  
them. Ye chyldren obey your fa-  
thers and mothers in all thynges, for  
that is pleasynge vnto the LORD.  
Ye fathers prouoke not your chyldren  
vnto anger, that they waxe not feble  
mynded. Ye seruantes obey your  
bodily maysters in all thynges, not  
seyng to the eye, as pleasynge  
men, but fearyng the LORD in  
synglenesse of harte. What soeuer  
ye do, do it hartelye, as vnto the  
LORD, and not men: know-  
yng that ye shall receaue of the  
LORD the rewarde of the inheri-  
taunce. Serue the LORD Christ.  
For who so doth wronge, he shall  
receaue it that he hath done wyse,  
and ther is no respecte of persons  
lygh

in vicem, & donantes nobiscum  
ipsis, si quis aduersus aliquem  
habet querelam, sicut & Domi-  
nus donauit nobis, ita & uos. Sa-  
per omnia autem hæc charita-  
tem habete, quod est uinculum  
perfectiōis, & pax Christi exul-  
tet in cordibus uestris, in quam  
& uocati estis in uno corpore, &  
grati estote. Verbum Christi ha-  
bitet in uobis abundanter, in  
omni sapientiā, docētes & com-  
monentes uosmetipsos in psal-  
mis, hymnis, & canticis spiritua-  
libus, in gratia cantantes in cor-  
dibus uestris Domino. Omne  
quodcunque facitis in uerbo aut  
in opere, omnia in nomine Do-  
mini nostri IESU Christi, gra-  
tias agentes Deo & patri per ip-  
sum. Mulieres, subditi estote ui-  
ris uestris sicut oportet, in Domi-  
no. Viri diligite uxores uestras,  
& nolite amari esse ad illas. Fi-  
lii, obedite parentibus per om-  
nia, hoc enim placitū est Domi-  
no. Patres, nolite ad indignatio-  
nem prouocare filios uestros, ut  
non pusillo animo fiant. Serui o-  
bedite per omnia dominis car-  
nalibus, nō ad oculū seruientes,  
quasi hominibus placentes, sed  
in simplicitate cordis, timentes  
Dominū. Quodcunque facitis, ex  
animo operamini, sicut Domino  
& nō hominibus: sciētes quod a  
Domino accipietis retributio-  
nem hereditatis. Domino Chri-  
sto seruite. Qui enim iniuriā fa-  
cit, recipiet id quod inique ge-  
ser, & non est perionarum accepo.

(to apud Deum.

CAPVT III.

wyth God.

The III. Chapter.

**D**omini, quod iustum est & equum seruis praeferre, scientes quoniam & uos Dominum habetis in caelo. Orationi instante, uigilantes in ea in gratiarum actione, orantes simul & pro nobis, ut Deus aperiat nobis ostium sermonis ad loquendum mysterium Christi: propter quod etiam uinctus sum, ut manifestem illud, ita ut oportet me loqui.

In sapientia ambulate ad eos qui foris sunt, tempus redimentes. Sermo uester semper in gratia sale sit conditus, ut sciatis quomodo oporteat uos unicuique respondere. Quae circa me sunt, omnia uobis nota faciet Tychicus charissimus frater, & fidelis minister, & consensu in Domino: quem misi ad uos ad hoc ipsum, ut cognoscat quae circa uos sunt, & consoletur corda uestra, cum Onesimo charissimo & fidei fratre, qui ex uobis est: qui omnia quae hic aguntur nota faciet uobis. Salutat uos Anisarchus co captiuus meus, & Marcus co sobrinus Barnabae, de quo accepistis mandata. Si uenerit ad uos, suscipite illum, & Iesus qui dicitur Iustus, qui sunt ex circumcisione. Hi soli sunt adiuutores mei in regno Dei, qui mihi fuerunt solatio. Salutat uos

**M**asters gentes into your seruantes that is iuste and equall, beyng sure that ye also haue a master in heauen. Continue in prayre, watchynge therin vnto than kesgrynge, prayenge for vs also, that God do open vnto vs the doore of the worde, to speake the mysterie of Christe: for the whiche thynge also I am bounde, that I do utter it, euen as it behouerth me to speake. \* Walke wysely towarde them that are wythoute, redempynge the tyme. Let your speche be alwaye in sauoure, seasoned wyth salt, that ye maye know howe ye oughte to answer euerie man. Tychicus the mooste deare brother, and fapthfull minister, and fellowseruaunte in the Lord, shall certispe you of all thynges that be aboute me: to whome I sente therefore vnto you, that he maye knowe the thynges that are aboute you, and that he maye comforte your hartes, wyth \* Onesimus oure moost beloued and fapthfull brother, which is one of you: the whych shall certispe you of all thynges shal be done here. Aristarchus my fellowprisoner sa- luteth you, and \* Marke Barnabas synner sone, of whome ye haue receaued commaundementes. Yf he come vnto you, receaue hym, and Iesus whych is called Iustus, which are of the circumcision. These only are my helpers in the kyngdome of god, which co comforted me. \* Epaphras

Epaphras

Epaphras

Epaphras

Epaphras

Epaphras

Epaphras

## THESSALONICENSIS I

saluteth you, a seruaunte of Iesus  
Christe, which is one of you, beyng  
alwaye carefull for you in prayers,  
þæt ye may stande perfecte and full in  
euery wyl of God. for I brate hym  
recozde, that he hath muche labour  
for you, and for them that are at La  
odicia, and at hierapolis. The brat  
physician Lucas saluteth you, & De  
mas. Grete the brethern that are at  
Laodicia, & Sympha, and the congre  
gacion that is in hyr house. And whā  
this letter shalbe red with you, cause  
it to be red also in the congregacion  
of the Laodicians: and let the same þæt  
is the Laodicians be red vnto you.  
And saye vnto Archippus: loke that  
thou fulfyll the seruice, whych thou  
hast receaued in the LORDE. The  
salutacion of myne owne hande  
Paule. We mynde ful of my bandes.  
The grace of our LORDE Iesus  
Christ be wyth you. Amen.

nos Epaphras, qui ex vobis est,  
seruus Christi IESV, semper sol  
licitus pro vobis in orationibus,  
ut steteris perfecti, & pleni in om  
ni voluntate Dei. Testimonium  
enim illi perhibeo, quod habet  
multum laborem pro vobis, &  
pro iis qui sunt Laodiciae, & qui  
Hierapoli. Salutat vos Lucas  
medicus charissimus, & Demas.  
Salutate fratres qui sunt Laodi  
ciae, & Nympham, & quæ in do  
mo eius est ecclesiā. Et cum le  
cta fuerit apud vos epistola hæc,  
facite ut & in Laodicensium eccle  
sia legatur: & ea quæ Laodicensi  
um est, vobis legatur. Et dicite  
Archippo: Vide ministeriū quod  
accepisti in Domino, ut illud im  
pleas. Salutatio mea manu Pau  
li. Memores estote vinculorum  
meorum. Gratia Domini nostri IES  
V Christi vobiscum. Amen.

The ende of the Epistle of  
Paule the Apostle to the  
Colossians.

Finis epistolæ pauli Apostoli  
ad Colossenses.

The fyrst E=  
pistle of Paule the Apostle  
to the Thessalonians.

The fyrst Chapter.

**P**aule and Syluanus and  
Timotheus vnto the con  
gregacion of the Thessa  
lonians in God our father  
and the LORDE Iesus Christes  
Grace

EPISTO  
la Pauli Apostoli  
ad Thessalonicen  
ses prima.

CAPVT PRIMVM.

**P**aule & Syluanus &  
Timotheus ecclesie  
Thessalonicensium in  
Deo pæni, & Dñe  
IESV Christo: grā vobis & pax,  
Gratias



**Gratias agimus Deo semper pro omnibus vobis, memoriam vestri facientes in orationibus nostris sine intermissione, memores operis fidei vestrae, & laboris, & charitatis, & sustinentis spei Domini nostri IESU Christi, ante Deum & patrem nostrum. Scientes fratres dilecti a Deo, electionem vestram, quia euangelium nostrum non fuit ad vos in sermone tantum, sed & in ueritate, & in spiritu sancto, & in plenitudine multa, sicut scitis quales fuerimus in uobis propter uos. Et uos imitatores nostri facti estis & domini, excipientes uerbum in tribulatione multa, cum gaudio spiritus sancti, ita ut facti sitis forma omnibus credentibus in Macedonia & in Achaia. A uobis enim diffamatus est sermo Domini, non solum in Macedonia & in Achaia, sed & in omni loco fides uestra quae est ad Deum, profecta est, ita ut non sit nobis necesse quicquam loqui. Ipse enim de nobis annuntiat, qualem introitum habuerimus ad uos, & quomodo conuersi estis ad Deum a simulachris, seruire Deo ut uo & uero, & expectare filium eius de caelis (quem suscitauit ex mortuis) IESUM, qui eripuit nos ab ira uentura.**

**CAPVT II.**

**E** Am & ipsi scitis fratres  
introitū nostrū ad uos,  
quia nō inanis fuit: sed  
ate passi multa, & cōtu  
melius

\* **Grace be vnto you and peace.**  
 ‡ **We thanke God alwaye for you**  
**all, makinge mention of you in our**  
**prayers wpythout ceassynge, calling**  
**to mynde the worke of youre fapth,**  
**and the labour, \* and the loue, and**  
**the wapyng of the ‡ hope of our**  
**LO R D E Iesus Christ, before God**  
**and our fater. We knowynge bre-**  
**thren beloued of God your eleccion**  
**\* for our Gospel was not vnto you**  
**in worde only, but also in power and**  
**in the holy goost, & in much fullnesse,**  
**\* as ye knowe what maner of men**  
**we haue ben amonge you for your**  
**sakes. And ye are become our follow-**  
**ers and the L O R D E S, receauynge**  
**the worde in muche trouble wpyth**  
**toyr of the holy gooste, insomuche**  
**that ye are become an ensample vn-**  
**to all the beleuynge in Macedonia**  
**and in Achaia. For from you is the**  
**worde of the L O R D E nosped, not**  
**only in Macedonia and Achaia, but**  
**your fapth also, whych is to God-**  
**warde, is gone out in euery place,**  
**so that it be not nedefull for vs to**  
**speake ought. For they themselues**  
**shewe of vs what intradice we haue**  
**had vnto you, and how ye be turned**  
**vnto God from the ymages, to serue**  
**the lyuynge & true God, & to wapte**  
**for hys sone \* from þe heauens, (whō**  
**he raysed from the deade,) ouer Je-**  
**sus, whych hath drawen vs out of**  
**\* the wraeth to come.**

**Chr. II. Chapter.**

**L**et ye brethren also knowe our inuauce brought you, that it was not in vaine, but hauing succed many

THESSALONICENSES I.

**2<sup>da</sup>. 1. 1.** many thynges afoze, and + shame-  
fully intreated (as ye knowe) at Phi-  
lippos, we were boldened in oure  
**2<sup>da</sup>. 17. 2.** God - to speake vnto you the Gos-  
pell of God in great carefulnesse.  
ffor our exhortation was not of ex-  
toute, nor of vncleannesse, nor in de-  
ceit: but as we are allowed of God,  
**2<sup>da</sup>. 1. 6.** that the Gospell shulde be comple-  
ted vnto vs, euen so speake we: + not  
as pleaseinge men, but God, whiche  
tryeth oure hartes. ffor we neuer  
went aboute w<sup>th</sup> flatterynge wor-  
des (as ye knowe.) nor w<sup>th</sup> occasi-  
**2<sup>da</sup>. 1. 1. 6.** on of courtousnesse ( + God is re-  
corde,) nor sekyng prayse of men, no-  
ther of you, nor of other, whan we  
myghte haue bene chargeable vnto  
you as Apostles of Christe: but we  
are become tender in the myddes of  
**2<sup>da</sup>** you. As ys a noyse cheyfed by chy-  
ldren, so lyke wyse we despaynge you  
hartely, wolde despyre you not only  
the Gospell of God, but also our ty-  
men: ffor ye were become moost be-  
loued vnto vs. + ffor ye brethren are  
myndeful of our laboure and weery-  
nesse, + workynge nyght and daye,  
lest we shulde be chargeable vnto  
any man, we preached amonge you  
the Gospell of God. Ye are wytnes-  
ses and God, how holply and iustly,  
and w<sup>th</sup>out blame we haue ben by  
you which haue beleued: as ye knowe  
how we besekynge euery one of you  
(as a father bys chyldren) and com-  
fortynge you, we haue wytnessed vn-  
**2<sup>da</sup>. 1. 1. 6.** to you, + that ye wold walke worthy-  
ly vnto God, whiche hath called you  
into bys kyngdome and glory. Ther-  
fore do we also geue thankes vnto  
God

melius affectu (sicut scitis) in Phi-  
lippiis, fiducia habuimus in Deo  
nostro loqui ad vos Euangelii-  
um dei in multa sollicitudine.  
Exhortatio enim nostra non de  
errore, neque de immunditia,  
neque in dolo, sed sicut probati  
sumus a deo, ut crederetur a vo-  
bis Euangelium, ita loquimur  
non quali hominibus placent-  
es, sed deo, qui probat corda  
nostra. Neque enim aliquando  
fuimus in sermone adulationis  
(sicut scitis,) neque in occasio-  
ne auaritie (deus testis est,) nec  
querentes ab hominibus glori-  
am, neque a vobis, neque ab aliis,  
cum possemus vobis oneri  
esse, ut Christi Apostoli, sed sci-  
ati sumus paruuli in medio ue-  
stri. Tanquam si nutrix foueat filios  
suos, ita desiderantes vos cupi-  
de, volebamus tradere vobis non  
solum Euangelium dei, sed et-  
iam animas nostras: quoniam  
charissimi nobis facti estis. Me-  
mores enim estis fratres laboris  
nostri & fatigationis, nocte &  
die operantes, ne quenquam ue-  
stra grauaremus, predicauimus  
in vobis Euangelium dei. Vos  
testes estis & deus quam sancte  
& iuste & sine querela vobis qui  
credidistis, assuimus: sicut scitis  
qualiter unumquemque vestrum  
(sicut pater filios suos) depre-  
cantes vos & consolantes, ro-  
stificari sumus, ut ambularetis  
digne Deo, qui vocauit nos  
in suum regnum et gloriam.  
Ideo et nos gratias agimus deo

Deo sine intermissione, quoniam cum accepissetis a nobis uerbum auditus Dei, accepistis illud non ut uerbum hominum, sed (sicut est uere) uerbum Dei, qui operatur in uobis qui credidistis. Vos enim imitatores facti estis fratres ecclesiarum Dei, quae sunt in Iudaea, in Christo IESU, quia eadem passi estis & uos a contribulibus uestris, sicut & ipsi a Iudeis, qui & Dominum occiderunt IESUM, & Prophetas, & nos persecuti sunt, & Deo non placent, & omnibus hominibus aduersantur, prohibentes nos Gentibus loqui, ut salui fiant, ut impleant peccata sua semper & peruenit enim ira Dei super illos usque in finem. Nos autem fratres desolati a uobis ad tempus hore, aspectu, non corde, abundantius festinauimus faciem uestram uidere cum multo desiderio, quoniam uoluimus uenire ad uos, ego quidem Paulus & semel & iterum, sed impeduit nos satanas. Quae est enim nostra spes, aut gaudium, aut corona gloriae? Nonne uos ate dominum nostrum IESUM Christum in aduentu eius? Vos enim estis gloria nostra & gaudium.

## CAPVT III.

**P**ropter quod non fluctinētes apertius, placuit nobis remanere Athenis solis, & misimus Timotheum fratrem nostrum & ministrum Dei in euangelio Christi, ad confirmandos uos & exhortandos pro fide uestra, ut nemo moueatur in tribulationibus istis: ipsi enim sciitis quod in hoc posui

God withoute cessynge; because when ye had receaued of vs þe worde of the preachynge of God, ye receaued it not as the worde of men, but (as it is truly) the worde of God, whych worketh in you that haue beleued. & for ye brethren are become the followers of the congregacions of God, that are in Jewry in Christ Jesu. for ye also haue suffered the same thynges of your compantons, as they also of the Jewes, whych haue killed both the LORD Iesus, & the prophetes, and haue persued vs, and do not please God. and be contrary to all me, & forbiddynge vs to speake vnto the hepythen that they may be saued, that they maye alwaye fulfyll theyr synnes: for þe wrath of God is come vpon the world vntyll þe ende. But we brethren beynge withdrawn fro you for the space of an houre, fro syghinge, not þe harte. we hastied more speedely to se your face. w<sup>th</sup> great desyre: for we wold once agayn haue come vnto you, verely I Paul, & but satanas dyd let vs. for whych is our hope, or joye. or crowne of glorye? Are not ye it before our LORD Iesus Christ in hys cōpynges? for ye are our prayse and loye.

## The. III. Chapter.

**N**extfore we forbearing no more, it pleased vs to remayne alone to Athens, & we sente Timothee our brother and minister of God in the Gospell of Christe, to stablish you, and to exhorter you for your faythe, & that noman be moued in these tribulacions: & for ye yourselues do knowe that we are ordyned

## THESSALONICENSES I

theto. For whā we were wpth you,  
 we shewed vnto you, that we shulde  
 suffre tribulations, as it is come to  
 passe also, and ye know it. Wherefore  
 I also not forbearynge ony longer,  
 I haue sente to knowe your sayth,  
 lest happilye he that tempteth haue  
 tempted you, & our labour become  
 inuayne. But now that Timotheus  
 both come vnto vs from you, and  
 sheweth vnto vs your sayth and cha-  
 rite, and that ye haue alway a good  
 remembraunce of vs, despynging to  
 se vs, as we you also: therfor brethre  
 are we comforted in you in all our  
 neede and tribulation thozow your  
 sayth: for nowe do we lye, yf ye do  
 stande in the LORDE. For what  
 thankesgeuyng can we render vnto  
 God for you in all the loye, where  
 wpth we reioyce before our God for  
 your sake. praynge exceedinglye  
 nyght & daye, that we maye se your  
 face, and to fulfyll the thynges that  
 are wantynge vnto your sayth. The  
 God hymselfe, and our father, and  
 the LORDE Iesus Christ gyde our  
 iourney vnto you. But the LORDE  
 increace you, and make your loue to  
 ouerflowe amonge your selues and  
 towards all men, as we do also to-  
 wards you, to stablysh your hartes  
 wpythout blame, in holpnesse before  
 God and our father, vnto the com-  
 myng of our LORDE Iesus Christ  
 wpth all hys sayntes. Amen.

The. iiii. Chapter. +

**E**thermore therfore bre-  
 thren, we pray and beseech  
 you in the LORDE Je-  
 sus, that as ye haue recea-  
 ued

sumus. Nam & cum apud vos es-  
 semus, predicabamus vobis pas-  
 suros nos tribulationes, sicut &  
 factum est, & scitis. Propterea &  
 ego amplius non sustinens, misi  
 ad cognoscendum fidem vestra-  
 ne forte tentauerit vos is qui te-  
 tat, & inanis fiat labor noster.  
 Nunc autem ueniete Timotheo  
 ad nos a vobis, & annunciate no-  
 bis fidem & charitatem vestram,  
 & quia memoriam nostri habeo-  
 tis bonam semper, desiderantes  
 nos uidere, sicut & nos quoque  
 uos. Ideo consolati sumus tra-  
 ties in vobis in omni necessita-  
 te & tribulatione nostra per fidem  
 vestram: quoniam nunc uiuimus,  
 si uos sitis in Domino. Quā ergo  
 gratia actionē possumus Deo  
 retribuere pro vobis in omni gau-  
 dio, quo gaudemus propter uos  
 ante Deū nostrū, nocte & die a-  
 bundantius orātes ut uideamus  
 faciem uestrā, & cōpleamur ea  
 quae desunt fidei uestrae. Ipse autē  
 Deus & pater noster & Dñs I E-  
 SVS Christus dirigat uia nostrā  
 ad uos. Vos autē Dñs multiplicet,  
 & abundare faciat charitatē ue-  
 strā in inuicē, & in oēs, quē admo-  
 di & nos in uobis, ad cōfirmāda  
 corda uia sine querela, in sancti-  
 tate ante Deū & patrē nostrū in  
 aduentu dñi nostri IESV Christi  
 cū omnibus sanctis eius. Amen.

CAPVT III.

**E**cce ergo fratres,  
 rogamus uos & obse-  
 cramus in Dño IESV,  
 ut quē admodū acce-  
 pistis

plis a nobis quomodo oporteat uos ambulare & placere deo, sic & ambuletis, ut abundetis magis. Scitis enim quæ præcepta dederim uobis per dominum IESVM. Hæc est enim uoluntas dei, sanctificatio uestra, ut abstineatis uos a fornicatione, ut sciat unusquisque uestrum suum possidere in sanctificatione & honore, non in passione desiderii, sicut & Gentes quæ ignorant deum: & ne quis supergrediatur, neque circumueniat in negotio fratrem suum. Quoniam uindex est dominus de his omnibus, sicut prædiximus uobis, & testificati sumus. Non enim uocauit nos deus in immundiciam, sed in sanctificationem. Itaque qui hæc spernit, non hominem spernit, sed deum: qui etiam dedit spiritum suum sanctum in uobis. De charitate autem fraternitatis, non necesse habemus scribere uobis. Ipsi enim uos a deo didicistis, ut diligatis inuicem. Etenim illud facitis in omnes fratres in uniuersa Macedonia. Rogamus autem uos fratres, ut abundetis magis, & operam detis ut quieti sitis, & ut uestrum negotium agatis, & operemini manibus uestris, sicut præcepimus uobis, ut & honeste ambuletis ad eos qui foris sunt, & nullius aliquid desideretis. Nolumus autem uos ignorare fratres de dormientibus, ut non contristemini, sicut & ceteri qui spem non habent. Si enim credimus quod

ued of vs how ye ought to walke & to please God, that ye do so walke, that ye maye be moze plentyfull. For ye knowe what commaundmentes I haue geue you by our LORD Iesus. For thys is the wyl of God [namely] your hallowynge, that ye abstayne yourselues fro fornicacion, & eury one of you knowe howe to possesse your vessell in holpnesse & honoure, not in lust of concupiscence as the hethen also, whych knowe not God, and that no man passe hys bonden, nother beggyle hys brother in baryngynge. For the LORD is the auenger of all these thynges, as we haue sayde vnto you before and haue wytnessed: for God hath not called vs vnto vncleennesse, but vnto hallowynge. Wherefore, he that despyseth these thynges, despyseth not man, but God, & whych also hath geuen hys holy sprete in vs. But of the loue of brotherheade is it not nedefull for us to wyte vnto you: for ye your selues haue lerned of God that ye loue ech other. For ye do it towarde all the brethren in whole Macedonia. But we praye you brethren, that ye be moze abundaunte, and that ye endeuoure to be quiete, and that ye do your busynesse, & and do worke wpyth your handes, as we haue commaunded you, that ye also maye walke honestly towarde them that are wythoute, and despyre not ought of any man. But we wyl not haue you to be ignorant brethren of them that be sleppynge, & ye be not sorrowful as the other also, & whych haue no hope. For yf we be

Rom. 12. 1. 2.

Col. 3. 2. 1. Cor. 7. 2.

Rom. 1. 20

Luc. 11. 22

1. Cor. 12. 1. 2.

1. Cor. 1. 2

Job. 1. 2

Art. 1. 2. 1. Cor. 1. 2

Rom. 1. 2. 1.

## THESSALONICENSES I

lette that Iesus dyed & rose agayne,  
so shall God brynge them also wpth  
hym, whych haue slepte thorow Je-  
sus. ffor thys we saye vnto you on þ  
worde of the LORDES behalfe:

2 Cor. 13.4

\* That we þ lyue, whych remaine,  
vnto the comynge of the LORDE  
we shall not prouente the that haue  
slepte. \* ffor the LORDE hymselfe  
shall come downe from heaue wpth  
a commaundement and wpth the  
voyce of the Archangell, and wpth þ  
troumpe of God: and the deade that  
are in Christe shall ryste fyfte. Af-  
ter that we that lyue, whych  
are leste ouer, shalbe caught vp toge-  
ther wpth them into þ ayre, to mete  
Christ in the ayre, and so shal we be  
euer wpth the LORDE. Wherefore  
comforte you ech other wpth these  
wordes. **¶ The .v. Chapter.**

Mat. 24. c.  
Job. 1. c.  
Act. 1. b.  
2 Cor. 1. b.

**B**ut of the tymes brethren  
and seasons do not ye neede  
that we do wyte vnto you  
ffor ye yourselues knowe  
perfectly, that the daye of the LOR-  
DE as a thefe in the nyght, so shall it  
come. ffor whan they shal saye: It is  
pæce and safety, & than shall a soden  
destruction come vpon them, euen  
as the payne of her that is greate  
wth chylde, & they shall not escape  
it. But ye brethren are not in darke-  
nesse that that daye shulde ouertake  
you as a thefe. + ffor ye are all the  
chyldezen of lyght, and the chyldezen  
of the daye, we are not of the nyght  
nother of the darkenesse. \* Let vs  
therefore not slepe as the other also,  
but let vs watch and be sobze. ffor  
they that slepe, slepe in the nyghte:  
and they that be dronken, are dronke

Mat. 24. b.  
2 Cor. 1. b.  
2 Cor. 1. b.

Rom. 13. b.

Rom. 13. b.

quod IESVS mortuus est, & rē  
surrexit, ita & Deus eos qui dor-  
mierant per IESVM, adducet  
cum eo. Hoc enim vobis dictu  
mus in uerbo Domini: Quia nos  
qui uiuimus, qui residui sumus in  
aduentu Domini, non præuenie-  
mus eos qui dormierunt. Quo-  
niam ipse Dominus in iussu, &  
in uoce archangelii, & in tuba  
Dei descēdet de cælo: & mortui  
qui in Christo sunt resurgent pri-  
mi. Deinde nos qui uiuimus, qui  
relinquimur, simul raptemur cū  
illis in nubibus obuiam Christo  
in aera, & sic semper cum domi-  
no erimus. Itaque consolamini  
inuicem in uerbis istis.

## CAPVT V.

**D**E temporibus autem  
& momentis fratres,  
non indigetis ut scri-  
bamus vobis. Ipse e-  
nim diligenter scitis, quia dies  
domini sicut fur in nocte, ita ue-  
niet. Cum enim dixerint pax &  
securitas, tunc repentinus eis in-  
perueniet interitus, sicut dolor  
in utero habentis, & non effu-  
giens. Vos autem fratres non es-  
itis in tenebris, ut uos dies illa  
tanquam fur comprehendat.  
Omnes enim uos filii lucis estis, &  
filii diei: nō sumus noctis, neque  
nebrarū. Igitur nō dormiamus si-  
cut & ceteri, sed uigilemus & so-  
brii sumus. Qui enim dormiunt,  
nocte dormiunt: & qui ebrii sunt,

nocte ebelli sunt. Nos autē qui diei  
sumus, sobrii simus indui lorica  
fidei & charitatis, & galeā spē sa-  
lutis. Quā nō posuit nos deus in  
trā, sed in acquisitionē salutis per  
dñm nostrū IESVM Christū, qui  
mortuus est pro nobis, ut siue ui-  
gilemus, siue dormiamus, simul  
cū illo uiuamus. Propter qđ con-  
solamini inuicē, & edificare alter  
utrū, sicut & facitis. Rogamus au-  
tē uos frēs, ut noueritis eos qđ la-  
borāt inter uos, & præsunt uobis  
in dño, & monet uos, ut habe-  
tis illos abūdantius in charitate  
propter opus illorū: & pacem ha-  
bete cum eis. Rogamus autē uos  
frēs, corripite inuetos, cōsolami-  
ni pusillanimes, suscipite infirmos,  
patientes estote ad oēs. Videte  
ne qđ malū pro malo alicui red-  
dat, sed sepe qđ bonū est secta-  
mini in inuicē, & in oēs. Semper  
gaudete, sine intermissione ora-  
te. In omnibus gratias agite. Hęc  
est em̄ uolūtas dei in Christo IE-  
SV in oibus uobis. Spiritū nolite  
extinguere. Prophetias nolite sp-  
nere. Oia autē probate. Quod bo-  
nū est tenete. Ab oī specie mala  
abstinetē uos. Ipse autē deus pa-  
cis sanctificet uos p oia, ut integer  
spūs uester, & aia, & corpus sine  
q̄rela, in aduētū dñi nrī Iesu Chri-  
sti cōseruetur. Fidelis est uoca-  
tio uos, q̄ etiā faciet. Frates, ora-  
te pro nobis. Salutare frēs ones  
in osculo sancto. Adiuro uos per  
dñm, ut legatur epistola hęc omi-  
bus sc̄is scribis. Gratia dñi nostri  
IESV Christi uobiscum. Amen.

Finis

in the nyght. But let vs that are of  
the daye be sobrie, & armed wpth the  
brestplate of saythe loue. & the hel-  
met the hope of saluacion. For God  
hath not appoynted vs vnto wrath,  
but vnto obtaynyng of healtly tho-  
row our LORDE Iesus Christ, which  
died for vs, & whether we do wake  
or slepe, we may lyue together with  
hym. Wherefore comforte one ano-  
ther, & edifye one another, as ye do  
also. And we beseeke you brethren  
that ye knowe them that labour a-  
monge you, and haue ouersight of  
you in the LORDE and exhortē you,  
that ye loue them the more because  
of theyr labour, & haue peace wpth  
them. And we beseeke you brethren,  
rebuke the restlesse, comforte the fe-  
ble mynded, take vp the weak, be pa-  
cient toward al mē. Se & nomā ren-  
der euil for euil to ony mā, but fol-  
low alway wth it & good is one vnto  
another & vnto al mē. Reioyce al-  
way. & pray without ceassynge. True  
thankes in al thynges. For this is the  
wyl of God in Christ Iesu toward  
you al. Quench not the sp̄et. Despise  
not prophcies. And prour al thyng-  
es. kepe & good is. Abstayne fro all  
euil liknesse. The very god of peace  
sanctifye you thorowout, & your whole  
sp̄ete & soule & body be kepte blame-  
lesse in the cōming of our LORDE Je-  
sus Christ. & aspartfull is he & hath  
called you, which shal also do it. Where-  
fore, pray for vs. & Greete al & brethē  
in an holy kysse. I charge you by the  
LORDE, & thys epistle be red vnto al  
the holy brethren. The grace of our  
LORDE Iesus Christ be wpth you.

Rom. 1. The

20. 11. 1

1. Cor. 1. 1

Galat. 6. 2

Mat. 7. 1

1. Cor. 14. 1

1. Cor. 14. 1

1. Cor. 14. 1

1. Cor. 14. 1

1. Cor. 14. 1

The ende of the fyrst Epistle of Paule the Apostle to the Thessalonians.

Finis primæ epistolæ Pauli Apostoli ad Thessalonicenses.

# The seconde

Epistle of the Apostle Paule to the Thessalonians.

The fyrst Chapter.



Paulus, and Syluanus and Timotheus vnto the congregation of the Thessalonians in God our father, and the LORD Iesus Christus: \* Grace be vnto you and peace from God our father, and the LORD Iesus Christ. We ought to geue alwaye thanks vnto God for you brethren, even as it is couenient, because your fayth increaseth, and the loue of euery one of you is plenteous toward eche other: insomuche, that we our selues also do reioyce of you in the congregations of God, for your patience and fayth in all your persecutions and troubles, the whych ye suffer for an ensample of þe iust iudgement of God, þe ye may be considered worthy in þe kyngdome of God, wherfore also ye suffer. Yf at þe lest it is ryghte w God to receyue tribulaciō vnto the þe trouble you, & you þe are troubled rest w vs, \* vnto the reuelacion of the LORD Iesus from heauen wth the angels of his power in \* þe flame of fyre, geuynge byngedace vnto them whych haue not

# EPISTO

la Pauli Apostoli ad Thessalonicenses secunda.

CAPVT PRIMVM,



Paulus & Syluanus & Timotheus ecclesie Thessalonicensium in Deo patre nostro, & domino IESV Christo: gratia vobis & pax a deo patre nostro & domino IESV Christo. Gratias agere debemus semper Deo pro vobis fratres, ita ut dignum est, quoniam supercreuit fides uestra & abundat charitas uniuscuiusque vestrum in inuicem: ita, ut & nos ipsi in vobis gloriemur in ecclesiis Dei, pro patientia uestra & fide in omnibus persecutionibus vestris & tribulationibus, quas sustinetis in exemplum iusti iudicii Dei, ut digni habeamini in regno Dei, pro quo & patiamini. Si tamen iustum est apud Deum retribuere retributionem iis qui uos tribulant, & vobis qui tribulamini, requiem nobiscum, in reuelatione Domini IESV de celo cum angelis uirtutis eius in flamma ignis, dantis uindictam iis qui non

2. Cor. 1. 3  
Eph. 1. 1

Mat. 24. 9  
Mch. 15. 6

2. Cor. 1. 3

non



CAPVT II.

Fol. 276.

non nouerunt Deum, & qui non  
 obediunt Euangelio Domini no-  
 stri IESV Christi, qui poenas da-  
 bunt in interitu aeternas, a facie  
 Domini, & a gloria uirtutis eius,  
 cum uenerit glorificari in sanctis  
 suis, & admirabilis fieri in omni-  
 bus qui crediderunt, quia credi-  
 tum est testimoniū nostrū super  
 uos in die illo: in quo etiam ora-  
 mus semper pro uobis, ut digne-  
 tur uos uocatione sua Deus no-  
 ster, ut impleat omnem uolunta-  
 tem bonitatis suae, & opus fidei  
 in uirtute, ut clarificetur nomen  
 Domini nostri IESV Christi in  
 uobis, & uos in illo, secundum  
 gratiam Dei nostri & Domini  
 IESV Christi.

CAPVT II.

**R**ogamus autem uos  
 fratres per aduentum  
 Domini nostri IESV  
 Christi, & nostrae con-  
 gregationis in ipsam, ut non ci-  
 to moueamini a uestro sensu, ne-  
 que terreamini, neque per spiritum  
 tum, neque per sermonem, ne-  
 que per epistolam, tanquam per  
 nos missam, quasi in istis dies Do-  
 mini. Ne quis uos seducat ullo  
 modo: quoniam nisi uenerit dis-  
 cessio primum, & reuelatus fue-  
 rit homo peccati, filius perditio-  
 nis, qui aduersatur & extollitur  
 supra omne quod dicitur Deus,  
 aut quod colitur, ita ut in tem-  
 plo Dei sedeat, ostendens se  
 tanquam sit Deus. Num retineris  
 quod cū adhuc essem apud uos,

huc

not knowen God, & and that he not  
 obeye the Gospell of our LORDE  
 Jesus Christe, the which shall suffre  
 euertlastynge punishmente in death,  
 from the face of the LORDE, & from the  
 glory of his power, whā he shal come  
 to be glorified in hys saintes. and to  
 be made wonderfull in al the that haue  
 beleued, because the our wytnesse vpo  
 you was beleued in the daye: In the  
 whiche thyng also we praye al-  
 waye for you, the our God wyll wyte  
 safe you of hys callinge, & he fulfyll  
 all the wyl of hys goodnesse. and the  
 worke of sayth in power that the na-  
 me of our LORDE Jesus Christe be  
 praysed amonge you, & you in the sa-  
 me, accordynge to the grace of oure  
 God, and the LORDE Jesus Christ.

The ii. Chapter.

**B**eseke you brethren by  
 the commynge of oure  
 LORDE Jesus Christe,  
 and oure congregacion in  
 the same, that ye be not quckely  
 moued from youre meanynge, nor  
 be afrayed, nother by sperte, nor by  
 woorde, nother by an epistle as sent  
 from vs, as though the daye of  
 the LORDE were at hande. Let  
 no man deceaue you by ony meanes  
 for [the LORDE commeth not] Jer-  
 cepte & the departynge come sperte,  
 and the synfull man be discloshed,  
 the childe of perdition, whiche  
 wythstandeth, and is exalted a-  
 boue all that is God, or that is wor-  
 shipped: insomuch that he do spt in  
 the temple of God, & shewynge hym  
 as though he were God. Do not pe-  
 cunniat the whā I was yet w you,

Apoc. 11. 3

Rom. 1. 2

Sept. 1.

Cor. 1. 2

Col. 1. 2

1. Thim. 4. 2

Rom. 9. 2  
1. Tim. 4. 2

2. Cor. 1. 2

1. Cor. 1. 2  
2. Cor. 1. 2  
1. Tim. 4. 2

I tolde you these thynges: And now ye knowe what doth wpytholde, that he may be disclosed at hys tyme.

\* For the mysterpe of iniquite doth worke already, only that he that holdeth, let hym holde now, vntyll it be taken awaye. And than shall he wpyked be disclosed, whome the LORD Iesus, shall slaye wpyth the byrth of hys mouth, and shall destrope wpyth the appareauice of hys commynge, hym, whose commynge is after the working of Satan, in al power, and tokens, and ierenge wonders, and in all deceafulnesse of wychednesse vnto them that perpe, because they haue not receaued þe loue of the truth þe they mape be sau'd. Therefore shall God sende them the workinge of erreure, that they mape beleue the lye, that al they may be iudged, that haue not beleued the truth but haue agreed vnto wickednesse. But we ought to geue God thakes alwaye for you brethren beloued of God, that God hath chosen you the spyt frutes vnto saluacion, in þe sanctification of the spyte, and in the fapth of truth: Vnto the whiche he hath chosen you also thorow oure Gospell, vnto the purchaspnge of the glorie of oure LORD Iesus Christ. Therefore brethren stande ye fast, & kepe the tradicions that ye haue learned, ether by oure preachinge, or by oure epistle. But the same Iesus Christ oure LORD, and oure God and father, whiche hath loued vs, & hath geuen vs euerylastyng cōforte and a good hope in grace, exhorte

hæc dicebam vobis? Et nunc quid detineat scitis, ut reueletur in suo tempore. Nam mysterium iam operatur iniquitatis, tantum ut qui tenet, nunc teneat, donec de medio fiat. Et tunc reuelabitur ille iniquus, quem Dominus IESVS interficiet spiritu oris sui, & destruet illustratione aduentus sui, eū, cuius est aduentus secundum operationem satanæ, in omni uirtute, & signis & prodigiis mendacibus, & in omni seductione iniquitatis iis qui pereunt, eo quod charitatem ueritatis non receperunt, ut salui fierent. Ideo mittet illis Deus operationem erroris, ut credant mendacio, ut iudicentur omnes qui non crediderunt ueritati, sed consenserunt iniquitati. Nos autē debemus gratias agere Deo semper pro uobis, fratres dilecti a Deo, quod elegerit uos Deus primitias in salutem, in sanctificatione spiritus, & in fide ueritatis: Ad quod & uocauit uos per euangelium nostrum, in acquisitionem gloriæ Domini nostri IESU Christi. Itaque fratres stete, & tenete traditiones quas didicistis, siue per sermone, siue per epistolam nostram. Ipse autem Dominus noster IESVS Christus, & Deus, & pater noster, qui dilexit nos, & dedit consolationem æternam, & spem bonam in gratia, exhorte

## CAPVT III.

Polym

letur corda uestra, & confirmet in  
omni opere & sermone bono.

## CAPVT III.

**D**E cetero fratres orate  
pro nobis, ut sermo dei  
currat & clarificetur, si-  
cut & apud uos, & ut li-  
betemur ab importunis & malis  
hominibus: non enim omniū est fi-  
des. Fidelis autē dominus est, qui  
cōfirmabit uos & custodiet a ma-  
lo. Confidimus autē de uobis fra-  
tres in domino, quod quicūque peti-  
mus, & facitis & facietis: domi-  
nus autē dirigat corda uestra in  
charitate dei, & patientia Christi.  
Denunciamus autē uobis fratres  
in nomine dñi nostri IESV Chri-  
sti, ut subtrahatis uos ab dñi fra-  
tre ambulatione inordinate, & non  
secundū traditionē quā accepe-  
runt a nobis. Ipsi enim sciis quē ad-  
modū oporteat imitari nos, qui  
nō inquieti fuimus inter uos, ne-  
que gratis panē manducauimus  
ab aliquo, sed in labore & fatiga-  
tione nocte & die operantes, ne  
quē uestrū grauaremus. Nō quasi  
nō habuerimus potestatem, sed ut  
nosmetipsos for. nā daremus uo-  
bis ad inuidiā nos. Nā & cū esse-  
mus apud uos, hoc denuntiaba-  
mus uobis: Quia si quis nō uult o-  
perari, nō manducet. Audiuimus  
enī inter uos quosdā ambulātes  
inquiete, nihil operātes, sed cu-  
riose agētes. Iis autē qui eiusmodi  
sunt denūciamus & obsecramus  
in domino IESV, ut cum silētio  
operantes, suū panē manducēt.

Vos

your hartes, and stablish them in  
every good worke and worde.

## The.iii. Chapter.

**I** Arthermore brethre: pray  
for us, that the worde of  
God may procede and be  
glorified as with you, &  
that we maye be deliuered from im-  
portune and euell men: for sath is  
not every mans. But the LORD is  
sathfull, whych shall stablish you,  
and shall kepe you from euell. But  
we trust in the LORD of you bre-  
thren, that what soeuer we commaūde  
ye both do the, and shal do them: and  
the LORD - geue your hartes in the  
loue of God, & patience of Christe.  
But we brethre do warne you in  
the name of our LORD Iesus Christ,  
that ye do wythdraw yourselves fro  
every brother walkyng inordinate,  
and not accordyng to the ordinaūce  
the whych they haue receaued vs.  
For ye yourselues do knowe howe  
ye ought to followe vs, for we were  
not restlesse amonge you, nother did  
we eate the bread of any man for  
nought: but labouryng nyght & day  
in weerynesse, lest we shulde charge  
any mā. Not as though we had had  
no power, but that we shulde geue our-  
selues ensamples vnto you to followe  
vs. For when we were at you also,  
we warned you of this: That who  
so wyl not worke, let him not eat na-  
ther. For we herde some to be wal-  
kyng amonge you inordinate, wy-  
llyng nothyng, but vsyng curiosite.  
But to the that are such we commaūde  
as besek in the LORD Iesu, that they la-  
bouryng do eate theyr owne bread.

2pm.iii. But

Mark. 9. 9  
Eph. 4. 2  
Col. 3. 2

Job. 6. 2

Deut. 10. 2  
1. Cor. 14. 2  
1. Cor. 14. 2  
1. Cor. 14. 2

1. Cor. 4. 2

1. Cor. 12. 2  
1. Cor. 12. 2  
1. Cor. 12. 2  
1. Cor. 12. 2

1. Cor. 4. 2

Gal. 6. 2  
1 Joh. 1. 2

But brethren, do not ye sayne do-  
ynge well. Yf ther be any þ doth not  
obey our word, shewe [vs] þ same by  
a letter, and haue no conuersacion  
wþ hym, that he may be ashamed  
and counte hym not as an enemy,  
but warne hym as a brother.

The very God of peace geue you  
euerlastynge peace in euery place.

Col. 4. 1

The LORD be wþ you all. \* The  
salutation wþ myne owne hande  
Paule, whych is the token in euery  
epistole, so do I wyte. \* The grace  
of oure LORD Iesus Christe be  
wþ you all. A M E N.

Philp. 4. 1  
1 Cor. 1. 1

The ende of the secōde E-  
pistle of Paule the Apostle  
to the Thessalonians.

Nos autem fratres nolite desce-  
re beneficientes. Quod si quis  
non obedit uerbo nostro, per e-  
pistolam hunc notate, & ne com-  
misceamini cum illo, ut confun-  
datur: & nolite quasi inimicum  
existimare, sed corripi e ut fra-  
trem. Ipse autē Deus pacis, det  
uobis pacem sempiternā in om-  
ni loco. Dominus sit cum omni-  
bus uobis. Salutatio mea manu  
Pauli, quod est signum in omni  
epistola, ita scribo. Gratia Domi-  
ni nostri IESV Christi cū omni-  
bus uobis. A M E N.

Finis secundæ epistolæ  
Pauli Apostoli ad  
Thessalonicenses.

The fyrst E-  
pistle of Paule the Apostle  
to Timothe.

The fyrst Chapter.

Gal. 2. 6

1 Cor. 1. 1  
1 Joh. 1. 2

1 Cor. 1. 1  
1 Joh. 1. 2

Gal. 2. 6

1 Cor. 1. 1

**I**Nte an Apostle of  
Iesus Christe accor-  
dyng to the cōma-  
dement of God oure  
sauiour, & Christe Je-  
su our hope, & vnto  
Timothe my beloued sonne in the  
fayth, \* be grace and mercy & peace  
from God the father and Christe Je-  
su our LORD. As I byd pray þ that þ  
shuldest remayne at Ephesus whā  
I went into Macedonia, þ thou shul-  
dest warne some that they shulde  
preache none other wyse, \* nother  
shulde

EPISTO

la Pauli Apostoli ad  
Timotheum prima.

CAPVT PRIMVM

**P**AULUS Apostolus  
IESV Christi se-  
cū dum imperium  
Dei saluatoris nos-  
tri, & Christi IESV  
spei nostre, Ti-  
motheo dilecto filio in fide, gra-  
tia, & misericordia, & pax a Deo  
patre & Christo IESV Domino  
nostro. Sicut rogauit te ut rema-  
neres Ephesi cū uerem in Mace-  
doniam, ut denunciare quibus-  
dā ne aliter docerent, neq; inter-  
derent

## CAPVT I.

Pol. 278.

Eu. 1. b.

Terent fabulis & genealogiis in  
 determinatis, quæ quæstiones præ-  
 stant magis quam edificatio-  
 nem Dei, quæ est in fide. Finis  
 autem præcepti est charitas de  
 corde puro, & conscientia bona,  
 & fide non ficta. A quibus qui-  
 dam aberrantes, conuersi sunt  
 in uaniloquium, uolentes esse le-  
 gis doctores, non intelligentes,  
 neque quæ loquuntur, neque de  
 quibus affirmant. Scimus autem  
 quia bona est lex, si quis ea legi-  
 time utatur, scientes hoc: quia  
 lex iusto non est posita, sed iniu-  
 stis, & non subditis, impiis, &  
 peccatoribus, sceleratis, & con-  
 taminatis, patricidis, & matrici-  
 dis, homicidis, fornicariis, mascu-  
 lorum concubitoribus, plagia-  
 riis, mendacibus, & periuris, & si  
 quid aliud sanæ doctrinæ aduer-  
 satur, quæ est secundum Euan-  
 gelium gloriæ beati Dei, quod  
 creditum est mihi. Gratias ago  
 ei qui me confortauit in Christo  
 IESV Domino nostro, quia si-  
 delem me existimauit, ponens  
 in ministerio qui prius blasphemus  
 fui, & persecutor, & contu-  
 meliosus: sed misericordiam Dei  
 consecutus sum, quia ignorans  
 feci in incredulitate. Superabun-  
 dauit autem gratia Domini no-  
 stri cū fide & dilectione quæ est  
 in Christo IESV. Fidelis sermo  
 & omni acceptione dignus: Quod  
 Christo

shoulder true hebe vnto fables and ge-  
 nealogies that are endlesse whych  
 do rather moue questions, than edi-  
 fyenge to Godwarde, whych is by  
 sayth. For the ende of sayth is cha-  
 rite in a pure harte, and a good co-  
 science, and sayth vnfaigned. From þ  
 whych some erryng. they are tur-  
 ned vnto vayne taulunge, wyllinge  
 to be teachers of the law, not vnder-  
 standyng nother the thyngis that  
 are spokē, nor wherof they affir-  
 me. But we knowe þ that the lawe  
 is good yf ony man do vse the same  
 lawfully, knowyng thes: That the  
 lawe is not ordyned for the ryghte-  
 ous, but vnto the vnyghteous and  
 disobedient, to the vngodly and spy-  
 nners, to the synfull and vncleane, to  
 the slayers of father and mother, to  
 māsayers, to whoremōgers, to the  
 misusyng themselves wpth man-  
 kynde, to menstealers, to lyars & for-  
 swearers, and what soeuer thynges  
 els doth wpthstande wholsome doc-  
 trine, whych is accordyng to þ gos-  
 pell of the gloyp of the blessed God,  
 whych is compyted vnto me. I  
 thanke hym that hath comforted me  
 in Christ Jesu oure LORD, because  
 he hath counted me saythfull, set-  
 tyng me in the office, whych was  
 fyfte a blasphemour and persecutor,  
 and a doer of iniurpe, but I haue  
 obtayned the mercy of God. for I  
 byd it ignorantly in myfolesse.  
 But the grace of oure LORD  
 was plenteous wpth the sayth and  
 loue, whych is in Christ Jesu. þ  
 þeys sayenge is true, & by al mea-  
 nes worthy to be accepted: þ That  
 Rom. iiii. Christ

Rom. 9. b.  
Gal. 6. 2.  
2 Cor. 11. b.Rom. 7. b.  
Gal. 3. 6

Rom. 12

1 Cor. 9. 2.  
Gal. 6. 2.1 Cor. 9. 2.  
1 Cor. 1. 2.

## TIMOTHEVM I.

Christe Iesu bydde come into thys  
world to saue synners, wherof I am  
the chefe. But I haue obtayned mer-  
cy therfore. [namely:] that in me  
Christe Iesus shoulde shewe all paci-  
ence, to the informaciō of them, that  
shall beleue hym vnto lyfe euerla-  
stynge. But vnto the euerlastynge  
kyngde immortall, & inuisible, the  
only God, be honoure and glorie  
for euer and euer. Amen. ¶ This  
commaundemente do I commytte  
vnto the insonne Timothe, accor-  
dyng to the prophesyes in the in ty-  
mes past, that thou syghte in them a  
good syght, haupnge sayth & a good  
conscience, the whych some puttyng  
aswape, they haue suffred shipwrake  
concernynge sayth: of the whych is  
Hymeneus and Alexander, the  
whych I haue deliuered vnto Sata-  
nas, þ they leaue not to blaspheme.

## The ii. Chapter. +

**D**esyre therfore iniaill-  
ly before al thynges earnest  
desires prayers, requestes  
& thankesgeynges to be  
made for all men, & for kynges, & all  
that are ordnyed in hygh degre, þ we  
may lyue a quyet & peaceable lyfe  
in al Godlynesse & chastite: for þ is  
good & acceptable in þ syghte of oure  
Sauour God, whych wyl haue all  
mē to become safe: & to come vnto þ  
knowlege of the truth. & for ther is  
one God, & one mediator of God  
& men, [namely] the man Christ Je-  
sus, whych hath geuen hymselfe for  
a redemption for all men, whose  
wytnesse is cōfirmed at hyr tymes,  
wherem I am ordnyed a prea-  
cher

Christus IESVS venit in hunc  
mundum peccatores saluos face-  
re, quoniam primus ego sum. Sed  
ideo misericordiam consecutus  
sum, ut in me primo ostenderet  
Christus IESVS omnē paciētiā,  
ad informationē eorū qui credi-  
turi sunt illi in vitam eternā. Re-  
gi autē seculorū immortalī, inui-  
sibili, soli Deo honor & gloria in  
secula seculorū. Amen. Hoc pre-  
ceptum commendo tibi fili Ti-  
mothee secundum præcedentes  
in te prophetias, ut milites in il-  
lis bonam militiam, habens fi-  
dem & bonam conscientiam,  
quam quidam repellentes circa  
fidem naufragauerunt, ex quo-  
bus est Hymeneus & Alexan-  
der, quos tradidi satanæ, ut dis-  
cant non blasphemare.

## CAPVT II.

**R**ectro igitur primum  
omnium, fieri obsecratio-  
nes, orationes, postu-  
lationes, gratiarū acti-  
one pro omnibus hominibus, pro  
regibus & omnibus qui in sublimita-  
te cōstituti sunt, ut quietā & tran-  
quillam uitā agamus in omni pie-  
tate & castitate: hoc enim bonum  
est & acceptū corā saluatore no-  
stro Deo, qui omnes homines  
uult saluos fieri, & ad agnitiōē  
ueritatis uenire. Unus enim Deus,  
unus & mediator Dei & hominū  
homo Christus IESVS, qui de-  
dit semetipsum redemptionem  
pro omnibus, cuius testimoniū  
temporibus suis cōfirmatum est,  
in quo positus sum ego prædica-  
tor &

Col. 1.6

2 Tim. 1.6  
1 Tim. 1.6  
2 Cor. 1.62 Tim. 1.6  
2 Cor. 1.62 Tim. 1.6  
2 Cor. 1.6  
2 Tim. 1.6

Rom. 1.6

## CAPVT. III.

Fol. 279.

et & Apostolus (Veritate dico non melior) doctor Gentium in fide & ueritate. Volo ergo uiros orare in omni loco, leuantes puras manus, sine ira & disceptatione. Similiter & mulieres in habitu ornato cum uerecundia & sobrietate ornantes se, non in tortis crinibus, aut auro, aut margaritis, uel ueste preciosa, sed quod docet mulieres promittentes pietatem per opera bona. Mulier in silentio discat cum omni subiectione. Docere autem mulieri non permitto, neque dominari in uirum, sed esse in silentio. Adā enim primus formatus est, deinde Eua. Et Adā non est seductus, mulier autē seducta in prauaricatione fuit. Saluabitur autē per filiorum generationē, si permanserit in fide, dilectione & sanctificatione cum sobrietate. CAPVT III.

**I**delis sermo: Si quis episcopatum desiderat, bonum opus desiderat. Oportet enim episcopum irreprehensibilem esse, unius uxoris uirum, sobrium, prudentem, ornatum, pudicum, hospitalem, doctorem, non uinolentum, non percussorem, sed modestum, non litigiosum, non cupidum, sed suae domui bene prepositam, filios habentem subditos cum omni castitate. Si quis autem domui suae preesse nescit, quomodo ecclesiae Dei diligentiam habebit? Non neophytum, ne in superbia elatus in iudicium incidat diaboli. Oportet autem & illum testimonium habere bonum ab iis qui foris sunt,

cher and an Apostle (I tell the truth, I tpe not) a teacher of the hepthe in the sayth & truth. I wyl men cherfoze to praye in a eury place, & lpf-tyngge vp a pure handes, wpythoute wrath or dysputyngge. & Eke wpyse also the women arayeinge thei selues in comly apparell, wpyth shamefaynesse & sobrenesse, not in traped heeres, or gold, or pearles, or precious cloth, but p becometh womē promysyngge Godlynesse thowwe good wothes. Let the womē learne in silēce w all subiection. But I do not permytte a woman to teache, nor to vse autho- rite ouer p man, but to be styll. For Adam was made fyrst, after p Eua. And Adā was not beggled, but p wo- mā was beggled, & was in p trasgres- sion. But she shalbe saued by engend- dyngge of chyldre pf she remayne in sayth, loue & sanctificacō wpyth so- brenesse. The.iii. Chapter.

**T**his is a saythful worde: If ony man despyeth a byshoppe, he despyeth a good wothe. For a byshop must be vncrebueable, & p husbāde of one wyse, sobre, wyse, manerlye, chaste, hardyous, & a teacher, no dys- harde, no fyggher, but styll, no stry- uer, not conuētous but a ruler of hys house well, haupnge chyldren obedi- ente wpyth all chastite. But pf ony can not rule hys owne house, howe shall he be diligent in the congregacō of God? no newe scolar, lest he beyng beaured vp into pryde, do fall into the iudgement of the deuell. And he muste also haue a good repute of the m that are wpyth- out

1. Tim. 3

28

Joh. 7. 1  
1. Tim. 3. 1  
1. Cor. 14. 34  
1. Pet. 3. 1

1. Cor. 14. 34

Rom. 16. 1  
1. Tim. 3. 1

2

1. Tim. 3. 1  
1. Cor. 14. 34  
1. Pet. 3. 1  
1. Tim. 3. 1



## TIMOTHEVM I.

Act. 4. 2.

out, that he do not fall into rebuke & into the devils snare. \* The ministers muste lyke wyse be chaste, not dubble tynge, not geuen to muche wyne, not followynge spithy lute, haupnge the mystery of sayth in a pure conscience. And let these also be proued fyrst, and let the so ministrate, hauynge no blame. The wemē lyke wyse chaste. not backbitynge, subre, saythfull in all thynges. Let the ministers be the husbādes of one wyse, whych gouerne they: chyldren wel, & they: houses. \* For they that shall ministrate well, they shall get them selues a good degre, and much bolde nesse in þ sayth whych is in Christe Jesu. These thynges do I wyte vnto the my sonne Timothe, hopynge me to come vnto the shortly: but yf I shall tary longe, that thou mayest knowe how thou must be cōuersable in the house of God, the whych is þ congregacion of the lypynge God, the scape and \* stablyshmente of the truthe. And wpythout naye it is a greate mystery of Godlynesse \* the whych is throwd in the fleshe, is iustified in þ spete, & yd appear vnto the angels, is preached vnto the Gentyls, is beleued in the worlde, & is taken vp in glory.

The iiii. Chapter.

**B**let the spete sayeth euidently, \* that in the laste dayes shall some & departe from the sayth, geupnge hede vnto spetes of errour, & doctrynes of þ deuils, speakynge lyes in hypocrisy, & haupng they: cōscience marked wpyth an whate yd, so: byddynge to

sunt, ut non in opprobrium intēdat, & in laqueam diaboli. Diacones similiter pudicos, non bibulinges, non multo uino deditos, non turpe lucrum sectantes, habentes mysterium fidei in cōscientia pura. Et hi autem probentur primum, & sic ministrent nullum crimen habentes. Mulieres similiter pudicas, non detrahentes, sobrias, fideles in omnibus. Diacones sint unius uxoris uiri, qui filiis suis bene præsint & suis domibus. Qui enim benemistrauerint, gradum bonum sibi acquirunt, & multam fiduciam in fide quæ est in Christo IESU. Hæc tibi scribo fili Timothee, sperans me ad te uenire cito tibi autem tardauero, ut scias quomodo oporteat te in domo Dei conuersari, quæ est ecclesia Dei utui, columna & firmamentum ueritatis. Et manifeste magnum est pietatis sacramentum, quod manifestatū est in carne, iustificatum est in spiritu, apparuit angelis, prædicatum est Gentibus, creditum est in mundo, assumptum est in gloria.

## CAPVT IIII.



Piritus autem manifeste dicit: quia in nouissimis temporibus discedent quidam a fide, attendentes spiritibus erroris, & doctrinis dæmoniorum in hypocrisis loquentes mendacium, & cauteriatam habentium suam conscientiam, prohibentium nubere,

a. Rom. 1. 2  
a. Rom. 1. 2  
Iude. 1. 4  
I. Cor. 1. 2



habere, & abstinere a cibis quos Deus creauit ad percipiendum cum gratiarum actione fidelibus, & iis qui cognouerunt ueritatem. Quia omnis creatura Dei bona est, & nihil reiciendum, quod cum gratiarum actione percipitur: sanctificatur enim per uerbum Dei, & orationem. Hæc proponens fratribus, bonus eris minister Christi IESV, enutritus uerbis fidei, & bonæ doctrinæ quam assecutus es. Ineptas autem & aniles fabulas deuictas, exerce autem te ipsum ad pietatem. Nam corporalis exercitatio ad modicum utilis est pietas autem ad omnia utilis est, promissionem habens uitæ quæ nunc est, & futuræ. Fidelis sermo, & omni acceptione dignus. In hoc enim laboramus, & maledicimur: quia speramus in Deum uiuum, qui est saluator omnium hominum, maxime fidelium. Præcipe hæc & doce. Nemo adolescentiam tuam contemnat, sed exemplum esto fidelium in uerbo, in conuersatione, in charitate, in fide, in castitate. Dum uenio, attende lectioni, exhortationi, & doctrinæ. Noli negligere gratiam quæ in te est, quæ data est tibi per prophetiam cum impositione manuum presbyteri. Hæc meditare, in his esto, ut profectus tuus manifestus sit omnibus. Attendende enim tibi, et doctrinæ, in ista

to marry, and to abstayne from meates, the whych god hath created to be taken of the beleupnge wpyth the helpe of god. and the that haue knowen the truth. Because every creature of God is good, and nothyng is to be refused that is receaued wth thankesgeuynge: for it is hallowed thowse the worde of God. & praye. Duetynge forth thys unto the brethren thou shalt be a good minister of Christ Iesus, & beynge nortified wpyth the wordes of sayth and good doctrine, the whych thou haste attained vnto. But eschue vnicomly and vncolde wyppysables, and exerce thys selfe vnto Godlynesse. For bodyly exerceys is profitable vnto lytle, but Godlynesse is profitable for all thynges, haupnge promys of a lyfe that now is, and that is to come. This is a saythfull sayenge, & worthy of all receauynge. For therefore do we both labour and are cursed, because we hope in the lyupnge God, whych is the Sauceour of all men. specially of the beleupnge. Commande and teache these thynges. Let not man despise thy yowth, & but be an ensample of the beleupnge in worde, in conuersacion, in loue, in sayth, in chastite. Geue hede vnto readeynge, exhortacion, and doctrine vntyl I come. Despyse not the grace that is in the, the whych is geue vnto the by prophesie and the layeng on of the handes of a Elder. Thinke vpon these thynges, be diligente in these thynges, that thy profyte maye be manifest vnto all men. Take hede vnto thyselfe and vnto teachynge, and

Gen. 1. 31  
1. Cor. 14. 3  
Mat. 27. 2

Eccl. 1. 3  
Eccl. 37. 6  
1. Cor. 10. 31

1. Tim. 1. 5

1. Tim. 1. 8  
1. Tim. 1. 9  
1. Cor. 1. 6

2. Cor. 1. 6

1. Tim. 1. 5  
1. Tim. 1. 6  
1. Cor. 1. 6

1. Cor. 1. 6  
1. Cor. 1. 6  
1. Tim. 1. 5

## TIMOTHEVM I.

and be diligent in them. For saying  
thys, thou shalt saue both thyself, &  
them that heare the.

## Chc. v. Chapter.

**R**ebuke not an Elder, but  
praye as a father: the pon-  
ger men, as byrthzen: the  
elder women as mothers:  
the ponger women, as sisters, in all  
chastite. Honour the wedowes, that  
are wedowes trulpy. And yf ony we-  
dowe hath chyldren or chyldes chy-  
ldren, let them learne sisters to rule  
theyr house, and to recomprent vn-  
to theyr parentes: for that is accep-  
table befoze God. But she that is  
truely a wedowe & forsaken, let her  
hope in God, and continue in pray-  
ers and supplication nyght and day.  
for she that hath pleasures, lpyunge  
she is beade. And commaunde thys,  
[namely] that they be blameable  
But yf ony hath no care, and spect-  
ally of hys householde, the same hath  
denyed the sayth, & and is worse than  
an infidelle. Let no wedowe be chose  
lesse than of thys scoze yere, whych  
hath ben the wyfe of one husbände,  
hauynge a good repute in good wor-  
kes, yf she hath brought vp chyldren,  
yf she hath receaued at lodgynges,  
yf she hath washen the sayntes feet,  
yf she hath ministred vnto them that  
suffre tribulacion. yf she hath follow-  
ed vpon euery good worke. But es-  
chue the ponger wedowes. for whā  
they are woren wanton in Chylite,  
they wyl marry, hauynge damnaciō,  
because they haue cast away þe spys-  
sayth. And beyng also ycle they  
keare to go aboute from house to  
house

in illis. Hoc enim faciens,  
& reipsum saluum facies, & eos  
qui te audiunt.

## CAPVT V.

**E**niorē ne increpans  
ris, sed oblecta ut pa-  
trē: iuuenes, ut fratrē:  
iunioras, ut mīes: amencu-  
las, ut sorores, in oī castitate. Vi-  
duas honora, quę uerę uiduę sūt.  
Si qua autē uidua filios aut nepo-  
tes habet, discant primum do-  
mum suam regere, & mutua ui-  
cem reddere parentibus: hoc  
enim acceptum est coram Deo.  
Quę autem uere uidua est & de-  
solata, speret in Deum, & in istis  
obsecrationibus & orationibus  
nocte & die. Nam quę in deli-  
tiis est, uiuens mortua est. Et  
hoc præcipe, ut irreprehensibi-  
les sint. Si quis autem suorum &  
maxime domesticorum curam  
non habet, fidem negauit, & est  
infideli deterior. Vidua deliga-  
tur non minus sexaginta anno-  
rum, quę fuerit unus uir uxoris,  
in operibus bonis testimonium  
habens, si filios educant, si ho-  
pitalitatis recepit, si sanctorum pe-  
des lauit, si tribulationem pati-  
entibus subministravit, si omne  
opus bonum subsequuta est. Ado-  
lescentiores autem uiduas deu-  
ta. Cum enim luxuriatę fuerint  
in Christo, nubere uolunt, habē-  
tes damnationem, quia primam  
fidem irritam fecerunt: simul au-  
tem & oculorū ducunt circumire  
domos

domos non solum ociose, sed & uerbosæ, & curiosæ, loquentes quæ non oportet. Volo autem iuniores nubere, filios procreare, matries familias esse, nullam occasionem dare aduersario maledicti gratia. Iam enim quædam conuersæ sunt retro post lataniam. Si quis fidelis habet uiduas, subministret illis, ut non grauetur ecclesia, ut iis quæ uestræ uiduæ sunt, sufficiat. Qui bene præfunt presbyteri, duplici honore digni habeantur: maxime qui laborant in uerbo & doctrina. Dicit enim scriptura: Non alligabis os boui trituranti. Et: Dignus est operarius mercede sua. Aduersus presbyterum accusationem noli recipere, nisi sub duobus aut tribus testibus. Peccantes coram omnibus argue, ut & cæteris timorem habeant. Testor coram deo & Christo IE SV, & electis angelis eius, ut hæc custodias sine præiudicio, nihil faciens in alteram partem declinando. Manus cito nemini imposueris, neque comunicaueris peccatis alienis. Tempus castum custodi. Noli ad illa aqua bibere, sed modico uino utere propter stomachum tuum & frequentes tuas infirmitates. Quorundam hominum peccata manifesta sunt, præcedentia ad iudicium: quorundam autem & subsequuntur. Similiter & facta bona manifesta sunt, & quæ aliter se habent, abscondi non possunt.

CAPVT

VI.

Quicum

houst: not only beyng ydle, but also full of wordes and busshoppes, speakeinge thynges that nedre not. But I wyl the yonger women to mary, to bryng forth chylde, to be house wyues. to geue no occasion vnto the aduersary to speake ruell. for some are turned backe already after Satan. Yf ony saythfull hath wedowes let hym minstre vnto them, that þ congregacion be not charged, & they whych are true wedowes may haue prouough. The Elders that rule well, let them be counted worthy of double honour: specially they þ laboure in the worke and doctrine. for scripture sayeth: Thou shalt not mofset the mouthe vnto the oxe treadynge out þ corne. And: The labourer is worthy of hys wages. & Recceue no accusaciõ agaynst an Elder, saue vnder two or thre wytnesses. Them that spake, rebuke in the presence of all, that the rest also be asayed. I testifie before God, & Chriſt Iesu, & hys chosen angels, that thou do kepe these thynges wout foreiudgement, doyng nothyng leaue to þ one party. & Ape not handes hastily vpon ony man, nother be partener of other mens synnes. Kepe thyselfe chaste. & Drynke nomore water, but vse a lytle wyne because of thy stomake & thyne ofte synnes. Some mens synnes are manifest, goynge afore to the iudgement, and the synnes of some do followe also. Ephe. wyse also are the good dedes manifest, and they that are otherwise, can not be hydde.

The. vi. Chapter.

What

1. Cor. 7. 8

Deut. 25. 8  
1. Cor. 9. 8

Mat. 18. 16  
1. Tim. 5. 19

1. Tim. 5. 19

1. Tim. 5. 19

Gal. 5. 1

1. Cor. 7. 1  
apoc. 4. 2  
1. Pet. 1. 2

**W**hatfooner▪ ftualliter are  
vnder the poche, let them  
efteeme they mapfters  
worthp of al honoure, left  
the name and doctrine of the LORD  
be euil fpoke of. But they that haue  
faythfull mapfters, let them not de-  
pyfe them becaufe they are brethre:  
but ferue them rather, becaufe they  
are faythfull and beloued, for they  
are partakers of the benefytes.

Gal. 1. 6

Teach and exhoite thefe thynges.  
\* Yf ony man teacheth othertwyfe, &  
agreeth not vnto the wholfome wor-  
des of our LORD Iefus Chifte,  
and vnto that doctrine, whych is ac-  
cordyng to Godlyneffe, he is proud,  
knowyng nothyng, but is not folde  
aboute queftions and ftrypes of wor-  
des, \* of þ which do fprynge enuyes,  
contentions, blaſphemys, euil ſuſ-  
myſpnyes, diſputynges of men that  
are corrupt mynded, and \* that are  
robbed of the truth, ſuppoſyng God-  
lyneffe to be lurre. And truly God-  
lyneffe wpth ſufficience is a greate  
vantage. 1 For we brought nothyng  
into this worlde, it is no doute that  
we can cary nothyng awaye. \* But

1. Tim. 1. 5  
2. Tim. 1. 5  
1. Tim. 1. 5

1. Tim. 1. 5

hauynge fode: & wherwyth we may  
be clothed, let vs be content with the.  
\* For they that wyl become epche,  
fal into temptation and the ſnare of  
the deuill, and many vnproſpytable &  
hurtfull lufte, & whych do drowne  
a man vnto death and perdition.

1. Tim. 1. 5  
2. Tim. 1. 5

For the roote of all euil is couetouſ-  
neſſe, the whych ſoure lufte for,  
they haue erred from the truth, and  
haue tangled themſelues in many  
greſes. \* But thou O man of God

1. Tim. 1. 5

**Q**uicunque ſunt ſub in-  
go ſerui, dominos ſu-  
os omni honore di-  
gnos arbitrentur, ne  
nomen Domini & doctrina blaſ-  
phemetur. Qui autem fideles ha-  
bent dominos, non contemnunt  
quia fratres ſunt: ſed magis ſer-  
uiant, quia fideles ſunt & dilecti,  
quia beneficii participes ſunt.  
Hæc doce, & exhortare. Si quis  
aliter docet, & non acquieſcit ſa-  
nis ſermonibus Domini noſtri  
IEſu Chriſti, & ei quæ ſecun-  
dum pietatem eſt doctrinæ, ſu-  
perbus eſt, nihil ſciens, ſed lan-  
guens circa quæſtiones & pa-  
gnas uerborum, ex quibus oritur  
inuidiæ, contentiones, blaſ-  
phemix, ſuſpitiones malæ, con-  
ſtitationes hominum mēte cor-  
ruptorū, & qui a ueritate priuati  
ſunt, exiſtimantiam quæſtum eſ-  
ſe pietatem. Eſt autem quæſtus  
magnas pietas cum ſufficientia.  
Nilul enim intulimus, in hunc  
mundum, haud dubium quia nec  
auferre quid poſſumus. Haben-  
tes autem alimenta & quibus te-  
gamur, his contenti ſumus. Nam  
qui uolunt diuites fieri, incidunt  
in tentationem & in laqueum di-  
aboli, & deſyderia multa inuolu-  
lia & nociua, quæ mergunt ho-  
mines in interitum & perditionem.  
Radix enim omnium malorum  
eſt cupiditas, quam quida-  
dam appetentes errauerunt a fi-  
de et inſeruerunt ſe doloribus  
multis. Tu autem o homo Dei hæc  
ſige.

fuge, sedare uero iustitiam, pietatem, fidem, charitatem, patientiam, mansuetudinem: Certa bonum certamen fidei, apprehende uitam æternam, in quam uocatus es, & confessus bonam confessionem coram multis testibus. Precipio tibi coram Deo, qui uiuificat omnia, & Christo IESU, qui testimonium reddidit sub Pontio Pilato bonam confessionem, ut serues mandatum sine macula, irreprehensibile, usque in aduentum Domini nostri IESU Christi, quem suis temporibus ostendet beatus & solus potens rex regum & Dominus dominantium, qui solus habet immortalitatem, & lucem inhabitat inaccessibilem, quem nullus hominum uidit, sed nec uidere potest, cui honor & imperium in sempiternum. Amen. Diuitibus huius seculi præcipe nõ sublime sapere, neq; sperare in incerto diuitiarum, sed in Deo uiuo (qui prestat nobis omnia abunde ad fruendum, bene agere, diuites fieri in bonis operibus, facile retribuere, communicare, thesaurizare sibi fundamētum bonum in futurum, ut apprehendant ueram uitam. O Timothee, depositum custodi, deuitans prophanas uocum nouitates, & oppositiones falsi nominis scientiæ, quæ quidam promittentes, circa fidem exciderunt. Gratia tecum.

**AMEN.**

**Finis primæ epistolæ Pauli  
Apostoli ad Timotheum.**

**CAPVT**

fyke these thynges, but followe ryghte  
 ouerlyne, godlynes, faith, loue, pacifce,  
 mekenes: syghe a good syghe of sayth,  
 laye holde vpo eternal lyfe, vnto the  
 which þ art called, & hast knowleged  
 a good knowlege before many wpt-  
 nesses. I commaunde the before God  
 whych quykeneeth all thynges, and  
 before Ch:ist Jesu, which wptnessed  
 a good wptnesse before Pōtius Pl-  
 late, bat thou kepe the commaunde-  
 ment without spot, vnblameable, vn-  
 tyll the comynge of our LORDE  
 Jesus Ch:ist, whome shall shewe at  
 hys seasons the blessed, & only mygh-  
 ty & kyng of kynges, and LORDE  
 of lordes, whych only hath immorta  
 lite, and dwelleth in the lpght not ap-  
 procheable, & whome no man byd e-  
 uer se, nother can se, vnles whome be  
 honour & empyre for euerlastynge.  
 Amen. Vnto the eych of this word  
 cōmaunde not to mynde hyghly, na-  
 ther to trust in the vncertapnte of þ  
 eyches, but to do well in the lypynge  
 God, (whych geueth vs all thynges  
 pītēfully to enioye,) to become rich  
 in good wothes, to geue with a good  
 wpyl, to distribute, & to gather them-  
 selues a treasure, a good fundament  
 in tyme to come, thāt they may laye  
 holde vpon þ true lyfe. ¶ Anothe  
 kepe þ whych is cōmytted vnto the,  
 eschupnge vngodlyste netwesses of  
 wordes, & oppositions of a false na-  
 me of knowlege, & whyche as some  
 promysed, they are fallen awaye cō-  
 cernynge sayth. Grace be wpth the.

8 20 00 0.

**The end of the spalte Epistle of  
the Apostle Paule to Timothee.**

**ACBS**

# The seconde EPISTO

Epistle of Paule the Apostle  
to Timothee.

la Pauli Apostoli ad Ti  
motheum secunda.

The first Chapter.

CAPVT PRIMVM.

**P**Aule an Apostle of Je  
sus Christ by the will  
of God, accordyng to  
the promise of the lyfe  
whych is in Christ Je  
su, vnto Timothe my

most deare sone: \* Grace and mer  
cy and peace from God our father,  
and Christe Iesu our LORDE. I  
thanke my God, \* whom I serue sco  
my forefathers in a pure conscience,  
that w<sup>th</sup>out ceasinge I make me  
tion of the in my prayers, despyng  
nyght and daye to se the. bryng  
aduyed of thy teares, th<sup>at</sup> I maye be  
spiled w<sup>th</sup> teape, callng to mynde  
that sayth, whych is vnspayed in the  
and whych dwelle f<sup>yr</sup>st in Lois thy  
graundmother, and Eunice thy mo  
ther: and am assured that in the also  
for the whiche cause I exhorte the  
that thou do rase agayne the grace  
of God whych is in the by p<sup>er</sup> lapeng  
on of my handes. \* for God hath  
not geuen vs the sp<sup>ir</sup>ite of feare, but  
of power, and loue, & of sobernesse.

**W**e not therefore ashamed of p<sup>er</sup> w<sup>th</sup>  
nesse of our LORDE, nor of me & hys  
p<sup>er</sup>soner, but laboure w<sup>th</sup> the Gos  
pel accordyng to the power of God,  
whych \* hath deliuered vs, and cal  
led w<sup>th</sup> an holy calling: not accor  
dyng to oure w<sup>th</sup>ches, but accor  
dyng to hys purpose & grace, which

**P**Aulus Apostolus  
I E S V Christi per  
uoluntatem Dei,  
secundum promiss  
ionem uitae, quae  
est in Christo I E

S V, Timotheo charissimo filio  
gratia & misericordia & pax a  
Deo patre nostro & Christo I E  
S V Domino nostro. Gratias a  
go Deo meo, cui seruo a proge  
nitoribus meis in conscientia pu  
ra, quod sine intermissione ha  
beam tui memoriam in orationi  
bus meis, nocte ac die desyder  
ans te uidere, memor lachryma  
rum tuarum, ut gaudio impleat  
recordationem accipiens eius fi  
dei, quae est in te nō ficta, quae &  
primū habitauit in auia tua Lo  
de, & matre tua Eunice. Certus  
sum autē q<sup>uod</sup> & in te. Propter quam  
causā admoneo te, ut resuscites  
gratiā Dei, quae est in te. per im  
positionem manuum mearum. Nō  
ēdedit nobis deus spiritū timo  
ris, sed uirtutis & dilectiōis & so  
brietatis. Noli itaq; erubescere  
testimoniū dñi nři, neq; me uin  
ctū eius, sed collibora euāgelio  
secūdū uirtutē dei, qui nos libera  
uit & uocauit uocatione sancta,  
nō secūdū opera nostra, sed secū  
dū propositiū suū & gratiā quae da  
ta est

2 Cor. 1. 2  
Gal. 1. 4

2 Tim. 2. 2  
1 Thim. 1. 2  
2 Tim. 1. 2

Rom. 8. 6

Rom. 1. 6  
2 Cor. 1. 2

2 Tim. 1. 2  
2 Tim. 1. 2

## CAPVT II.

Fol. 283.

Et est nobis in Christo IESV ante tempora secularia. Manifesta est autē nunc per illuminationem saluatoris nostri IESV Christi, qui destruxit quidem mortē, illuminauit autē uitā & incorruptionem per Euāgeliū, in quo positus sum ego prædicator, Apostolus, & magister Gentium. Ob quam causam etiam hæc patior, sed non confundor. Scio enim cui credidi, & certus sum quia potēs est depositum meū seruare in illa diē. Formā habeo sanctorū uerborum, quæ a me audiuitis in fide & dilectione in Christo IESV. Bonū depositū custodi per spm̄ sanctū qui habitat in nobis. Scis enim hoc, q̄ auersi sūt a me oēs qui in Asia sunt, ex quibus est Phygelus & Hermogenes. Det misericordiam Dominus Onesiphori domui, quia sepe me refrigerauit, & cathenam meam non erubuit, sed cum Rhomam uenisset, sollicitus me quæsiuit & inuenit. Det illi Dominus inuenire misericordiam a Deo in illa diē. Et quanta Ephesus ministravit mihi, tu melius nosti.

## CAPVT II.

**E**rgo illi mi, confortate in gratia quæ est in Christo IESV, & quæ audistis a me per multos testes, hæc commendā fidelibus hominibus, qui idonei erunt & alios docere. Labora sicut bonus miles Christi IESV. Nemo militans Deo

is gr̄t vs in Christ Iesu before the euerlastyng tymes. But is now made manifest by the lyghterynge of our saourer Iesus Christ, which truly hath destroyed death, and hath lyghened tye and vncorruption by the Gospell, where vnto I am ordained a preacher, an Apostle, & teacher of the Genten. For the whiche cause also I suffer these thynges, but am not ashamed. For I knowe whō I haue beleued, and am sure that he is able to kepe it that I haue comytted vnto hym vntyll þ dape. I haue thou the ensample of the wholsome wordes, whiche thou haste herde of me, in sayth and in loue in Christe Iesu. Kepe the good thyng comytted vnto the theowm þ holy goost, whych dwelleth in vs. For thys thou knowest, that they are all turned fro me, whych are in Asia, of whose sorte is Phygelus, and Hermogenes. God geue mercy vnto the house of. One siphorus, for he hath ofte refreshed me, & was not ashamed of my cheine but wh̄ he was come to Rome, he sought me diligently & dyd sende me. The LORD graunt him to fynd mercy of god in þ day. And how much he hath serued me at Ephesus knowest thou best. The. ii. chapter. +

**B**e thou therfore stronge in my sōne in þ grace whych is in Christ Iesu, and the thynges that thou haste herde of me by many wytnesses, & same comytte vnto saythfull men, whych shalbe mete also to teach oth̄r. Labour as a good souldiour of Christe Iesu. Roman warrynge An. 4 vnto

1. Cor. 15. 1  
2. Cor. 1. 6Rom. 1. 8  
1. Tim. 2. 6

1. Tim. 2. 6

1. Tim. 4. 6

Mat. 25. 1

1. Tim. 2. 6

## TIMOTHEVM II.

vnto God tangleth hymselfe w<sup>th</sup>  
 worldly busynesses, & he may please  
 hym, whych hath allowed hym. For  
 he also that stryuethe for a mayster,  
 shall not be crowned, w<sup>th</sup>out he  
 stryue lawfully. \* The labourynge  
 husbandman must first receaue of  
 frutes. Harte what I saye: for God  
 shall geue the vnderstandynge in al  
 thynges. \* Remember the wordes  
 Iesus Christe \* of the seide of Dauid  
 to be rysen frō the deade, accordyng  
 to my Gospell, in the whiche I la-  
 boure vnto bandes, as doyng euel:  
 but the worde of God is not bounde.  
 \* Therefore do I suffer all thynges  
 for the chosens sake, that they also op-  
 tayne the saluacion, whiche is in  
 Christe Iesu, w<sup>th</sup> heauenly glory.  
 \* Chrys is a true sayenge: \* For yf we  
 be deade w<sup>th</sup> hym, we shall also lyue  
 w<sup>th</sup> hym: \* Yf we shall haue paci-  
 ence, we shall also raryue w<sup>th</sup> him:  
 \* yf we shall denye hym, he shall also  
 denye vs: & yf we beleue not, he aby-  
 de th saythfull, he can not deny hym-  
 selfe. Admonysh these thynges, testi-  
 fyng before þe LORD. Strype not  
 th wordes, for þe is profitable for no-  
 thyng. saue to þe subuertynge of the  
 hearers. Study to shew thyselfe al-  
 wable vnto God, a worlman not be-  
 ynge ashamed, treatynge þe worde of  
 God aright. \* As for vnholy & vaine  
 talkynges do þe eschue, for they auail  
 much vnto vngodlines. & they word  
 fretteth as a caker: of þe whiche sorte  
 is \* Hymentus & Philetus, whiche  
 are fallt awaye frō the truty, sayng  
 the resurrection to be past already,  
 & haue ouerthrowe þe sayth of some.

But

Deo, implicat se negotiis seculis  
 ribus, ut ei placeat qui se proba-  
 uit. Nam & qui certat in agone,  
 non coronabitur, nisi legitime  
 certauerit. Laborantem agrico-  
 lam oportet primum de fructi-  
 bus accipere. Intellige quæ di-  
 co: dabit enim tibi Dominus in  
 omnibus intellectum. Memor  
 esto Dominum IESVM Chri-  
 stum resurrexisse a mortuis ex se-  
 mine Dauid, secundum Euange-  
 lium meum, in quo laboro usque  
 ad vincula, quasi mala operans,  
 sed uerbum Dei non est alliga-  
 tum. Ideo omnia sustineo prop-  
 ter electos, ut & ipsi salutem con-  
 sequantur, quæ est in Christo IE-  
 SV, cum gloria cælesti. Fidelis  
 sermo: Nam si communui su-  
 mus, & conuiuemus: si sustinebi-  
 mus, & conregnabimus: si nega-  
 uerimus, & ille negabit nos: si  
 non credimus, ille fidelis perma-  
 net: negare seipsum non potest.  
 Hæc commune testificans cor-  
 ram Domino. Noli contendere  
 uerbis: ad nihil enim utile est,  
 nisi ad subuersionem audientis  
 um. Sollicite autem cura teipo-  
 lum probabilem exhibere Deo,  
 operarium inconfusibilem, recte  
 tractantem uerbum ueritatis.  
 Prophana autem & uaniloqua  
 deuita: multum enim proficiunt  
 ad impietatem, & sermo eorum  
 ut cancer serpit: ex quibus est  
 Hymentus & Philetus, qui a ue-  
 ritate exciderunt, dicentes resur-  
 rectionem esse iam factam, &  
 subuertunt quorundam fidem.

Sed



Sed firmū fundamentū Dei stat, habens signaculum hoc. Cognito uir Dominus qui fuit sui, & discedit ab iniquitate omnis qui inuocat nomen Domini. In magna autem domo, non solum sunt uasa aurea & argentea, sed & lignea & fictilia: & quedam quidem in honorem, quedam autē in contumeliā. Si quis ergo emundauerit se ab istis, erit uas in honorem sanctificatum & utile Domino ad omne opus bonū paratum. Iuuenilia autem desideria fuge, sectare uero iustitiā, fidem, spem, charitatem, & pacē cum iis qui inuocant Dominum de corde puro. Stultas autem & sine disciplina quæstiones deuota, sciens quia generāt lites. Seruum autē Domini nō oportet litigare, sed mansuetum esse ad omnes, docibilem, patientem, cum modestia corripientē eos qui resistunt ueritati, ne quando Deus det illis pœnitentiā ad cognoscendum ueritatem, & respiciāt a diaboli laqueis, a quo captiui tenentur ad ipsius uoluntatem.

## CAPVT III.

**I**oc autē scito, quia in nouissimis diebus instabūt tēpora periculo sa, & erūt homines se ipsos amītes, cupidi, elati, supbi, blasphemī, parētibz nō obediētes, ingrati, scelesti, sine affectiōe, sine pace, criminatores, incōtinentes, imites, sine benignitate, proterui, tumidi, uoluptatū amatores magis q̄ Dei, habentes

But the sure foundamente of God both stāde, haupng thys state: The LORD knoweth them that are hys. And: Euery one that calleth vpon the name of the LORD, de parteth from vvyckednesse. In a great house are vessels not onely of golde and siluer, but also of worde of earthe: some truly vnto honour but some vnto dishonour. If any mā therfore shal cleanse hymselfe fro these, he shalbe a vessel vnto honour beynge hallowed & mete for: & LORD be ready vnto euery good worke. Eschewe & lustres of youth, but followe righteousnesse, faythe, hope, loue, & peace wth them & cal vpon & LORD, wth a pure harte. Eschue foolyshe quæstions & wythout doctrine, knowynge that they engender stryfes. But the seruaunte of the LORD behoueth it not to stryue, but to be gentle toward al mē, apte to teach patiente, & wth softnesse rebukynge them & wythyllade the truth, yf God at any tyme wyll geue them repentaunce to knowe the truth, & repent from the snares of the deuill, of whō they are holdē captiue vnto his wyl.

## The.iii. Chapter.

**A**l be sure of thys, & in þe laste dayes shall perclous dayes be at hāde, and mē shalbe louyng of theselues couetous, hyghmynded, proude, cursed sprakers, not obeyeng fāthers & mothers, vnkynde, wycked, without affection, without peace, accusers, lecherous, vnnmercifull, without kynnelesse, traytours, malepart, putt vp lours of pleasures more than of God, habynge

1. Tim. 1.1  
 2. Tim. 2.2  
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 100. Tim. 1.1

bentes speciem quidem pietatis, amorem autem eius abnegantes: Et hos deuota. Ex his enim sunt qui penetrant domos, & captiuas ducunt mulierculas oneratas peccatis, quæ ducuntur uariis desideris, semper discites, & nunquam ad scientiam ueritatis peruenientes. Quemadmodum autem Iamnes & Mambres resistunt Moysi, ita & hi resistunt ueritati, homines corrupti mente, reprobi circa fidem, sed ultra non proficient: insipientia enim eorum manifesta erit omnibus, sicut & illorum fuit. Tu autem assecutus es meam doctrinam, institutionem, propositum, fidem, benignitatem, dilectionem, patientiam, persecutiones, passionem: qualia mihi facta sunt Antiochie, Iconii, Lystris, quales persecutiones sustinui: & ex omnibus eripuit me Dominus. Et omnes qui pie uolunt uiuere in Christo IESU, persecutionem patientur. Mali autem homines & seductores proficient in peius, errantes, & in errorem mittentes. Tu uero per mane in iis quæ didicisti, & credita tibi sunt, sciens a quo didiceris, & quod ab infantia sacras literas nosti, quæ te possunt instruere ad salutem per fidem quæ est in Christo IESU. Omnis enim scriptura diuinitus inspirata utilis est ad docendū, ad arguendū, ad corripiendū, ad erudiendū in iustitia, ut perfectus sit homo Dei ad omne opus bonū instructus.

**E**stificor coram Deo  
& IESV Christo, qui  
iudicaturus est uiuos  
& mortuos, per aduē-  
tum ipsius & regnum eius: prædi-  
ca uerbum, mita oportune im-  
portune, argue, obsecra, increpa  
in omni patientia & doctrina.  
Erit enim tempus cum sanam  
doctrinam non sustinebunt, sed  
ad sua desyderia coaceruabunt  
sibi magistros prurientes auri-  
bus, & a ueritate quidem audi-  
tum auertent, ad fabulas autem  
conuertentur. Tu uero uigila, in  
omnibus labora, opus fac Euan-  
geliste, ministerium tuum im-  
ple, sobrius esto. Ego enim iam  
delibor, & tempus resolutionis  
meæ instat. Bonum certamen  
certaui, cursum consummaui, fi-  
dem seruaui. In reliquo, reposita  
est mihi corona iustitiæ, quam  
reddet mihi Dominus in illa die  
iustus iudex: non solum autem  
mihi, sed & his qui diligunt ad-  
uentum eius. Festina ad me ue-  
nire cito. Demas enim me reli-  
quit, diligens hoc seculum, &  
abiit Thessalonicam, Crescens  
in Galatiam, Titus in Dalmatio-  
am, Lucas est mecum solus. Mar-  
cum assume, & adduc tecum: est  
enim mihi utilis in ministerio.  
Tychicum autem misi Ephesum.  
Penulam quam reliqui Troade  
apud Carum ueniens, affer tecum,  
& libros, maxime autem mē-  
branas. Alexander ararius mul-  
ta mala mihi ostendit, reddet il-  
li Dominus secundū opera eius,  
quem

**T**estifie before God and  
Jesus Christe, whereby shal  
iudge þ quicke and deade  
by his cōmpng, & his kng-  
dome: preach þ worde, be earnest in  
seaso & out of seaso, reprove, beseeke,  
rebuke w al pacifce & doctrine. For  
the tyme shal come whan they shal  
not suffice the wholsome doctrine,  
but shal heape magistres vnto them  
accorpyng to theyr desyres, whose  
eares shal pitch, and from the truch  
truelly shal they wende theyr hea-  
rpyng, & shalbe turned vnto fables.  
But watch thou. labour in al thynges,  
accomplishe the worke of a prea-  
cher, fulfill thy seruise, be sobre.  
• For I am now offred, and þ tyme  
of myne vnloowsynge is at hande. I  
haue foughten a good fyght, & I haue  
fulfilled my course, I haue kept the  
fayth. Whereouer ther is layed up, a  
crowne of rightousnesse for me, the  
wypche the Lord be the ryghteous  
iudge shal geue me in that daye: &  
not only vnto me, but also the that  
loue hys cōmpnge. Make havyt to  
come soone vnto me. For • Demas  
hath leste me, loouynge thys worlde,  
& is gone to Thessalonica, Cresces  
in Galatia, Titus in Dalmatia,  
Lucas only is w me. Take • Marke  
& bypnge hym w the. for he is profy-  
table vnto me in þ seruise. Tychi-  
cus haue I sente to Ephesus. The  
clcke þ I haue leste at Troas wyth  
Carpus, cōmpnge bypnge it w the, &  
the booke, but speciallly þ parchemē-  
tes. • Alexander þ coppersmith hath  
shewed to me much euill, þ Lord  
shal restore hym accorpyng to hys  
deserues.

1. Pet. 2. 8  
1. Cor. 9. 24  
1. Pet. 1. 9

Col. 4. 10  
1. Pet. 2. 8

Col. 1. 8

1. Tim. 6. 10

whome he shold also reburre: for he  
 dyd greatly wythstande our wordes  
 In my first answeringe dyd nomā  
 assiste me, but they all forsoke me:  
 I praye that it be not layed to theyr  
 charge. But the LORDE stode by  
 me, and comforted me, that by me be  
 the preachynge fulfilled, and that al  
 nations maye heare, and I am despy  
 uered out of the Lions mouth. The  
 LORDE shall deliuer me fro every  
 euell worke, & shall make me safe in  
 to hys heauensly kyngdome: vnto whō  
 be glorie for euer and euer. Amen.  
 Grete • Priscilla & Aquila, & þe house  
 of Onesiphorus. & Erastus dyd re  
 mayne at Corinthus. But • Trophi  
 mus haue I leste syche at Miletus.  
 Ware halft to come before wynter.  
 Eubulus, and Pudens, and Linus, &  
 Claudia, & all the brethren do salute  
 the. The LORDE Iesus Christe be  
 with thy sperte. Grace be wyth you.  
 A M E N.

Rom. 12.2  
 Rom. 16.2  
 1 Rom. 16.1  
 2 Act. 22.3

quem & tu deuota rursus enim  
 restitit uerbis nostris. In prima  
 mea defensione nemo mihi ad  
 fuit, sed omnes me derelique  
 runt: non illis imputetur. Domi  
 nus autem mihi assistit, & confor  
 tauit me, ut per me prædicatio  
 impleatur, & audiant omnes Gen  
 tes, & liberatus sum de ore leo  
 nis. Liberabit me Dominus ab  
 omni opere malo, & saluum fa  
 ciet in regnum suū celeste: cui  
 gloria in secula seculorū. Amen.  
 Saluta Priscillam, & Aquilam,  
 & Onesiphori domum. Erastus  
 remansit Corinthi. Trophimum  
 autem reliqui infirmum Mileti.  
 Festina ante hyemem uenire.  
 Salutant te Eubulus, & Pudens,  
 & Linus & Claudia, & fratres  
 omnes. Dominus IESVS Chri  
 stus cum spiritu tuo. Gratia uo  
 biscum.

A M E N.

The ende of the secōde E  
 pistle of Paule the Apostle to  
 Timothee.

# The Epistle

of the Apostle Paule  
 to Titus.

The first Chapter.

**P**aulus seruans dei,  
 and an Apostle of Iesus  
 Christ accordynge to the  
 sapth of þe electe of God, &  
 knowledge of þe truth, which is accor  
 dyng

1 Tim. 1.1

Finis secundæ epistolæ  
 Pauli Apostoli ad  
 Timotheum.

# EPISTO

la Pauli Apostoli  
 ad Titum.

CAPVT PRIMVM.

**P**aulus seruus Dei, Apo  
 stolus autem IESV  
 Christi, secundum fidē  
 electorum Dei & agni  
 tionem ueritatis, quæ secundum  
 pietatē

pietatem est in spem vitam eter-  
nam, quam promissit qui non men-  
titur, Deus ante tempora secula  
manifestauit autem tempori-  
bus suis uerbum suum in predica-  
tione, quæ credita est mihi secu-  
dum præceptum saluatoris nostri  
Dei, Tiro dilecto filio secundum  
communem fidem, gratia & pax  
a Deo patre & Christo IESU sal-  
uatore nostro. Huius rei gratia  
reliqui te Cretæ, ut ea quæ de-  
sunt, corrigas, & constituas per  
ciuitates presbyteros, sicut & e-  
go disposui tibi. Si quis sine cri-  
mine est, unius uxoris uir, filios  
habens fideles, non in accusatio-  
ne luxuriz, aut non subditos. O-  
portet enim Episcopum sine cri-  
mine esse, sicut Dei dispensato-  
rem, non superbum, non iracun-  
dum, non uinolentum, non per-  
cussorem, non turpis lucri cupidus:  
sed hospitalem, benignum, pruden-  
tem, sobrium, iustum, laudum, con-  
tinentem, amplectentem eum qui  
secundum doctrinam est fidelem  
sermonem, ut potens sit exhorta-  
ri doctrina sana, & eos qui con-  
tradiciunt arguere. Sunt enim  
multi inobedientes, uaniloqui,  
& seductores: maxime qui de cir-  
cuncisione sunt, quos oportebat  
redargui, qui uniuersas domos  
subuertunt, docentes quæ non  
oportet, turpis lucri gratia. Dixit  
quidam ex illis proprius ipsorum  
propheta: Cretenses semper me-  
daces, malæ bestię, uetres pigri.  
Testimonium hoc uerum est. Quia  
ob causam increpa illos dure,  
ut sani

dyng to Goddinesse into the hope of  
euerlastyng lyfe, the whych God þ  
both not lye hath promysed befoze þ  
euerlastyng tyme: but hath shew-  
ed at hys seasons his word by þ pre-  
chyng, whych is comitted vnto me  
accozdyng to the commaundment  
of God our Sauoure, vnto Titus  
my deare sone after þ comune sayth  
grace, & peace frō God the father, &  
Christ Jesu our Sauoure. For this  
thynges sake haue I leste þ in Creta  
that the thynges þ are lackyng, thou  
shuldest redresse thim, & that thou  
do ordeyne Elders thorow the cyties  
as I also haue appointed the. If any  
be wythout blame, the husbunde of  
one wyfe, haupyng saythful chyldre,  
not accused of ryote, or not subiecte.  
For a byshop must be blamelesse,  
as the steward of God, not proude,  
not angry, no bronharde, no fyghter,  
not despyous of splythy lucre: but  
harberous, gentle, wyse, sobre, rygh-  
teous, holy, temperate, & enbracyng  
that saythfull worde, whych is acco-  
dyng to the doctrine, that he mape  
be able to admonyshe with wholsome  
doctrine, and to improve them also  
that gaynsaye. For ther are ma-  
ny disobediente, wayne tanglers and  
deceauers: but specially they that  
are of the circumcision, whyche ought  
to haue ben rebuked, & whyche sub-  
uerthe whole houses, teachyng thyng-  
es that they oughte not, because  
of splythy lucre. One of theyr owne  
prophetes sayde: The Cretians  
are alwaye lyers, swell brastles,  
slowe belyues. That wytnesse is  
true. Wherefoze rebuke the sharpely,  
that

Rom. 9. 2

1. Cor. 6. 5

Eph. 1. 6

1. Tim. 3. 2

1. Tim. 3. 2

1. Cor. 4. 2

Leuit. 19. 6

Eph. 5. 6

1. Cor. 4. 6

1. Tim. 3. 2

1. Cor. 14. 2

1. Cor. 14. 6

1. Tim. 3. 2

1. Tim. 3. 2

1. Tim. 3. 2

that they maie be founde in þe sayth,  
not geuyng hebe to Jertoph fables,  
and commaundementes of men tur-  
nyng from the sayth. \* All thynges  
are cleane vnto the cleane: but tū-  
to the vncleane and vnbeleuyng to  
nothyng cleane, but theyr mynde &  
conscience are despyled. They con-  
fesse them to knowe God, but wpth  
the dedes they denye hym: syng  
they are abhominable, and vnbele-  
uyng, and vnmete vnto eury good  
worke.

### The.ii. Chapter.

**B**ut speake thou þe thynges  
þe become wholsome lea-  
rnyng. The elder mē that  
they be sobre, chaste, wyse,  
founde in sayth, in loue, in patience.  
\* The elder women sphe wyse þe they  
vse hōly apparell, þe not accusers,  
not geuen to much wyne, teachyng  
well, that they maie teache wyse-  
dome. The yonger wemē, that they  
loue theyr husbundes, that they loue  
theyr chyldren, wyse, chaste, sobre, ca-  
ryng for theyr house, gentle, obe-  
diente vnto theyr husbundes, that þe  
worde of God be not euell spoken  
of. Exhorte the yonger men sphe  
wyse that they be sobre. In all thyng  
ges shewe thyselfe \* an ensample of  
good workes in learyng, in by-  
ryghtnesse, in grauete, in the whol-  
some worde, (that it be vnreproua-  
ble: that þe þe wythstandeth, may be  
ashamed hauryng no euell thyng to  
sape of vs. \* The seruantes to be o-  
bediente vnto theyr maysters, to be  
pleasyng them in all thynges, not  
answeryng agayne, not pryng, but

ut sani sint in fide, non attenden-  
tes iudaicis s. vultis, & mandatis  
hominum auersantium se a verba-  
tate. Omnia munda mundis: co-  
inquinatis autem & infidelibus  
nihil est mundum, sed inquinata  
sunt eorum mens & conscientia.  
Confitentur se nosse Deum, fa-  
ctis autem negant: cum sint abo-  
minari, & increduli, & ad omne  
opus bonum reprobi.

### CAPVT II.

**V** autem loquere quae  
decent sanam doctrinam. Senes, ut sobrii  
sint, pudici, prudentes,  
sani in fide, in dilectione, in pa-  
tientia. Anus similiter in habitu  
sancto, non criminatrices, non  
multo uino seruientes, bene do-  
centes, ut prudentiam doceant.  
Adolescentulas, ut viros suos a-  
ment, filios suos diligant, pro-  
dentes, castas, sobrias, domus  
curam habentes, benignas, sub-  
ditas suis uiris, ut non blasphe-  
metur uerbum Dei. Iuuenes simi-  
liter hortare, ut sobrii sint. In om-  
nibus te ipsum praebe exemplum  
bonorum operum, in doctrina,  
in integritate, in grauitate, uer-  
bum sanum, irreprehensibile: ut  
is qui ex aduerso est, uideatur,  
nihil habens malum dicere de  
nobis. Seruos dominis suis sub-  
ditos esse, in omnibus placētes,  
nō contradicentes, nō fraudātes, sed

Mark. 11. 2  
Rom. 14. 2  
1 Cor. 14. 1

1 Tim. 1. 3

2 Tim. 1. 3

Act. 14

1 Tim. 4. 12  
1 Tim. 5. 4

1 Pet. 1. 3  
Gal. 1. 3

1 Pet. 5. 5  
Col. 3. 4

sed in oibz fide bonā ostenden-  
tes, ut doctrinā saluatoris nostri  
Dei ornent in omnibus. Appa-  
uit enim gratia Dei saluatoris  
nostri omnibus hominibus, eru-  
diens nos, ut abnegantes impie-  
tatem & secularia desideria, sob-  
rie, & uirginitatis, & pie uiuamus in  
hoc seculo, expectantes beatam  
spem, & aduentum gloriæ ma-  
gni Dei, & saluatoris IESV Chri-  
sti, qui dedit semetipsum pro no-  
bis, ut nos redimeret ab omni in-  
iquitate, & mundaret sibi popu-  
lum acceptabilem, sectatorem  
bonorum operum. Hæc lo-  
quere & exhortare, & argue-  
re cum omni imperio. Nemo te  
contemnat.

## CAPVT III.

**A**dmonere illos principi-  
bus & potestatibus sub-  
ditos esse, dicto obedi-  
re, ad omne opus bonum  
paratos esse, neminem blas-  
phemare, non litigiosos esse, sed  
modestos, omnem ostendentes  
mansuetudinem ad omnes ho-  
mines. Eramus enim aliquando  
& nos insipientes, increduli, et-  
tantes, seruientes desideriis, &  
uoluptatibus uariis, in malitia  
& inuidia agentes, odibiles, o-  
dientes inuicem. Cum autem  
benignitas & humanitas appa-  
ruit saluatoris nostri Dei, non ex  
operibus iustitiæ quæ fecimus  
nos, sed secundum suam miseri-  
cordiā saluos nos fecit, per lau-  
acrum regenerationis & renouationis  
spiritus sancti quæ effudit in nos abunde  
per

but shewynge good faythfulnesse in  
all thynges, that they garnyshe the doc-  
tryne of God oure Saueoure in all  
thynges. + For the grace of God  
oure Saueoure hath appeared vnto  
all men, teachynge vs, that we deny-  
enge vngodlynesse and worldly lu-  
sies, maye lyue soberly, ryghteously  
and Godly in this world, waityng  
for the blessed hope, and the com-  
myng of þe glory of the great God,  
and oure Saueoure Iesus Christie,  
whiche gaue hymselfe for vs, that he  
shulde redyme vs from all wycked-  
nesse, and shulde cleanse vnto hym-  
self an acceptable people, a follower  
of good workes. Sprake these thin-  
ges, and exhorte, & rebuke with  
all earnest. Let noman despyse the.

## Chr. iii. Chapter.

**A**dmonish them to be obe-  
dient vnto prynces and  
powers, and to obey the  
commandemente, to be  
ready vnto every good worke, &  
to speake euill of noman, to be no sty-  
uers, but softe, shewynge all genti-  
lesse towardes all men. For we our-  
selues also were sometyme foolyshe,  
vnbekyng, goynge astraye, set-  
tyng dyuerse desyes & pleasures,  
lyuyng in malice and enuy, hate-  
full, hatynge ech other. + But whā  
the kyndnesse & gentylnesse of oure  
Saueoure God had appeared, not  
of the workes of ryghteousnesse that  
we haue done, but accordynge to  
his mercie hath he saued vs, thro-  
we & the fountayne of the newe  
byth & renewynge of þe help good,  
whiche hath poured forth vnto vs plē-  
tfully

1. Joh. 1. 9

Mat. 19. 8

Rom. 1. 8  
Gal. 1. 6Act. 17. 8  
Eph. 1. 6

Eph. 1. 6

1. Tim. 4. 6

Rom. 12. 8

1. Pet. 1. 8

Rom. 12. 8

1. Tim. 1. 8

Rom. 2. 8  
1. Joh. 1. 8

Eph. 1. 6



Act. 14. 9  
Ephes. 1. 2

23

1. Tim. 7. 2  
2. Tim. 1. 2

Mark. 12. 13  
2. Cor. 1. 8  
Rome. 16. 2

Act. 12. 1  
1. Cor. 1. 8  
9. 21. 6

thou to Iesus Christ our Saviour  
that we bringe made righteous by  
hys grace we may be happyes, accor-  
dyng to the hope of euertlastyng  
lyfe. It is a saythful worde. And of  
these wolde I haue the to strengthe  
the, that they whych beleue in God,  
maye study to excell in good wo-  
rkes. These thynges are good and prosp-  
erable vnto men. But eschue soe-  
lysh questions and genealogies, &  
contentions, and stryfes of wordes:  
for they are vnprofitable and dayne.  
Eschue the man that is geue to sec-  
tes after the spyt and seconde admo-  
nition, knowyng that he that is such  
one, is peruerred, and synneth, sayng  
he is condemned by hys owne iudge-  
mente. When I shall haue sent Arte-  
mas vnto þe or Tychicus, make hast  
to come vnto me to Nicopolis: for  
there haue I purposed to wynter.  
Sende Zenas the lawer and Apollo  
diligently afoze, that nothyng be  
wantyng vnto them. And let ours  
learne to excell in good wothes vnto  
to necessarye vses, that they be not  
scutelesse. All they that are with me  
do salute the. Salute them that loue  
vs in sayth. The Grace of God be  
wyth you all. Amen.

per IESVM Christum salu-  
torem nostrum, ut iustificari gra-  
tia ipsius, heredes simus secun-  
dum spem uitæ æternæ. Fidelis  
sermo est. Et de his uolo te con-  
firmare, ut curent bonis operi-  
bus præesse, qui credunt Deo.  
Hæc sunt bona & utilia hominib-  
us. Stultas autem quæstiones  
& genealogias, & contentio-  
nes, & pugnas legis deuita: sunt  
enim inutiles & uane. Heretico  
cum hominem post unam & se-  
cundam correptionem deuita,  
sciens quia subuersus est qui eius-  
modi est, & delinquit, cum sit  
proprio iudicio condemnatus.  
Cum misero ad te Artemam aut  
Tychicum, festina ad me uenire  
Nicopolim: ibi enim statui hye-  
mare. Zenam legisperitum &  
Apollo sollicite præmitte, ut ni-  
hil illis desit. Discant autem &  
nostri bonis operibus præesse  
ad usus necessarios, ut non sint  
instructuosi. Salutant te qui  
mecum sunt omnes. Sa-  
luta eos quinos a-  
mant in fide. Gra-  
tia Dei cū om-  
nibus uobis.  
Amen.

**T**he ende of the Epistle of  
Paule the Apostle to  
Titus.

Finis epistolæ Pau-  
li Apostoli ad  
Titum.



## EPISTO The Epistle

la Pauli Apostoli ad  
Philemonem,of Paule the Apostle to  
Philemon.

CAPVT PRIMVM.

The first Chapter.

**P**aulus uictus Christi IESV, & Timotheus frater, Philemoni dilecto & adiutori nostro, & Apphia sorori charissime, & Archippo commilitoni nostro, & ecclesie quæ in domo tua est: Gratia uobis & pax a Deo patre nostro & Domino IESV Christo. Gratias ago Deo meo, semper memoriam tui faciens in orationibus meis, audiens charitatem tuam & fidem quã habes in Domino IESV, & in omnes sanctos, ut communicatio fidei tue euident fiat, in agnitione omnis operis boni in uobis in Christo IESV. Gaudium enim magnũ habui & consolationem in charitate tua, quia viscera sanctorum requieuerunt per te frater. Propter quod multã fiduciã habes in Christo IESV imperandi tibi quod ad rem pertinet, propter charitatem magis obsecro, cum sim talis ut Paulus senex, nunc autem & uinctus IESV Christi: obsecro te pro meo filio quẽ genui in uentris, Onesimor: qui tibi aliquando inutilis fuit, nunc autem & mihi

**P**aul the prisoner of Christe Iesu, and the brother Timothee vnto Philemon the beloued, & our helper, and vnto Apphia the moost beloued sister, and Archippus our fellowsoouldpoure, and vnto the cõgregation that is in thy house. Grace be vnto you and peace fro God our father, and the LORD Iesus Christe. I thanke my God, makinge alwaye a remembraunce of thee in all my prayes, hearynge of thy loue and the fayth that thou hast in the LORD Iesus, and vnto all saintes, that the fellowship of thy fayth be euident in the knowlege of euery good worke in you in Christ Iesu. For I had great lope and consolaciõ in thy loue, because that the entraples of the sayntes (brother) dyd rekte thyrow the. For the whyche cause I beseege bolde to cõmaunde in Christ Iesu, the thyng that maketh matter, because of loue, I do requyre it the more. seynge I am such one. namelye Paule the aged, and now also prisoner of Iesu Christ: I beseege the for Onesimus my sone, whom I haue begotten in bandes: which sometyme was unprofyttable vnto the, but now pro-

Col. 4. 9

1. Cor. 1. 3  
2. Cor. 1. 3  
Gal. 1. 3

13

Col. 4. 9

pro.

## PHILEMON

profitable both unto me and unto þe,  
whom I haue sent agayne vnto the.  
But receaue thou hym (that is myn  
entraples,) whom I wold haue kept  
wpyth me, that he myght haue mini-  
stred vnto me in the bandes of the  
Gospell in steade of the: but I wold  
do nothyng without thy counsell,  
that the good that thou doest were  
not as of cōpulsion, but wpyth a good  
¶ will. For happely therfore went he  
fro the for a season, that thou myght  
test receaue hym for euer, not nowe  
as a seruaunt, but in steade of a ser-  
uaunte a faythfull brother, specially  
vnto me: but how much more vnto  
the, both in the flesh & in þe **LOVE**?  
Yf thou holdest me therfore for a cō-  
paniō, receaue him as me. But yf he  
hath hurte or oweth ought vnto the,  
laye that to my charge. I Paule  
haue wyrtten it wpyth myne owne  
hande. I will restoze it, so that I do  
not saye vnto the, þe thou doest owe  
thyselfe also vnto me. Thus brother  
shall I enioye the in the **LOVE**,  
refresch þe myne entraples in Christ.  
I haue wyrtten vnto the trustynge  
in thyne obedience, knowynge that  
thou wilt do aboue it that I do saye &  
make redp also a lodgynge for me: for  
I truste me to be restozed vnto you  
thorow your prayers. Epaphras  
my fellowprisoner saluteth the in  
Christ Jesu, [and] Marke, Aristar-  
chus, Demas and Luke, my helpers  
The grace of oure **LOVE** Jesus  
Christ be wpyth your spyrte. Amen.

Col. 1.1  
11-13

¶ The ende of the Epistle of the A-  
postle Paule vnto Philemon.

The

& mihi & tibi utilis, quem remisi  
tibi, Tu autem illum (id est, mea  
uiscera,) suscipe, quem ego uol-  
ueram mecum detinere, ut pro  
te mihi ministraret in uinculis  
Euangelii: sine consilio autem  
tuo nihil uolui facere, uti ne uer-  
lus ex necessitate bonum tuum  
esset, sed uoluntarium. Forsitan  
enim ideo discessit ad horam a  
te, ut in aeternum illum recipe-  
res, iam non ut seruum, sed pro  
seruo charissimum fratrem, ma-  
xime mihi: quanto magis tibi &  
in carne, & in Domino? Si ergo  
habes me socium, suscipe illum  
sicut me. Si autem aliquid no-  
cuit tibi aut debet, hoc mihi im-  
puta. Ego Paulus scripsi mea ma-  
nu. Ego reddam: ut non dicam  
tibi quod & te ipsum mihi deo-  
bes. Ita frater ego te suauiter in Do-  
mino, refice uiscera mea in Chri-  
sto. Confidens in obedientia tua  
scripsi tibi, sciens quoniam & su-  
per id quod dico facies, simul &  
para mihi hospitium: nam spero  
per orationes uestras donari  
me uobis. Salutat te Epaphras  
concaptiuius meus in Christo IESU.

S V, Marcus, Aristarchus,  
Demas, & Lucas adiu-  
tores mei. Gratia

Domini no-  
stri IESU

S V Christi cum  
spiritu ue-  
stro.

A M E N.

¶ Finis epistolæ Pauli Apostoli  
ad Philemonem.

Epistola

## EPISTO The Epistle

la Pauli Apostoli  
ad Hebræos.of Paule the Apostle to  
the Hebræes.

## CAPVT PRIMVM.

## The first Chapter.

**M**ultifariam multis-  
que modis olim  
Deus loquens pa-  
tribus in prophe-  
tis, nouissime die-  
bus istis locutus  
est nobis in filio, quem constitu-  
it heredem uniuersorum, per  
quem fecit & secula. Qui cum sit  
splendor gloriæ & figura substan-  
tiæ eius, portansque omnia uer-  
bo uirtutis suæ, purgationem  
peccatorum faciens, sedet ad  
dexteram maiestatis in excel-  
sis: tanto melior angelis effe-  
ctus, quanto differentius præ il-  
lis nomen hereditauit. Cui enim  
dixit aliquando angelorum:  
Filius meus es tu, ego hodie ge-  
nui te. Et rursum: Ego ero illi in  
patrem, & ipse erit mihi in fi-  
lium. Et cum iterum introducit  
primogenitum in orbem terræ,  
dicit: Et adorent eum omnes  
angeli Dei. Et ad angelos qui-  
dem dicit: Qui facit angelos  
suos spiritus, & ministros suos flā-  
mam ignis. Ad filium autē: Thro-  
nus tuus Deus in seculum seculi,  
uirga æquiritatis, uirga regni tui.  
Dilex

**G**od speakynge in ty-  
mes past & diuerslye  
many wayes vnto  
our fathers by his  
propheies, at the last  
hath he spokē in these  
dayes vnto vs by hys sone, whome  
he hath made heire of al thynges, by  
whom also he hath made the world.  
The whych seynge he is the byrthe  
nesse of the glory, and the figure of  
hys substance, bearynge vp al thynges  
by the worde of hys power, & ma-  
kyng a clensynge of synnes, he syt-  
teth at the ryght hande of the maiestie  
in þe heyghe: beynge become so much  
better thā angels, as he hath opra-  
ned by heretage & more excellent  
name thā they. For vnto whome of  
þe angels said he at ony tyme. Thou  
arte my sonne, thys daye haue I be-  
gotten the. And agayne: I shalbe a  
father vnto hym, & he shalbe a sonne  
vnto me. And whan he byngeth the  
fyrst begottē sonne agayne into the  
cōpasse of þe worlde, he sayeth: And  
let all the angels of God worshyppe  
hym. And vnto þe angels truly sayeth  
he: Whych maketh hys angels spee-  
tes, & hys ministers a flame of fyre.  
But vnto the sone. Thy seat God  
is for euer and euer, the rodde of thy  
kyngdome is a rod of ryghteousnes.  
Thou

Math. 1. 1

Sep. 7. 2  
1. Cor. 4. 8  
Col. 1. 2

Eph. 1. 6

Mark. 1. 2  
Luce. 1. 2  
Rom. 8. 21. Cor. 1. 2  
2. Cor. 1. 2

1. Reg. 7. 6

Psalm. 96. 2

Psalm. 104. 2

Psalm. 44. 2

**T**hou hast loved ryghteousnesse, & hast hated wyckednes, therefore hath God, euen thy God anoynted the wyle of gladnesse about thy compassions. And: **T**hou shalt create the earth at the begynnyng, and the heauens are the workes of thy handes. **T**hey shall perishe, but thou shalt endure, and they all shall waxe olde as a garmente. And as a cloth shalt thou chaunge them, and they shalbe chaunged: but thou arte euen the same, and thy yeares shall not faile. **B**ut vnto whome of the angels sayd he at ony tyme: **S**yt thou at my ryght hande, vntyll I lay thyne enemyes a foote stoole of thy fete? **A**re they not all inuysynge spytes, sente to the ministration, because of the that do receaue the heritage of saluacion?

**Chap. ii. Chapter.**

**W**e oughte therefore more earnestly to marke & thinke that we haue herde, lest happely we do flowe thozow. **F**or yf the worde that was spoken by angels, became sure, and euery transgression and disobediēce by receaue a due recompence of rewarde: howe shall we escape yf we shall despyse so greate a saluacion? the which after that it began synce to be preached by the Lord, by the that herde it, & it was confirmed by pon vs, God bearyng wytnesse by tokens, and wonders, and diuerse miracles, and gyses of his holy goost, accordyng to his owne wyll. **F**or God hath not subdued the worde to come, whereof we speake vnto an-  
gels.

**D**ilexisti iustitiam, & odisti iniquitatem, propterea unxit te Deus, Deus tuus oleo exultationis prae participibus tuis. **E**t Tu in principio Domine terram fundasti, & opera manuum tuarum sunt caeli. **I**psi peribunt, tu autem permanebis, & omnes ut uesimentum uetrescent. **E**t uelut amictum mutabis eos, & mutabuntur: tu autem idem ipse es, & anni tui non deficient. **A**d quem autem angelorum dixit aliquando: **S**ede a dextris meis Quoadusque ponam inimicos tuos scabellum pedum tuorum? **N**onne omnes sunt ad ministrum throni spiritus, in ministerium missi propter eos qui hereditatem capiunt salutis?

**CAPVT II.**

**P**ropterea abundanti-  
us oportet obseruare nos ea quae audiui-  
mus, ne forte pereamus.  
**S**i enim qui per angelos dictus est sermo, factus est firmus: & omnis praeu-  
aricatio & inobedientia accepit iustam mercedis retributionem, quomodo nos effugiemus, si tanta negleximus salutem? quae cum initium accepisset enarrari per Dominum, ab iis qui audierunt, in nos confirmata est, testante Deo signis, & portentis, & uariis uirtutibus, & spiritus sancti distributionibus, secundum suam uoluntatem. **N**on enim angelis subiecit deus orbem terrae futurum, de quo loquitur

loquimur. Testatus est autem in quodam loco quis, dicens: Quid est homo, quod memor es eius, aut filius hominis, quoniam uisitas eum? Minuisti eum paulominus ab angelis, gloria & honore coronasti eum, & constituisti eum super opera manuum tuarum. Omnia subiecisti sub pedibus eius. In eo enim quod omnia ei subiecisti, nihil dimisit non subiectum ei. Nunc autem nec dum uidemus omnia subiecta ei. Eum autem qui modico quā angeli minoratus est, uidemus I E S V M propter passionem mortis, gloria & honore coronatum, ut gratia Dei pro omnibus gustaret mortem. Decebat enim eum propter quē omnia, & per quem omnia, qui multos filios in gloria adduxerat, autorem salutis eorum, per passionem cōsummari. Qui enim sanctificat & qui sanctificantur, ex uno omnes. Propter quā causam nō cōfunditur fratres eos uocare, dicens: Nūciabo nomen tuum fratribus meis, in medio ecclesie laudabo te. Et iterum: Ego ero fideus in eum. Et iterum: Ecce ego & pueri mei quos dedit mihi Deus. Quia ergo pueri communicauerunt carni & sanguini, & ipse similiter participauit eis, ut p mortē destrueret eū qui habebat mortis imperiū: id est, diabo-

gels. For our testifeth in a place, sapenge: \* What is man, that thou arte mynde ful of hym: or the sinte of of man, because þ doest visite hym? Thou haste made hym a lytle lesse than the angels, thou hast crowned hym wpth honoure and gloze, & hast set hym aboue the workes of thy hādes. All thynges hast thou put in subiection vnder hys fete. \* For in that he hath put all thynges vnder hym, he hath lesse nothyng þ is not put vnder hym. Neuerthelesse now do not we yet se all thynges put vnder hym. But hym which is made a lytle lesse thā the angels [namely] Iesus, we se \* to be crowned wpth gloze & honoure, by the reason of the sufferynge of death, that by the grace of God he \* shuld taile of death for all men. For it became hym, for whose sake are all thynges, and by whome are all thynges. whych had brought many chyld: & vnto gloze, the authoz of thes saluacion, to be made perfecte thow sufferynge. For he that sanctifeth, and thep that are sanctifed, are all of one. For the whych cause he is not ashamed to call them breth: en. sapenge: \* I shal shewe thy name vnto my breth: en, in the myndes of the cōgregation wpl I prayse the. And agayne: \* I shal be tawtyng in hym. And agayne: \* Beholde, here am I, and the chyld: en whych God hath geuen me. Because therfore thre chyld: en haue taken parte wpth flesch and bloude, & he ipse wse hath also takē parte wpth the, & that by death he myghte destrope hym, whych had the rule of death: that is, the

pall. 2

1. Cor. 15. 8

1. Cor. 1. 8

1. Cor. 1. 8

1. Cor. 1. 8

1. Cor. 1. 8

1. Cor. 1. 8

1. Cor. 1. 8

1. Cor. 1. 8

1. Cor. 1. 8

## HEBRAEOS

the deuil, and that he myght deli-  
uer them that were in bondage all  
theyr lyfe tyme, by reason of þe feare  
of death. For he taketh no rebre the  
angels vpon hym, but the sede of A-  
braham taketh he vpon hym. Where-  
fore he oughte to be lyke vnto his  
brethre in all thynges, that he myght  
become a merciful and faithful by-  
shoppe by God, that he myght be fa-  
uourable vnto the peoples synnes.  
For in that thyng wherein he suf-  
fered and was proued, he is able to  
helpe them also that are tempted.

## The.iii. Chapter.

**W**herfore ye holy brethren,  
partakers of the heauenly  
callinge, conspise the A-  
postle and bishop of oure  
acknowledgynge. [namely] Iesus,  
whiche is a faithful vnto hym that  
hath ordeyned hym. euen as Moses  
also in all his house. For this man  
was counted worthy of greater glo-  
ry before Moses, as he hath more  
praise that buildeth a house, than the  
house it selfe. For every house is buil-  
ded of some body, but he that crea-  
ted all thynges, it is God. And Mo-  
ses truly was faithful in al his house  
lyke a seruante, for a wytnesse of  
those thynges that were to be spoke:  
But thus lyke as a chyld in his  
owne house, the whiche house are  
we if we shall kepe ite selfe the con-  
fidence and receyvinge of hope vnto  
the ende. Wherefore as sayeth the  
holy gost: And day if ye shal heare  
his voyce, heeden not ye pouer har-  
tes, as in the prouynge to anger  
accorpyng to the oape of temptaciō

diabolum, & liberaret eos qui est  
more mortis per totam vitam  
obnoxii erant semituri. Nū-  
quam enim angelos apprehen-  
dit, sed semen Abraham appre-  
hendit. Vnde debuit per omnia  
fratribus similari, ut misericors  
fieret & fidelis pontifex ad De-  
um, ut repropitiaret delicta po-  
puli. In eo enim in quo passus  
est ipse, et tentatus, potens est  
et eis qui tentantur auxiliari.

## CAPVT III.

**V**nde fratres sancti, par-  
ticipationis celestis par-  
ticipes, considerate  
Apostolum & pontifi-  
cem confessionis nostre I E-  
SVM, qui fidelis est ei qui prae-  
sit illi, sicut & Moses in omni  
domo eius. Amplioris enim glo-  
riae iste prae Moise dignus est ha-  
bitus, quanto ampliorem hono-  
rem habet domo qui fabricauit  
illam. Omnis namque domus fa-  
bricatur ab aliquo, qui autem  
omnia creauit, Deus est. Et Mo-  
ses quidem fidelis erat in tota  
domo eius tanquam famulus, in  
testimonium eorum quae dicen-  
da erant: Christus uero tanquam  
filius in domo sua, quae domus su-  
mus nos, si fiduciam & gloriam  
speculq; ad finem firmam retinea-  
mus. Quapropter sicut dicit spi-  
ritus sanctus: Hodie si uocem e-  
ius audieritis, nolite obdurare  
corda uestra, sicut in exacerba-  
tione secundum diem tentationis  
in deo

In deserto, ubi tentauerunt me. patres uestri, probauerunt & uiderunt opera mea quadraginta annis. Propter quod inueniuntur generationi huic, & dixi: Semper hi errant corde: ipsi autem non cognouerunt uias meas qui bus iuravi in ira mea, si introibunt in requiem meam. Videte fratres, nequando sit in aliquo uestrum cor malum incredulitatis, discendi a Deo uero, sed adhortamini uosmetipsos per singulos dies, donec hodie cognominatur, ut non obduretur quis ex uobis fallacia peccati. Participes enim Christi effecti sumus, si tamen initium substantiae eius usque ad finem firmum retineamus, dum dicitur: Hodie si uocem eius audieritis, nolite obdurare corda uestra, quemadmodum in illa exacerbarione. Quidam enim audientes exacerbaruerunt, sed non uenerunt, qui profecti sunt ab Aegypto per Moysen. Quibus autem infensus est quadraginta annis? Nonne illis qui peccauerunt, quorum cadavera prostrata sunt in deserto? Quibus autem iurauit non introire in requiem ipsius, nisi illis qui increduli fuerunt? Et uidemus quia non potuerunt introire in requiem ipsius propter incredulitatem.

## CAPVT III.

**N**ameamus ergo ne forte relicta pollicitatione introeundi in requiem eius existimetur aliquis ex uobis.

In the wilderness, where your fathers had tempted me, they proved me and saw my works forty years. Wherefore I was wroth with this generation, and said: These do ever err with their hearts. But they had not known my ways, unto whom I had sworn in my wrath, that they should not enter into my rest. Take heed brethren, lest there be in any of you, a malicious heart of unbelief, to depart from the living God: but exhort yourselves every day so long as it is called to day, that none of you be hardened with the deceitfulness of sin. For we are become partakers of Christ, if we at the least keep sure the beginning of his substance unto the end, until it is said. To day if ye shall hear his voice, harden not your hearts, as in that provocation to anger. For some as they heeded, they provoked to anger, but not all they that went out of Egypt by Moses. But with whom was he angry the forty years? Was it not with them that had his body, whose bodies were overthrown in the desert? \* But unto whom had he sworn not to enter into his rest, save unto them that were unbelievers? And we see that they could not enter into his rest because of unbelief.

## The.iii. Chapter.

**N**am therefore fear lest haply the promise of entering into his rest be kept lest, any of us be supposed.



to be wanting: for it is shewed vnto vs also, as vnto them. \* But the worde of the preachinge dyd not auaile them, not beyng myste wyth the fapth of them that herde it. for he that haue beleued shall enter into hys rest, as he hath sayde: As I haue swozen in my wrath, they shall not entre into my rest. And truly [p] spake he [p] whoa [p] workes fro the creation of [p] worlde were synyshe. for he sayde in a certayne place of the seuenth day on this wyse: \* And God rested the seuenth day fro all his workes. And in this place again: \* They shall not entre into my rest. Because than it followeth some to entre therein, & they whom it was sp[ec]ifi shewed dyd not entre because of mysbelefe, he appoynted agayne a certayne daye [namely] to day, sayng by Dauid after so lōge tyme as it is rehearsed aboue: \* To day yf ye shall heare his voyce, harden not your hartes. for yf Iesus [Naue] had geuē them rest, he shulde neuer speake of another day afterward. Therefore is the restinge leste vnto [p] people of God. for he [p] is entred into hys rest, the same hath rested fro his workes, \* as god also fro his. Let vs therfor make haist to entre into [p] rest, [p] nomā do fal in the same ensnare of unbelefe. for [p] worde of God is quicke, and myghty, & goynge more thorow thā a two edged swerde, & reachynge vntyll [p] partynge of [p] soule & sp[irit]e, and of the ioyntes and marres, and the discerner of the thoughtes and intentes of the harte. \* And ther is no creature inuisible in hys syght: but

ex nobis doceret. Item & nobis nunciatus est, quemadmodum & illis. Sed non profuit illis sermo auditus, nō admixtus fidei ex his quæ audierunt. Ingrediemur enim in requiem eius qui credidimus, quemadmodū dixit: Sicut iuravi in ira mea, si introibūt in requiē meam. Et quidē operibus ad institutionē mūdi perfectis. Dixit enim in quodā loco de die septima sic: Et requieuit deus die septima ab omnibus operibus suis. Et in isto rursum: Si introibūt in requiē meā. Quoniā ergo superest introire quosdā in illam, & iis quibus prioribus annuntiātū est, non introierunt propter incredulitatem, iterū terminat diem quē dā, hodie, in David dicendo post tantū temporis, sicut supra dictū est: Hodie si uocem eius audieritis, nolite obdurare corda uia. Nam si eis Iesus requiem prestasset, nunquā de alia loqueretur post hac diē. Itaque relinquitur sabbatismus populo Dei. Qui enim ingressus est in requiē eius, etiā ipse requieuit ab operibus suis, sicut & a suis deus. Festinemus ergo ingredi in illā requiē, ut ne in idipsum quis incidat incredulitas: is exemplū. Viuus est enim sermo dei, & efficax, & penetrabilior omni gladio ancipiti, & pertingens usq; ad diuisionem animæ ac spiritus, cōpagum quoq; ac medullarum, & director cogitationum & intentionum cordis. Et non est ulla creatura inuisibilis in cōspectu eius.

omnia



omnia autē munda & aperta sunt oculis eius, ad quē nobis sermo. Habentes ergo pontificem magnum, qui penetrauit celos, IESVM filiū dei, teneamus spei nostre cōfessionem. Non enim habemus pontificem qui non possit cōpari infirmitatibus nostris, tentatum autē per omnia pro similitudine, abiq; peccato. Adeamus ergo cū fiducia ad thronum gratiæ eius, ut misericordiam cōsequamur, & gratiā inueniamus in auxilio oportuno.

## CAPVT V.

**M**inistris namq; pontifex ex hominibus assumptus, pro hominibus cōstitutus, in iis quæ sūt ad deū, ut offerat dona & sacrificia pro peccatis, qui condolere possit iis qui ignorant & errant, qm̄ & ipse circumdatus est infirmitate: & propterea debet quem admodū pro populo, ita etiam & pro semetipso offerre pro peccatis. Nec quisquam sumit sibi honorem, sed qui uocatur a deo, quemadmodum & Aaron, sic & Christus non semetipsum clarificauit, ut pontifex fieret, sed qui locutus est ad eum: Filius meus es tu, ego hodie genui te. Quē admodum & in alio loco dicit: Tu es sacerdos in æternum secundum ordinem Melchisedec: qui in diebus carnis sue, preces supplicationesq; ad eum qui posuit illum saluum facere a morte, cum clamore ualido, & lachrymis offerens, exauditus est pro sua

all thynges are bare and open vnto hye eyes, vnto whome we speake. We therfore haupnge a great hygh prest, whych hath passed thorow the heauals, euen Iesus the sone of God, let vs holde fast the knowlege of our hope. for we haue not a hygh preste þe be not able to haue cōpassiō in our weaknesse, but þe was tēpted ouer all for an ensāple, without synne. Let vs therfore to boldnesse go vnto the seate of his grace, that we may obtayne mercy, and synde grace in a conueniente helpyngē tyme.

## The v. Chapter. +

**O**r euery hygh prest takē from men, is ordyned for in, in those thynges þe prayne vnto God, þe do offer vp gyftes & sacrifices for synnes, whych may be able to haue cōpassiō of the þe are ignorant & are out of the waye, because þe also is clothed in infirmitie: & therfo; oughe he as for þe people, so to offer for him selfe also for þe synnes. Nother darthe ony man take the honoure vpon him, but he that is called of God, & spke as Aaron also. And euen so dyd nat Christe glorifye hymselfe, that he shoulde become a hyghe preste, but he that spake vnto hym: Thou arte my sonne, this daye haue I begotten the. Like as he sayeth also in another place: Thou arte a preste for euer after the order of Melchisedec, & whych offerynge vpon papers and supplicatiōs in þe dayes of his fleshe vnto hym, whych was able to saue hym from death, wth greate crye and teares, he was herre accordyng

Heb. i. 3  
c. 5. f. 2  
and. 2. 17

2 Co. 8. 11  
Rom. 3. 2  
1 Co. 5. 4  
Rom. 8. 4

Leuit. 9. 2

2 Cor. 11. 2  
Gal. 3. 2

Gal. 3. 2

Gal. 3. 2

2 Cor. 11. 2  
Gal. 3. 2

**to his honour.** And truly when he was Gods sone, he learned obedience by those thynges þe suffered. And beyng made perfect he became vnto all them þe obeye him, þe cause of euertlastyng saluacion, called of god the hygh prest after þe order of Melchisedec: Wherof we haue a grente matter & interpretable to speake, for ye are become weake to heare. & for where ye oughte to be magisters by reason of þe tyme, ye neede agayne to be taught which be þe principles of þe begynnynge of þe wordes of god, & are become such as haue neede of milke, & not ströge meate. For euery one þe is partaker of þe milke, is not partaker of þe worde of ryghteousnesse: for he is a babe. But ströge meate belongeth vnto the þe be perfect, those þe by reason of þe vse haue exercised wyttes to the iudgement of good and euill.

The. vi. Chapter.

**W**herfor leauing þe doctrine of þe begynnynge of Christ let vs procede vnto more perfecte thynges, not layenge agayne þe fildamēt of reprobacion sed deade woikes, & sayth vnto God, of baptisinges, of doctrine, of laying on also of habes, & the resurrection of the deade, and euertlastyng iudgement. And thus shall we do. yf God shall permytte it. & for it is impossible them that haue ben lyghened, haue also capted the heauynly gyst, & are become partakers of the holy gooste, haue neuerthelesse capted of the good woide of God, and the power of the woide to come, and are fallē away, to be renewed agayne vnto

sua reuerentia. Et quidem cum esset filius Dei, didicit ex his quæ passus est obedientiam. Et consummatus, factus est omnibus obtemperantibus sibi causa salutis æternæ, appellatus a Deo pontifex iuxta ordinē Melchisedec. De quo nobis grandis sermo & interpretabilis ad dicendū, quoniam imbecilles facti estis ad audiendum. Etenim cum deberetis magistri esse propter tempus, rursum indigetis, ut uos doceamini quæ sint elementa exordii sermonū dei, & facti estis qui bus lacte opus sit, non solido cibo. Omnis enim qui lactis est particeps, expertus est sermonis iustitiæ: paruulus enim est. Perfectiorum autem est solidus cibus, eorum qui pro consuetudine, exercitatos habet sensus ad discretionē boni ac mali. CAP. VI.

**Q**uapropter intermitteutes inchoationis Christi sermonem, ad perfectiora seramus, non rursum iacentes fundamentum poenitentiae ab operibus mortuis, & fidei ad Deum, baptismatū, doctrinæ, impositionis quoque manuum, ac resurrectionis mortuorum, & iudicii æterni. Et hoc faciemus, si quidē permiserit Deus. Impossibile enim est eos qui semel sunt illuminati, gustauerūt etiam donū cælestē, & particeps facti sūt spūs sancti, gustauerūt nihilominus bonū dei uerbum, uirtutesque seculi uenerunt, & prolapsi sunt, rursum renouari ad pur-

Act. 13. 1  
Heb. 1. 1  
1. Pet. 1. 1

1. Pet. 1. 1

ad poenitentiam, sursum cruci-  
gentes sibi metipsis filium Dei,  
& ostentui habentes. Terra eni  
sepe uenientem super se hidens  
imbrem, & germinans herba o-  
portunam illis a quibus colitur,  
accipit benedictionem a Deo:  
proferens autem spinas ac tribu-  
los, reprobata est, & maledicto  
proxima, cuius consummatio in  
combustionem. Confidimus au-  
tem de uobis dilectissimi melio-  
ra, & uiciniora salutis: temet-  
ipsi ita loquimur. Non enim iniustus est  
Deus, ut obliuiscatur operis ue-  
stri, & dilectionis, quam ostendi-  
stis in nomine ipsius, qui mini-  
strastis sanctis & ministrariis. Cu-  
pimus autem unumquemque ue-  
strum eandem ostentare sollici-  
tudinem, ad expletionem ipse-  
iusque in finem, ut non segnes ef-  
ficiamini, uerum imitatores eo-  
rum qui fide & patientia haredi-  
tabunt promissiones. Abraham  
namque promittens Deus, quo-  
niam neminem habuit per quem  
iuraret maiorem, iurauit per se-  
metipsum, dicens: Nisi benedi-  
cens benedicam te, & multipli-  
cans multiplicabo te. Et sic lon-  
ganimiter ferens, adeptus est re-  
promissionem. Homines enim  
per maiorem se iurant, & omnis  
controuersia eorum finis ad con-  
firmationem est iuramentum. In  
quo abundantius uolens Deus ostē-  
dere pollicitationes heredibus im-  
mobilitate consilii sui, interposuit  
iuramentum, ut per duas res immobiles,  
qu-

into repentance, crucifenge unto  
themselves the sonne of God agayn  
and maynge a moche of hym. For  
the earth dyprynge in the drow that  
doth sal oft vpo it, & dyprynge forth  
grasse cōuenient unto the of whome  
it is dresed, receaueth the blessinge  
of God: but dyprynge forth thornes  
and thystles, it is euill, and nexte vn-  
to cursynge, whose ende is unto bur-  
ynge. But we trust better thynges  
and more nearer to saluation of you  
most beloued, although we speak so.  
For God is not vnjust that he do for-  
get your worke & loue, the whiche ye  
haue shewed in his name, whiche  
haue ministered vnto his sayntes, and  
do minister. But we desyre euery  
one of you to shewe the same careful-  
nesse, to the fulfyllinge of his hope vn-  
till the ende. that ye become not sloth-  
full, but theys followers: & by the  
shall inherite the promyses by sayth  
and patience. For God promy-  
senge vnto Abraham, because he had  
no man greater by whome he myght  
swear, & he byd sware by hym-  
selfe, sayenge: Without that bles-  
senge I shall blesse the, and multi-  
punge I shall multiplie the. And so  
haupnge patience a longe season,  
he gat the promyse. For men do  
swear by one greater than them sel-  
ues, & an othe is the ende to con-  
firme all theys controuersy. In the  
whiche thyng God wrytynge more  
mentfuller to shew vnto his chyl-  
dren of the promyses, & stableness of his  
cōseill, he put an oth betwene, that  
by two vnmouable thynges, by the  
De. iii. whiche

Gal. 3. 14

Gen. 22

Gen. 22

## HEBREOS

which it is impossible for god to lye,  
we maye haue a moost sure chaste  
we & fyre to laye holde on the hope  
set afoze vs. the whych we haue as a  
sure and stedfast anchor of oure soule  
and entyrnge in vntyll the inmoost  
of the vayle, where the forerunner  
Jesus is gone in for vs, bepng made  
high prest for euer after the order of  
Melchisedech.

## The. vii. Chapter.

**A** D: thys Melchisedech,  
the kynge of Salen, the  
prest of the moost hygh  
God, whych met Abrahā  
bepng returned from the slaugh-  
ter of the kyngey, and blessed hym;  
vnto whom byd Abraham also deale  
tythes of all thynges: spyt truly is  
he that is called kynge of ryghteous-  
nesse, but afterwarde kynge of Sa-  
lem, whych is to saye kynge of peace  
wpythout father, wpythout mother, w-  
out kynne, haupnge nother begyn-  
nyng of tyme, nor ende of tyme, but  
typhend vnto the sonne of God, re-  
mayneth a prest for euer. And behold  
how great this is, vnto whom Abra-  
ham the patriarche also gaue tythes  
of þ cheffest. And wrelp they of the  
chylde; of Leui thzt receaue þ prest-  
hode, haue a commaundement to  
take tythes accordyng to the lawe,  
that is, of theys brethryn, althoughe  
they also be come out of the loynes  
of Abraham. But he whose kynred  
is not couēd amonge them, tōke ty-  
thes of Abraham, and blessed hym þ  
had þ promys. And wpythout gary-  
sayeinge is that blefte of the better,  
whych is lesse. And here truly do me

quibus impossibile est mentiri  
Deum, fortissimum solatium habē-  
beamus, qui confugimus ad re-  
nendam propositam spem, quā  
sicut anchoram habemus an-  
imę tutam ac firmam, & inceden-  
tem usque ad interiora uelamē-  
tis, ubi præcursor pro nobis in-  
stituit IESVS, secundum ordinem  
Melchisedech pontifex factus  
in æternum.

## CAPVT VII.

**H**ic enim Melchisedec,  
rex salē, sacerdos Dei  
summi qui obuiavit A-  
brahę regresso a cre-  
de regum, & benedixit ei, cui &  
decimas omnium diuisit Abra-  
ham, primum quidem qui inter-  
pretatur rex iustitię, deinde au-  
tem & rex Salem, quod est, rex  
pacis, sine patre, sine matre, sine  
genealogia, neq; initium dierū,  
neque finem uite habens, assimi-  
latus autem filio Dei, manet sa-  
cerdos in perpetuum. Intuemini  
autem quantos sit hic, cui & de-  
cimas dedit de præcipuis Abra-  
ham patriarcha. Et quidem de  
his Leui sacerdotū accipientes,  
mandatum habent decimas su-  
mere a populo secundum legem,  
id est, a fratribus suis, quanquam  
& ipsi exierint de lumbis Abra-  
hę. Cuius autem generatio non  
annumeratur in eis, decimas  
sumpsit ab Abraham, & hunc  
qui habebat repromissiones be-  
nedixit. Sine ulla autem contra-  
dictione quod minus est a me-  
liore benedicunt. Et hic quidem  
decimas

Gen. 14. 18.  
Gen. 14. 19.

decimas morientes homines acci-  
piunt, ibi autem contestatur  
quia iuste: & ( sic ita dictum sit )  
per Abraham & Leui qui deci-  
mas accipit, decimatus est: ad-  
huc enim in lumbis patris erat,  
quando obitavit ei Melchise-  
dec. Si ergo confirmatio per  
sacerdotium Leviticum erat, po-  
pulus enim sub ipso legem ac-  
cepit, quid adhuc necessarium  
fuit secundum ordinem Melchise-  
dec aliam surgere sacerdo-  
tem, & non secundum ordinem  
Aaron dici? Translato enim sa-  
cerdotio, necesse est ut & legis  
translatio fiat. In quo enim hoc  
dicuntur, de alia tribu est, de qua  
nullus altario præito fuit. Mani-  
festum est enim quod ex Iuda  
ortus sit Dominus noster, in qua  
tribu nihil de sacerdotibus Mo-  
ses locutus est. Et amplius  
adhuc manifestum est si secun-  
dam similitudinem Melchise-  
dec exurgat alius sacerdos, qui  
non secundum legem manda-  
ti carnalis factus est, sed se-  
cundum uirtutem uitæ insolubi-  
lis. Contestatur enim: Quoniam  
tu es sacerdos in æternum secun-  
dum ordinem Melchisedec. Re-  
probatio quidem sit præcedens  
mandati, propter infirmitatem  
eius & mutilitatem: nihil enim  
ad perfectum adduxit lex, intro-  
ductio uero melioris spei, per  
quam proximamus ad Deum. Et  
quantum est sine iureiurando (alii  
quidem sine iureiurando sacer-  
dotes facti sunt, hic autem cum  
iure

that by receauing tythes, but thre  
doth he wrytne that he spueth: and  
(that it maye be so sayde) Leui also  
whych receaueth tythes was tythed  
by Abraham: for he was yet in hys  
fathers loyns when Melchisedec  
met hym. \* Yf the perfection ther-  
fore was by the presthode of Leui,  
(for the people receaued the lawe vn-  
der the same:) what was it nede  
yet to ryse another preste after the  
order of Melchisedec and not to be  
called after the order of Aaron?

\* If the presthode be yuge transla-  
ted, it is necessary that ther be also  
a translation of the lawe. For he of  
whome these thynges are spoken,  
is of an other tpybe. of the whych no  
man serued at the altare. For it is e-  
uident that our LOWDE is of the  
tpe of Iuda, in the whiche  
tribe Moses hath spoken no thyng  
of the prestes. And it is yet more ma-  
nifest. If accordyng to the tykenes  
of Melchisedec do ryse another preste  
whych is not in the after the lawe of  
the carnall comandemente, but  
after the power of the vniuersale  
type. For he wrytne: that it is Thou  
arte a preste foruer, after the or-  
der of Melchisedec. Truly the  
disannullynge of the spyt comman-  
demente is happened because of his  
weaknesse and vniuersalite:.

\* For the lawe broughe no thyng to  
perfectnesse, but it was an intro-  
duction of a better hape, by whych  
we appoche vnto God. And for so-  
much as it is not wpythout an othe.  
(For other truely are in the prestes  
wpythout an othe, but the same wpyth

De illi an

Rom. 1. 6  
Gal. 1. 1

Gal. 1. 1

Rom. 1. 1. 6

Of. 1. 1. 6

Rom. 1. 6  
Gal. 1. 1  
Gal. 1. 1



& umbra deferunt celestium, sicut responsum est Moysi, cum consummaret tabernaculum: Vide, (inquit), omnia facito secundum exemplar quod tibi ostensum est in monte. Nunc autem melius sortitus est ministerium, quanto & melioris testamenti mediator est, quod in melioribus promissionibus sancitum est. Nam si illud prius culpa uacasset, non utique secundi locus inquireretur. Vituperans enim eos dicit: Ecce dies uenient dicit dominus, & consummabo super domum Israel, & super domum Iuda testamentum nouum, non secundum testamentum quod feci patribus eorum, in die qua apprehendi manum eorum, ut educerem illos de terra Aegypti, quoniam ipsi non permanserunt in testamento meo, & ego neglexi eos dicit Dominus. Quia hoc est testamentum, quod disponam domui Israel: post dies illos dicit Dominus: Dabo leges meas in mentem eorum, & in corde eorum superscribam eas: & ero eis in Deum, & ipsi erunt mihi in populum. Et non docebit unusquisque proximum suum, & unusquisque fratrem suum, dicens: Cognosce Dominum, quoniam omnes scient me, a minore usque ad maiorem eorum: quia propitius ero iniquitatibus eorum, & peccatum eorum iam non memorabor. Dicendo autem nouum, ueteris non prius. Quod autem antiquum & senescit, prope interitum est.

CAP.

which do serue vnto þ example & shadow of brauentie thynges, as it was answered vnto Moyses whā he spynned the tabernacle: & he sayeth he that thou do all thynges accordynge to the ensample that was shewed þ vpon the mounte. But now hath he obtayned a better office, as he also is a mediator of a better testamēt, the whiche is ordyned for better promyses. for þs that spst had not bene blameable, verely ther shoulde no place of the secōde ben soughte. for settyng them at nought he sayeth: & behold, the dayes shal come sayeth the LORDE, and I shal synph a new testamente vpon the house of Israel and vpon the house of Iuda, not accordynge to the testamēt that I made vnto theys fathers, in þ daye whan I toke theys hande, & I myght leade them out of the lāde of Egypt: for they dyd not abyde in my testamente, and I haue not regarded the sayeth the LORDE. & for this is þ testamente that I shal ordyne vnto þ house of Israel after those dayes sayeth þ LORDE: I wyl geue my lawes in theys mynde, and in theys harte wyl I wyte them: and I shal be a God vnto them, & they shal be a people vnto me. And euery one shal not teach hys neyghboure, and euery one hys brother, sayenge: knowe the LORDE, for they shal knowe me & þ lest vnto þ most of the: for I shal be merciful vnto theys wychednesse, & I shal not now remembre theys synnes. But sareng þ new he weareth out þ was afore. And it þ is wazne out & wareth old, is neare to þ perishing.

Ezech. 36. 26-27.

B

Ier. 31. 31-34

Ier. 31. 31-34

Ezech. 36. 26-27

Ier. 31. 31-34

**THE** first vcery had also the  
 sprinkles of most holpe,  
 and temporall holpnesse.  
 \* For first was the taber-  
 nacle made. in the whych were the  
 candelsticks, and the table. and \*  
 shewe breades. the whych is called  
 holp. But beynde the vayne was  
 seconde tabernacle, the whych is cal-  
 led the moost holp, haupnge the gol-  
 den censure, and \* the Arke of the  
 conuenaunte ouerlayde on euerp  
 syde wth golde, wherein was \* the  
 golden pot haupnge the Manna, and  
 the rodde of Aard. \* whych sheweth  
 and the tables of the testamente.  
 And aboue thesame were the cheru-  
 bins of glospe, ouersadowpng & mer-  
 cyseate, wherof it is not nowe to  
 speake particularp. \* And whi schyn-  
 ges were thus dressed, in the spyt ta-  
 bernacle truely entered alwaye & pre-  
 stes, fulfyllpge the offices of sacrifici-  
 es: \* but in the seconde & hygh prest  
 only once in the yeare, not wythout  
 bloude, the whych he stude offer for  
 hyes and the peoples ignorance, the  
 holy goost meanyng thesp: that \* the  
 waye of the holpnesse was not yet  
 bettered the spyt tabernacle haupng  
 yet hyes beyng. The whych is a fi-  
 gure of the present tyme, accor-  
 dyng to the whych gyfes and sacri-  
 fices are offered, the whych can not  
 make perfecte as concernyng & co-  
 science the seuer only in meates, &  
 drynkes, and in sundry washpnges,  
 and cyghteousnesse of the fleshe, set  
 in vntyll the tyme of correccion. +  
 \* But Christ cōpynge vp, a hygh  
 prest

**AB**ult quidem & prius  
 iustificationes carnis,  
 & sanctum seculare.  
 Tabernaculum enim  
 factum est primum, in quo erant  
 candelabra, & mensa, & propo-  
 sitio panum, quæ dicitur sancta.  
 Post uelamentum autem, secun-  
 dum tabernaculum, quod dicitur  
 sancta sanctorum, aureum ha-  
 bens thuribulum & arcam testa-  
 menti circumtectam ex omni  
 parte auro, in qua urna erat ha-  
 bens Manna, & uirga Aaron,  
 quæ fronderat: & tabula testa-  
 menti. Superque eam erant Che-  
 rubin gloriæ, obumbrantia pro-  
 piciatorium, de quibus non est  
 modo dicendum per singula.  
 His uero ita compositis, in prio-  
 ri quidem tabernaculo semper  
 introibant sacerdotes, sacrificio-  
 rum officia consummantes: in se-  
 cundo autem semel in anno solus  
 pontifex, non sine sanguine, quæ  
 offerret pro sua & populi igno-  
 rantia, hoc significante spiritu  
 sancto: nondum propalatum es-  
 se sanctorum uiam, adhuc priore  
 tabernaculo habente statum.  
 Quæ parabola est temporis in-  
 stantis, iuxta quam munera &  
 hostiæ offeruntur, quæ non pos-  
 sunt iuxta cōscientiam perfecti  
 facere seruienti solū modo in ci-  
 bīs, & in potibus, & in uariis bap-  
 tismatibus, & uitiis carnis, quæ  
 que ad tempus correctionis im-  
 positæ. Christus autē assistens po-  
 nens



Hic futurorum bonorum, per am-  
 plius & perfectius tabernaculum  
 non manufactum, id est non hu-  
 mane creationis, neque per sanguinem  
 hircorum aut vitulorum, sed per  
 proprium sanguinem introiit  
 semel in sancta, aeterna redemp-  
 tione inuenta. Si enim sanguis  
 hircorum aut taurorum & cinis vi-  
 tulae aspersus inquinatos sanctifi-  
 cat ad emundationem carnis:  
 quanto magis sanguis Christi,  
 qui per spiritum sanctum semet-  
 ipsum obtulit immaculatum Deo,  
 emundauit conscientiam nostram  
 ab operibus mortuis, ad seruien-  
 dum Deo uiuentis. Et ideo noui  
 testamenti mediator est, ut mor-  
 te intercedente, in redemptio-  
 nem eorum prauocationum,  
 quae erant sub priori testamen-  
 to, repromissionem accipiant qui  
 uocati sunt aeternae hereditatis.  
 Vbi enim testamentum est, mors ne-  
 cesse est intercedat testatoris. Te-  
 stamentum enim in mortuis confir-  
 matum est, alioquin nondum ualeat, dum  
 uiuit qui testatus est. Vnde nec  
 primum quidem sine sanguine  
 dedicatum est. Lecto enim omni  
 mandato legis a Mose uniuerso  
 populo, accipiens sanguinem uitulo-  
 rum & hircorum cum aqua & lana co-  
 cineae & hyssopo, ipsum quoque librum  
 & omnem populum aspsit, dicens: Hic  
 sanguis testamenti, quod mandauit ad  
 uos deus. Etiam tabernaculum & om-  
 nia uasa ministerii, sanguine si-  
 militer aspersit. Et omnia pene in  
 sanguine secundum legem mundan-  
 tur

best of good thynges to come, he is  
 gone once into the holy place by a  
 more larger and more perfecter  
 tabernacle, not made w<sup>th</sup> hantes, &  
 is, not of this makynge, nother by  
 bloude of goates or calves, \* but by  
 hys owne bloude, haupnge foude e-  
 ternall redemption. & for p<sup>r</sup> s<sup>r</sup> bloude  
 of goates or of orren \* and the ashes  
 of a cowe sprenkled sanctifyeth the  
 uncleane vnto the clespunge of the  
 flesh: how much more hath s<sup>r</sup> bloude  
 of Christ, & wherby thowme the holy  
 goast hath offered himselfe vnspe-  
 ted vnto God, clesed oure consciences  
 from deade workes, \* to serue the ly-  
 uynge God. And therfor is he a me-  
 diatour of the new testament, that  
 by the meane of death, they that are  
 called in tye receaue the promyse of  
 eternal heritage, into redemption of  
 thos transgressions, which were vnder  
 the spyt testament, & for wher  
 ther is a testament, it is necessarpe  
 that s<sup>r</sup> death of the testament maker  
 do passe. \* for the testament is con-  
 firmed by the deade, or els it is pet of  
 no value so lōge as he s<sup>r</sup> maketh the  
 testament lyueth. Wherfore nother  
 was s<sup>r</sup> spyt testament ordyned with  
 out bloude. for whā euery cōman-  
 dement of s<sup>r</sup> lawe was red of Moyses  
 vnto al the people, takynge s<sup>r</sup> bloude  
 of calves & goates w<sup>th</sup> water & purple  
 woll & hyssope, he sprenkled both s<sup>r</sup> bone  
 & all s<sup>r</sup> people, sayenge: \* This is s<sup>r</sup>  
 bloud of the testamēt, & wherby God  
 hath cōmāded vnto you. The taber-  
 nacle also & all s<sup>r</sup> vessels of s<sup>r</sup> seruice  
 sprenkled he w<sup>th</sup> bloude lyke wyse.  
 And narehad al thynges are clesed  
 w<sup>th</sup>

Ezech. 11. 2  
 1. Cor. 5. 8

1. Tim. 2. 8  
 1. Pet. 1. 2  
 3. Ioh. 1. 8  
 2. Tim. 1. 14  
 Heb. 10. 12

E

1. Ephes. 2. 10  
 Colos. 2. 11  
 1. Cor. 5. 8

1. Rom. 6. 11  
 1. Petr. 1. 18  
 1. Gal. 3. 13  
 1. Tim. 2. 8

Gal. 3. 13

1. Tim. 2. 8

D

with bloude after the lawe, & with-  
out shedding of bloude is ther no  
remission. It is therfore necessarye  
truly & similitudes of beautifull typi-  
ges to be clesed in these, but & beauti-  
ful thynges themselves with better sa-  
crifices than these. For Iesus entered  
not in holy places & made with han-  
des, the ensamples of the true, but  
in the very heauen, that & he maye  
now appeare vnto the sight of God  
for vs: Noether that he offer hymselfe  
ofte, tyme & as the hygh prest entreteth  
euery yeare into the holy places in  
straunge bloude: (ozels behoued it  
hym ofte to suffre from the begyn-  
nyng of the world.) But nowe in &  
synnetyng of the tynes hath he ap-  
peared once by hys owne offeryng  
vnto the puttynge awaye of synne.  
And as it is ordyned for men once to  
dye, but after that shalbe the iudge-  
ment: & euē so is Christ once offered,  
to take awaye the synnes of many.  
The seconde tyme shall he appeare  
without synne vnto al them & wayt  
for hym vnto saluacion.

### The .x. Chapter.

**I**n the lawe & hauryng a  
shadowe of the good thynges  
to come, not the very  
substion of the thynges, can  
neuer make the comers vnto it per-  
fecte with the very same sacrifices,  
whych they offer without ceassynge  
euery yeare: ozels had they ceassed  
to be offered, because that the wo-  
rshippers once clesed shuld haue no  
more conscience of synne: but in the  
is euery yeare made a remembraunce  
of synne. & for it is impossible syn-  
ners

our, & sine sanguinis effusione  
non fit remissio. Necessè est ex  
go exemplaria quidem celesti-  
um his mundantipia autem coe-  
lestia melioribus hostiis, quam  
istis. Non enim in manufacta san-  
cta IESVS intravit, exemplaria  
uerorum, sed ipsam coelum, ut ap-  
pareat nunc uultus Dei, pro no-  
bis: Neque ut saepe offerat se ip-  
sum, quemadmodum pontifex  
intrat in sancta per singulos an-  
nos in sanguine alieno: (Alio-  
quin op̄tebat enim frequenter  
pati ab origine mundi.) Nunc au-  
tem semel in consummationem  
seculorum, ad destinationem pec-  
cati, per hostiam suam apparuit.  
Et quemadmodum statutum est  
hominibus semel mori, post hoc  
autem iudicium: sic & Christus  
semel oblatus est ad multorum  
haurienda peccata. Secundo si-  
ne peccato apparebit omnibus  
expectantibus se in salutem.

### CAPVT X.

**A**bram enim habens  
lex tutorum bono-  
rum, non ipsam imagi-  
nem rerum, per singu-  
los annos eisdem ipsis hostiis  
quas offerunt indefinenter, nun-  
quam potest accedentes perfe-  
ctos facere: alioquin cessassent  
offerri, ideo quod nullam habet  
ultra conscienciam peccati cultor-  
es semel mudati, sed in ipsis co-  
memoratio peccatorum per singu-  
los annos fit. Impossibile est est  
san-

Heb. 9. f  
ant. 17. b

o. Job. 1. a

Leuit. 16. g

Heb. 9. b  
o. Heb. 1. c

Coloss. 1. 1

Leuit. 16. c

sanguine tantorum & hicorum  
aufert peccata. Ideo ingredi  
ens mundum dicit: Hostiam &  
oblationem noluiſti, corpus au  
tem aptaſti mihi. Holocauſto  
mata & pro peccato non tibi  
placuerunt. Tunc dixi, ecce ue  
nio. In capite libri ſcriptum eſt  
de me, ut faciam Deus uolunta  
tem tuam. Superius dicit: Quia  
hoſtias, & oblationes, & holo  
cauſtomata, & pro peccato no  
luiſti, nec placita ſunt tibi quæ ſe  
cundum legem offeruntur, tunc  
dixi: Ecce uenio, ut faciam De  
us uoluntatem tuam: autem pri  
mum, ut ſequens ſtatuat. In qua  
uoluntate ſanctificati ſumus per  
oblationem corporis IEſu Chri  
ſti ſemel, Et omnis quidem ſacer  
dos preſto eſt quotidie mini  
ſtrans, & eaſdem lege offerens  
hoſtias, quæ non poſſunt aufere  
peccata. Hic autem unam pro  
peccatis offerens hoſtiã, in ſem  
piternum ſedet in dextera Dei,  
de cætero expectans, donec po  
nantur inimici eius ſcabello pe  
dum eius. Vna enim oblatione  
conſummauit in ſempiternũ ſan  
ctificatos. Cũrellatur autem nos  
& ſpiritus ſanctus. Poſtquam e  
nim dixi: Hoc autem teſtamen  
tum quod teſtabor ad illos poſt  
dies illos, dicit Dominus: Dabo  
leges meas in cordibus eorum,  
& in mentibus eorum inſcribam  
eas, & peccatorum & iniquita  
tum eorum non recordabor am  
plius. Vbi autem horum remiſſio,  
iam nõ eſt oblatio pro peccato.  
Haben

nes to be taken away by the bloude  
of oxen & goates. Wherefore, entering  
into the worlde he ſayeth: Sacrifices  
& offeringes woldeſt thou not  
haue, but thou haſt prepared a body  
vnto me. Burntofferinges and  
ſpnnecfferinges pleaſed the not.  
Then ſayde J: Lo I come. In the  
begynnyng of the booke is ther wyrt  
ten of me, that I ſhulde do thy wyll,  
O God. Sayenge aboue, that: Sac  
rifices & offeringes. & burntofferin  
ges, & ſpnnecfferinges thou woldeſt  
not, nother are they thynges plea  
ſyng vnto the, þ are offered after þ  
lawe, than ſayd J: Lo, I come, that I  
myne do thy wyll O God: he taketh  
awaye the fyrſt þ he may ordeyne the  
enſuyng: In the whych wyll we are  
hallowed, by the offeringe once of  
the body of Jeſus Chriſt. And euery  
preſt truly is ready miniſtryng day  
ly, & offeringe oft the ſame offeringes  
whych can not take away þ ſpnners.  
But theſe mā offeringe one ſacrifice  
for ſpnners, ſpitteth for ruer at þ righ  
t hande of God, waytynge henceforth  
\* vntill þs enemyes be ſet a ſtoole  
for þs ſete. for wpth one offeringe  
hath he made perfecte foreuer them  
that are ſanctified. And þ holy gooſt  
beareth recorde wpth vs. for after þ  
he had ſayd: \* And theſe is the teſta  
ment that I ſhall make wpth them  
after thoſe dayes, ſaith the Lord: I  
wyl geue my lawes in theyr har  
tes, & in theyr myndes wyl I wypte  
them, & I wyl nomore remitte theyr  
ſpnners & wychednesſes. But ſeynge  
the remiſſion of theſe is, thã is the  
nowe nomore offeringe for ſpnners.  
Wayynge

etiam. et. d.  
p. 197. a. b

15

100. 197. a

100. 197. a

## HEBRAEVS

**E** haupnge therefore brethren • both  
 nesse in the entraunce of holy thynges  
 in the bloude of Christ, & whych  
 new waie and iuyng he hath pre-  
 pared vnto vs thorow the vaille, that  
 is, bys flesch, and the hygh priest ouer  
 the house of God, let vs come neare  
 wth a true harte in the fulnesse of  
 fapth, • haupnge our hartes spreng-  
 led from an euell conscience, and ha-  
 uynge the body washen wth cleane  
 water, let vs holde fast the knowle-  
 ginge of our fapth not waierynge: **f**  
 for he is fapthfull that hath promysed.  
 And let vs conspore ech other in  
 the prouokynge of charite and good  
 workes, not leaueynge our handes  
 chynge, as some haue a custome to  
 do: but comfortynge, and that somuch  
 moze as • ye shall se the daye appo-  
 chynge the moze. **f** for vnto vs syt-  
 tyng wyllynge after the knowlege  
 of the truth is receaued, ther is leste  
 nowe no sacrifice for synnes: but a  
 fearfull waierynge for the iudgement,  
 and a heate of fyre, whych shall con-  
 sume the aduersaries. • **I**f ony ma-  
 neth the lawe of Moses voyde, he dy-  
 eth woute mercy vnder two or thre  
 wytnesses: howe muche moze wylle  
 punishmente suppose ye hym to de-  
 ferre, whych he treadeth the sonne of  
 God vnder foote, and counteth the  
 bloude of the conuenauente wherein  
 he is sanctified, a defyled thyng, &  
 doeth iniury vnto the sperte of grace?  
**f** for we know him & sayd: [Yelde]  
 vnto me the vengeance, and I shal  
 recoupe. And agayne: **f** God shall  
 iudge his people. It is a dredefull  
 thyng to fall into the handes of the  
 iuyng

Habentes itaque fratres fideli-  
 am in introitu sanctorum in san-  
 guine Christi, quam initiati nos-  
 bis uitam nouam, & uiuentem per  
 uelamen, id est, carnem suam, &  
 sacerdotem magnum super do-  
 mum Dei, accedamus cum uero  
 corde in plenitudine fidei, aspec-  
 ticorda a conscientia mala, &  
 abluti corpus aqua munda, tes-  
 nezimus spei nostrae confessio-  
 nem indeclinabilem: fidelis eo-  
 nim est qui repromisit. Et confy-  
 deremus inuicem in prouocatio-  
 ne charitatis & bonorum ope-  
 rum, non deferentes collectio-  
 nem nostram, sicut consuetudi-  
 nis est quibuidam: sed consolan-  
 tes, & tanto magis, quanto uide-  
 ritis appropinquantem diem.  
 Voluntarie enim peccantibus  
 nobis post acceptam notitiam  
 ueritatis, iam non relinquitur  
 pro peccatis hostia terribilis au-  
 tem quaedam expectatio iudi-  
 cii, & ignis amulatio, quae con-  
 sumptura est aduersarios. Inti-  
 tam quis faciens legem Moysi, si  
 ne ulla miseratione duobus uel  
 tribus testibus moritur: quanto  
 magis putatis deteriora mereri  
 supplicia, qui filium Dei concu-  
 cauerit, & sanguinem testamen-  
 ti pollutum duxerit, in quo san-  
 ctificatus est, & spiritui gratiae  
 contumeliam fecerit? Scimus e-  
 nim qui dixit: Mihi uindicta, &  
 ego retribuam. Et iterum: Iudic-  
 cabis domus populum suum.  
 Horrendum est incidere in manus  
 Dei

Deficientis. Rememoramini autem pristinos dies, in quibus illuminati, magnum certamen sustinulistis passionum: in altero quidem opprobriis & tribulationibus spectaculum facti, in altero autem sociis taliter conuersationum effecti. Nam & uinctis compassi estis, & rapinam bonorum uestrorum cum gaudio suscepistis, cognoscentes uos habere meliorem & inuentum substantiam. Nolite itaque amittere confidentiam uestram, quæ magnam habet remunerationem. Patientia enim uobis necessaria est, ut uoluntatem Dei facientes, reportetis promissionem. Adhuc enim modicum aliquantulumque qui uenturus est ueniet, & non tardabit. Iustus autem meus ex fide uiuet: quod si subtraxerit se, non placebit animæ meæ. Nos autem non sumus subtrahionis filii, in perditionem, sed fidei, in acquisitionem animæ.

CAPVT XI.

**E**si autem fides sperandarum substantiarum reuerentiam, argumentum non apperentium. In hac enim testimonium consecuti sunt senes. Fide intelligimus aptata esse secula uerbo Dei, ut ex inuisibilibus uisibilia fierent. Fide plurimam hostiam Abel quam Cain obtulit Deo, per quam testimonium consecutus est esse iustus, testimonium perhibente numeribus eius Deo, & per illud defun-

lypunge God. What call to mynthe þ dayes past, in the whych beyng lygh tened, ye suffred a great styrpe of sufferynge: of the one parte cruelly ye are become a gasynge stocke wpyth the shames and troubles, but of the other parte ye are become companions of them that were so cõuersate. \* For ye haue both suffred wpyth them that were prisoners, and toke wpyth lope the sparynge of your goodes, knowynge you to haue a better and durynge substaunce. Lose not therefore your confidence, whyche hath a great reward. \* For pacience is nedre full vnto you, that doyng the wyll of God, ye maye receaue the promyse. \* For it is yet a shorte & a lytle whyle, he that is commynge shall come and shall not tary. \* But my rpyghteous shall lyue by sayth: Yf so be he shall wpythdrawe hymselfe, he shall not please vnto my soule. But we are not chyldren of wythdrawynge vnto perdition, but of sayth, vnto the purchasynge of the soule.

The xi. Chapter.

**E**si sayth is a substaunce of thynges that are to be hoped for, an euidence of thynges þe do not appeare. \* For by þe same haue þe elders optayned a report. By sayth do we vnderstande & the wordre to haue ben ordeyned, by þe worde of God, þe of inuisible thynges they myght become visible. \* By sayth byd Abel offre a more plentyfull sacrifice vnto God than Cain, by the whych he optayned a reporte to be rpyghteous, his gyftes beaynge wytnesse vnto God, & beynge beade

Math. 24. 13, 14

Heb. 11. 1

Abel. 1. 1

Rom. 1. 16  
Gal. 3. 1

Rom. 1. 16  
Gal. 3. 1  
Coloss. 1. 1

Gen. 1. 1

Gen. 4. 1

deade, he speaketh yet by the same.

**Gen. 1. 1**  
**Gen. 4. 1**  
**Gen. 4. 1**  
**Gen. 4. 1**  
\* By sayth was Enoch translated, lest he shoulde see death, and he was not founde, because God translated hym: for before the translatynge he had a reposte þat he had pleased God.

**And without sayth it is impossible to please God. For he þat is comynge vnto God, must beleue, that he is, & that he be a recompenser vnto them þat seke hym. \* By sayth Noe after that he had receaued the answer, fearynge those thynges that were not yet sene he dresseth the Arke for the sauegard of hys house, by the whych he conserued the world, and was made hepyr of þat righteousnesse that is by sayth.**

**Gen. 6. 1**  
**Gen. 1. 1**

**Gen. 11. 1**

**Gen. 11. 1**  
**Gen. 11. 1**

\* By sayth he that is called Abraham obeyed to go out into þat place, whiche he was for to receaue for an heretage: and he wente out not knowynge whether he went. By sayth he dwelled in the lande of promyse, as in a straunge lande, dwellynge in tentes wth Isaac and Jacob. hepyr wth hym of Iphes promyse. For he waited for a certie haupnge succedon, whose workman and buyder is God. By sayth Sara also herselfe beynge barren receaued strength in chereupynge of the seide, pre besyde þat tyme of hys age: for she beleued God to be sayth ful, whych had promysed it. Therfor also of our, (and the same deade) are spronge so many in multitude. \* as the starrs of the skye, and as the sande that is by the see shewe innumerable Accordynge to sayth byd all these, not haupng receaued the promyses, but seynge them as farre of, and saluynge, & and confessynge that they are

**Gen. 11. 1**

**Gen. 11. 1**

**Job. 1. 1**  
**Job. 1. 1**

defunctus adhuc loquitur: Fide Enoch translatus est, ne uideret mortem, & non inueniebatur, quia transtulit illum Deus: ante translationem enim testimonium habuit placuisse Deo. Sine fide autem impossibile est placere Deo. Credere enim oportet accedentem ad deum, quia est, & inquirētibz se remunerator sit. Fide Noe responso accepto, de iis quæ adhuc non uidebantur metuens, aptauit arcam in salutem domus suæ, per quam damnavit mundum, & iustitiæ quæ per fidem est, hæres est institutus. Fide qui uocatur Abraham, obediuit in locum exire, quem accepturus erat in hereditatem, & exiit, nesciens quo iter. Fide demoratus est in terra repromissionis tanquam in aliena, in casulis habitando cum Isaac & Iacob, cohæredibus repromissionis eiusdem. Expectabat enim fundamenta habentem ciuitatem, cuius artifex & conditor Deus. Fide & ipsa Sara sterilis uirtutem in conceptione seminis accepit, etiam præter tempus ætatis: quoniam fidelem credidit esse eum qui repromiserat. Propter quod & ab uno orti sūt & hoc emortuo, tanquam sydera cæli in similitudinem, & sicut arena quæ est ad orāmaris innumerabilis. Iuxta fidē defuncti sunt omnes isti nō acceptis repromissionibus, sed a longe eas aspicientes, & salutantes, & cōtētes, quia

peteo

peregrini & hospites sunt super  
 terram. Qui enim hæc dicunt, si-  
 gnificant se patriam inquirere.  
 Et siquidem ipsius meminissent  
 de qua exierunt, habebant utiq;  
 tempus reuertendi: nunc autem  
 meliorem appetunt, id est, cœle-  
 stem. Ideo non confunditur De-  
 us uocati Deus eorum: parauit  
 enim illis ciuitatem. Fide obru-  
 lit Abraham Isaac, cum tentare-  
 tur, & unigenitum offerebat, in  
 quo susceperat repromissiones,  
 ad quem dictum est: In Isaac uo-  
 cabitur tibi semen, arbitrans  
 quia & a mortuis suscitare po-  
 tens est Deus: unde eum & in  
 parabolam accepit. Fide & de  
 futuris benedixit Isaac Iacob, &  
 Esau. Fide Iacob moriens, singu-  
 los filiorum Iosephi benedixit, &  
 adorauit fastigium uirgæ eius.  
 Fide Iosephi moriens, de profe-  
 ctione filiorum Israel memoria-  
 tus est, & de ossibus suis manda-  
 uit. Fide Moses natus, occulta-  
 tus est mensibus tribus a paren-  
 tibus suis, eo quod uidissent ele-  
 gantem infantem, & non timue-  
 runt regis edictum. Fide Moses  
 grandis factus, negauit se esse fi-  
 lium filie Pharaonis, magis eli-  
 gēs affligi cum populo Dei, quā  
 temporalis peccati habere iucū-  
 ditatem: maiores diuitias æsti-  
 mans thesauro Aegyptiorū, im-  
 properum Christi aspicebat e-  
 nim in remunerationem. Fide  
 reliquit Aegyptum, non ueritus  
 animositatem regis: inuisibilem  
 enim tanquam uidens sustinuit.  
 Fide

are straungers & gesses vpon earth.  
 for they þ do saie these thynges, do  
 shewe them to seke a natural contry  
 And trulþ yf they had ben mynde ful  
 of þ, wherout they wēt, verily they  
 had leasure ynough to retorne: but  
 now desyre they a better. þ is, a bra-  
 uerly. \* Therfore is not God asha-  
 med to be called theyr God: for he  
 hath prepared a cytie vnto the. Wp  
 sayth tpd. Abraham offre vþ Isaac  
 when he was yloued, & offered hys  
 only begottē sone, in whom he recea-  
 ued the promyses, vnto who it was  
 sayd: In Isaac shall þ sede be called  
 vnto the, thynnyng þ God is able  
 also to rapse frō the deade: wherby  
 also he receaued hym in an ensiple.  
 \* Wp sayth also tpd Isaac blesse Ja-  
 cob & Esau of the thynges to come.  
 \* Wp sayth dph Jacob tpyng blesse  
 euery one of þ chyldre of Ioseph, and  
 wox: itipped the toppe of hys rodde.  
 \* Wp sayth tpd Ioseph byeng reme-  
 bre of þ departyng of þ chyldren of  
 Israel, & cōmaunded cōcernyng hys  
 bones. \* Wp sayth was Moses byng  
 bozē hyd of his elders thre monethes  
 because they saw hym to be a proper  
 chyld, & feared not þ knynges cōmali-  
 demēt. \* Wp sayth dph Moses byng  
 waxē great denphym to be þ sone of  
 Pharaos daughter: chosyng rather  
 to be punished wþ þ people of god, thā  
 to haue þ pleasur of a tēporal spynne  
 espyng þ rebuke of Chyste to be  
 greater tyches, thā þ tēasures of þ  
 Egiptiā: for he loked vnto þ reward  
 \* Wp sayth he lef Egipte, not byng  
 asfraid of the knynges moode: for he  
 wayted for þ inuisible as seyng hym  
 Wp.

Gen. 1. 6  
Gen. 22. 2D  
Gen. 22. 2  
Gen. 22. 2

Gen. 27. 2

Gen. 48. 2

Gen. 48. 2

Gen. 2. 2

Gen. 2. 2

E  
Gen. 2. 2

\* By sayth he kept the Easter, and  
 the effusion of bloud: lest he shoud  
 fled the synniborne, shoulde touch the.  
 \* By sayth passed they the reed see,  
 as thowen a drye lande, the whyche  
 the Egyptians hauning assayed, they  
 were drowned. \* By sayth byd þ wal  
 les of Jericho fall, by the cōpassynge  
 of seuen dayes. \* By sayth byd not  
 Raab the harlot peryll, w the vnbē  
 leynge, receauynge þ spres in peace  
 And what shall I saie more? for the  
 tyme shal saie me the tēpnz of Ge  
 deon, of Barach, of Samson, of  
 Hiepte, of Dauid. of Samuel,  
 and of the prophetes, & whyche tho  
 rowe sayth haue ouercome kyngdo  
 mes, haue wrought ryghteousnesse,  
 haue gotten þ promyses, haue stop  
 ped the mouthes of the Lys, haue  
 quēched þ violēce of þ synne, haue es  
 caped þ edge of þ swerd, & are reco  
 uered of the synne seknes, & are become  
 strōge in battail, haue ouerthrowē  
 the tētes of þ alcaūtes, & the women  
 haue receaued the dead agayn si þ  
 þ resurreccid: & but somewet rached  
 not acceptynge þ despueraūce, þ thep  
 myghte fynde þ better resurreccion.  
 But other haue proued mockynge  
 & strokes, besydes thep also bādes &  
 prisonementes, they were stoned;  
 they were hewē asunder, they were  
 crympted, they were slayē by þ death  
 of the swerde, & they went about in  
 shepes synnes in goates synnes, ne  
 bynge, in distresse, vbered, whereof þ  
 woilce was not woorthy: wandrynge  
 in wyldernes, in mountaynes &  
 denes and caues of the earth. And  
 al these byng allowed by þ wyrtnesse  
 of

Fide celebrant pascha & san  
 guinis effusionem: ne qui uasta  
 bat primitiua tangeret eos. Fide  
 de transierunt mare rubrum, tan  
 quam per aridam terram, quod  
 experti Aegyptii, deuorati sunt.  
 Fide muri Hiericho corruerunt,  
 circuitu dierum septem. Fide  
 Raab meretrix non perit cum  
 incredulis, excipiens explorato  
 res cum pace. Et quid adhuc di  
 cani? Deficiet enim me tempus  
 enarrantem de Gedeon, Ba  
 rach, Samson, Hiepte, Dauid,  
 Samuel, & prophetis, qui per fi  
 dem uicerant regna, operati  
 sunt iustitiam, adepti sunt repro  
 misiones, obturauerunt ora leq  
 num, extinxerunt in petu ignis,  
 effugerunt aciem gladii, comar  
 luerunt de infirmitate, fortes fa  
 cti sunt in bello, castra uerterunt  
 exterorum, acceperunt mulie  
 res de resurrectione mortuos  
 suos & alii autem dubitanti sunt,  
 non suscipientes redemptionem,  
 ut meliorem inueniant resur  
 rectionem. Alii uero ludibria &  
 uerba experti, insuper & uin  
 cula & carceres, lapidati sunt, se  
 ci sunt, tentati sunt, in occisione  
 gladii mortui sunt, circumluerunt  
 in melotis, in pellibus caprinis,  
 egentes, angustiiati, afflicti, qui  
 bus dignus non erat mandus  
 in solitudinibus errantes, in mō  
 tibus & speluncis & cauernis ter  
 rar. Et hi omnes testimonio  
 fidei



fidei probati, nō acceperunt re-  
promissionem, Deo pro nobis  
melius aliquid prouidēte, ut nō  
sine nobis consummarentur.

## CAPVT XII.

**I** Deoq; & nostra hā-  
habentes impositā nu-  
bem testium, deponen-  
tes omne pōdus & cir-  
cumstans nos peccatum, per pa-  
tientiam curramus ad propositū  
nobis certamen, aspicientes in  
authorem fidei & consummatorē  
IESVM: qui proposito sibi gau-  
dio sustinuit crucem, confusione  
contempta, atq; in dextera sedis  
desidet. Recogitate enun eū,  
qui talē sustinuit a peccatoribus  
aduersum semetipsum contradi-  
ctionē, ut ne fatigemini, annis  
vestris deficientes. Nondū enim  
usq; ad sanguinem testitis, aduer-  
sus peccatū repugnantes, & obli-  
ti estis consolationis, quæ uobis  
tanquā filiis loquitur dicens: Fili-  
mi, nolī negligere disciplina Do-  
mini, neq; fatigeris dū ab eo ar-  
gueris. Quem enim diligit Do-  
minus, castigat: flagellat autem  
omnem filium, quem recipit. In  
disciplina perseverare. Tanquā  
filiis uobis offert se deus: quis e-  
nim filius quē nō corrigit pater?  
Quod si extra disciplinā estis, eu-  
ius participes facti sūt oēs, ergo  
adulteri & nō filii estis. Deinde  
pater quidē carnis nostrę eruditō-  
res habuimus, & reuerēbamur  
eos: nū multo magis obtemperabi-  
mus patri spirituum, & uiuemus?  
Et illi quidē in tēpore paucorū  
dierum,

of sayth receaued not the promyse,  
God prouydeinge some better thyng  
for vs, that they shulde not be made  
perfecte wythout vs. 1

## The xii. Chapter.

**A**nd therefore we haueinge  
so greate cloude of wey-  
nesses layde vpon vs, & lay-  
enge away all the weyght  
and synne that standeth by vs, let vs  
runne by patience vnto the stepe  
that is set afore vs, lokeinge vpon the  
author and finisher of sayth Iesus,  
\* whiche the tope heynge set afore  
hym suffered the crosse, shame despy-  
sed, \* and speteth at the ryght hande  
of the seate of God. Remember hym  
than that suffered suche speakynges a-  
gaynst hymselfe of spynners, & ye be  
not weary, warryng sayntes in your  
myndes. For ye haue not yet resp-  
sted vnto bloude, styrryng agaynst  
synne, & haue forgotte & consolation  
whiche speaketh vnto you as vnto  
chylde, sayeng: \* My sone, despyse  
not the nouetowre off 2. Cor. 10, no-  
ther do saynt whan & art rebuked of  
hym. \* For whom & 2. Cor. 10 loueth,  
doth he chastē, and scourgeth euery  
sone whom he receaueth. Remember  
in & chastyng, God offereth hym-  
selfe vnto you, as vnto chylde: for  
what chylde is it whō his father doth  
not chastē? Yfso be ye are about cor-  
rection, wherof they haue al be par-  
teners, thā are ye bastards and not  
chylde. For our, we haue had tru-  
ly fathers of our flesh our teachers,  
& we feared thē: shall we not muche  
more obey & father of sprets, & lyue?  
And they truly for & space of some  
12. dayes

Col. 2. 12  
1. 12. 12.

Phil. 2. 12

Heb. 1. 2  
12. 10. 12

1. 12. 12

1. 12. 12

12

dayes enfoldmeth vs accordyng to  
theyr myll: but thes vnto it þ is pro-  
fyttable to receaue the holynesse.

And every chastenyng for the presen-  
tyme semeth not to be of ioye, but of  
sorrowe, but afterwarde shal it gene-  
them þ are exercysed by the same, &  
moost quyet frute of ryghteousnesse  
for þ whych cause. Iste up þ slac-  
ked hādres, & þ lowfed kners, & make  
strayght pathes vnto your sete, þ no  
mā haltynge do go asyde, but ra-  
ther be heald.

¶ Follow vpon prece-  
dēt men, & holynesse, whiche þ to which  
nomā shal se God, takynge hede þ no  
mā be destitute of þ grace of God,  
lest ony roote of bytternesse spryn-  
ge vwarde do let, & by the same  
many be stapned. That ther be no  
whoremonger or vnclane persone

as Esau, & that folde his bytchryghte  
for one meate. For be sure þ after-  
wardes also despyng to enteret, he  
was refused: & for he fāde no place of  
repitaunce, though he had sought it w-  
teares.

¶ For ye ar not come to a mou-  
ntayne þ can be handled, & a syte þ cā  
be approached, & myste, & darthe, &  
tempest, & the soilde of þ tēpe, & the  
voyce of wordes: (the whych they þ  
dyd heare, dyd excuse & refuse, þ the  
worde shuld not happē vnto the. For  
they coude not bære þ wnsproken.

¶ And as a beaste shal touch the mou-  
ntayne, it shalbe stoned. And so terri-  
ble was it þ was sene, [that] Moses

dyd say: I am asfayed & quake. ¶ But  
ye are come vnto þ moute Sion, & þ  
citty of þ lpyng God, & þ celestyal  
Jerusalem, & the multitude of many  
thousā of angels, & þ cōgregatio of

dienam, secundum voluntatem  
suam erudiebant nos: hic autem  
ad id quod utile est recipiendo  
sanctificationem eius. Omnis au-  
tem disciplina in presenti quidē  
videtur non esse gaudium, sed mor-  
toris, postea autem fructum pa-  
catissimum exercitatis per eam,  
reddet iustitiæ. Propter quod te  
missas manus & soluta genua e-  
rigite, & gressus rectos facite pe-  
dibus vestris, ut non claudicans  
quis erret, magis autem sanetur.  
Pacē sequimini cū ōnibus, & san-  
ctimoniā, sine qua nemo videbit  
deū, contēplantes ne quis desit  
gratiæ dei, ne qua radix amaritu-  
dinis sursum germinās impediāt,  
& per illā inquinētur multi. Ne q-  
s fornicator aut prophanus ut E-  
sau, qui propter unā elcā uēdidit  
primitiua sua. Scitote em̄ qm̄ &  
postea cupiēs hereditare bñdic-  
tione, reprobatus est: nō em̄ in-  
uenit penitētiæ locū, quāquā cū  
lachrymis inqussit eā. Nō em̄ ac-  
cessistis ad tractabilem mōtem,  
& accessibilem ignē, & turbīnē,  
& caliginem, & procellā, & tubā  
sonū, & uocē uerbonū (quam quī  
audierant, excusauerūt se, ne eis  
fieret uerbum. Non enim porta-  
bant quod dicebatur: Et si bestia  
tetigerit montem, lapidabitur.  
Et ita terribile erat quod uide-  
batur Moses dixit: Exterritus  
sum & tremebundus, sed acce-  
sistis ad Sion montem, & ad ciui-  
tatem dei uiuentis, Hierusalem  
coelestem, & multorum milium  
angelonū frequentiam & ecclesiā  
primū

primitiuorum, qui cōscripti sunt  
in cœlis, & iudicē omnium De-  
um, & spiritus iustorū perfectio-  
rum, & testamenti noui mediatore  
IESVM, & sanguinis aspersio-  
nem melius loquentem quam  
Abel. Videte ne reculetis loque-  
tem. Si enim illi non effugerunt,  
recusantes eum qui super terram  
loquebatur: multo magis nos  
qui de cœlis loquentem nobis  
auertimus, cuius uox mouit ter-  
ram tūc, nunc autē reponunt, di-  
cens: Adhuc semel & ego moue-  
bo non solū terrā, sed & cœlum.  
Quod autē semel dicit, declarat  
mobiliū translationē, tāquam  
factorū, ut maneant ea quę sunt,  
immobilia. Itaq; regnū immobi-  
le suscipiētes habemus gratiam,  
per quam seruamus placentes  
deo, cū metu & reuerentia: ete-  
nim deus noster ignis cōsumens  
est. CAPVT XIII.

**H**aritas fraternitatis  
maneant in uobis, &  
hospitalitatem nolite  
obliuisci: per hanc enī  
placuerunt quidam, angelis hos-  
pitio receptis. Mementote uiu-  
torum tanquā simul uiuētī: & la-  
borantiū, tanquā & ipsi in corpo-  
re morātes. Honorabile conui-  
uium in oībus, & totus immacu-  
latus. Fornicatores enim & adul-  
teros iudicabit deus. Sint mores  
sine auaritia, contenti pręsenti-  
bus: ipse enī dixit: Non te dese-  
ram neque derelinquam, ita ut  
cōfidēter dicamus: Dominus mi-  
hi adiutor, nō timebo qđ faciat  
mihi

the systoyme, which are written in  
the heauens, and God the iudge of  
all, and to the spertes of the iuste &  
perfect, and to Iesus the mediatoure  
of the newe testamente, and to the  
spenkyng of bloude, spenkyng  
better thā Abel. Se that ye refuse  
not hym þe speakech. For yf they esca-  
ped not refusinge hym þe shal vpon  
earth: much more we, þe refuse hym  
þe speakech vnto vs frō the heauens,  
whose voyce byd shalke the earth at  
þe tyme, but now promyseth, sayng:  
\* Yet once agayne, and I shal shalke,  
not only the earth, but also heauen.  
But that he sayeth yet once, he de-  
clareth the chaungynge of the moua-  
ble, as done, that those thynges that  
are vnmouable maye remayne. Re-  
ceauynge therfore the vnmouable  
hpyngdō, we haue grace, + by þe which  
we maye serue pleasing God wth feare  
& reuerence: for our God is a cōsu-  
mynge fyre. The. xiii. Chapter.

**E**t þe loue of brotherhede  
cōtinue in you, + forget  
not hospitalite: for by the  
same some were accepta-  
ble, receauynge angels at lodgyng.  
\* Remembre them that are bounde,  
as bounde wth them: & of the that are in  
payne, as ye yourselues abydyng al-  
so in þe body. Let we cloke be honou-  
rable in al thynges, & þe bed vndefiled  
for God shal iudge þe who: remōgers  
& aduouterers. Let your maners be  
wout couetousnesse, + be yng cōtent  
wth the thynges þe ye haue already: for  
he saith: \* I wil not leaue nor forsake  
þe, so þe we may boldly say: & The. 10.  
be is my helper, I shal not be astrayd  
þe. iii. what mā

1. Pet. 1. 2  
Heb. 9. 14  
and. 10. 1  
& Rom. 4. 10

Agg. 1. 2

1. Pet. 1. 2

Rom. 4. 10

1. Pet. 1. 2  
and. 10. 1  
Rom. 12. 13  
& 1. Pet. 4. 10

1. Pet. 1. 2  
Heb. 10. 1

1. Pet. 1. 2

1. Pet. 1. 2  
1. Pet. 1. 2  
and. 11. 7

be vnto me. Remember them that haue & ouerspyght of you, which haue spoken the worde of God vnto you, beholdinge the ende of whose cōuer-

sacion, followe theyr sayth. Iesus

**Heb. 13. 7.** Christ pferdare & to daye, he aby-

**Rom. 14. 2.** deth furer. Be not miscaried with

**Colos. 1. 1.** falsy & strange doctrines. & for it is

**2 Job. 4. 1** best to staye the harte w grace, & not

w meates, which byd not auayle the

that byd walke in the. We haue an

altare, wherof they haue no power

to eate & serue the tabernacle. & for

those beastes, & the blood is brought

into & holy places by & high p:st for

spynne, the bodys of the are burnt w

out the tentes. for the whych cause

Iesus also, & he myght hallowe & peo-

ple by hys bloude, & byd suffre wout

the gate. Let vs therfore go forth vnto

lym wthout the tentes, bearyng

hys rebuke. & for we haue not here

an abylyng cytle, but we seke one

to come. & let vs therfore alwaye of-

fer the sacrifice of prayse vnto God

thow hym, & is & frute of our lyp-

pes, knowlegng vnto hys name.

And forget not the doyng wel: & the

hant: teachyng: & for wth suche sa-

crafices is God made fauourable.

& Obeye your ouerscers, and be ob-

miti homo. Mementote p:po-

sitorum uestrorum, qui vobis lo-

cuti sunt uerbum Dei, quorum in-

tuentes exitum conuersationis,

imitamini fidem. IESVS Chri-

stus heri & hodie, ipse in secula.

Doctrinis uariis & peregrinis in-

lite abduci. Optimum est enim

gratia stabilire cor, non ekis,

quæ non profuerunt ambulanti-

bus in eis. Habemus altare de

quo edere non habent potesta-

tem qui tabernaculo deseruiunt.

Quorum enim animalium infer-

tur sanguis pro peccato in san-

cta per pontificem, horum cor-

pora cremantur extra castra.

Propter quod & IESVS, ut sano-

ficaret per suum sanguinem

populum, extra portam passus

est. Exeamus igitur ad eum ex-

tra castra, improprium eius por-

tantes. Non enim habemus hic

manentem ciuitatem, sed futu-

ram inquirimus. Per ipsum ergo

offeramus hostiam laudis sem-

per Deo, id est, fructum labio-

rum confitentium nomini eius.

Deus

## CAPVT

I.

Fol. 302.

Deus autem pacis qui eduxit de mortuis pastorem magnum ouium in sanguine testamenti æterni, Dominum nostrum IESVM Christum, aptet uos in omni bono, ut faciatis eius uoluntatem, faciens in uobis quod placet coram se per IESVM Christum, cui est gloria in secula seculorum. Amen. Rogo autem uos fratres, ut sufficeratis uerbum solati, et enim per paucis scripsi uobis. Cognoscite fratrem nostrum Timotheum dimissum, cum quo si celerius uenerit, uidebo uos. Salutate omnes prepositos uestros, & omnes sanctos. Salutant uos de Italia fratres. Gratia cum omnibus uobis. Amen.

The God of peace, whiche hath brought our LORD Iesus Christ from the dead, & the great shepheard of the shepe, thowse the bloude of the eternall testamente, & make you mete in all goodnesse, that ye maye do hy's wyl, workynge amonge you that maye please in his syght thowse Iesus Christ, vnto whom be glorye for ever and ever. Amen & I beseeche you brethren that ye suffice & worde of solace, for I haue wyrtten vnto you wth very fewe wordes. Knowe our brother Timothee to be lette go, wth whome (yf he shall come syde by syde) I wyl se you. Grete al your ouerscers, and all the sayntes. The brethren of Italy salute you. Grace be wth you all. Amen.

Act. 14. 6  
Rom. 10. 8  
1. Pet. 1. 8  
3. Pet. 2. 8  
1. Cor. 1. 8  
Phil. 1. 8

¶ Finis epistolæ Pauli Apostoli ad Hebræos.

¶ The ende of the Epistles of Paule the Apostle to the Hebræes.

## EPISTO

la catholica Iacobi Apostoli.

CAPVT PRIMVM.

## The catho-

lyke Epistle of the Apostle James.

The first Chapter.

**I**n Iacobus Dei & Domini nostri IESV Christi seruus, duodecim tribubus quæ sunt in dispersione salutem. Omne gaudium exultate fratres mei, cum in tentationes uarias incideritis, scientes quod probatio fidei

**I**n James the seruante of God, and of oure LORD Iesus Christ sendeth greetynge vnto the twelue tribes whych are scattered. 2. Cor. 2. 8  
+ Counte it full ioye my brethren whan ye do fall into sundry temptacions, beyng sure, that the prouynge Rom. 8. 8  
Ips. ill. of

## IACOBI

1. Cor. 13. 2. of your sayth wyseth patience: but  
 1. Cor. 13. 2. let patience haue a perfecte woꝝ-  
 1. Cor. 13. 2. hyng, that ye maye be perfecte and  
 1. Cor. 13. 2. sounde, saydng in nothyng. But  
 1. Cor. 13. 2. pson of you nedeth wysedome, let  
 1. Cor. 13. 2. hym requyre it of God, whyche ge-  
 1. Cor. 13. 2. ueth plentifully vnto euery man, &  
 1. Cor. 13. 2. wyshapdeth not, and it shalbe geuen  
 1. Cor. 13. 2. hym. But let him requyre it i sayth  
 1. Cor. 13. 2. not doutng. For he that douteth  
 1. Cor. 13. 2. is lyke vnto þe waue of þe see, whych  
 1. Cor. 13. 2. is feared of the wynde and is tossed  
 1. Cor. 13. 2. aboute: let not therfore that mā sup-  
 1. Cor. 13. 2. pose that he shall receaue ought of þe  
 1. Cor. 13. 2. LORD. A man that is doutfull is  
 1. Cor. 13. 2. vnstable in all hys wayes. Let þe bro-  
 1. Cor. 13. 2. ther of lowe degre reioyce in hys ex-  
 1. Cor. 13. 2. altacion, but the ryche in hys humble-  
 1. Cor. 13. 2. nesse: for as the floure of grasse shal  
 1. Cor. 13. 2. he passe awaye. For the Sonne a-  
 1. Cor. 13. 2. rise wyth heate, and dyed þe grasse,  
 1. Cor. 13. 2. and hys floure fell downe, and the  
 1. Cor. 13. 2. bewty of hys spghte perished. Euen  
 1. Cor. 13. 2. so shal the ryche also sayde in hys  
 1. Cor. 13. 2. wayes. Happy is the man that suf-  
 1. Cor. 13. 2. fereth tentacion: for whan he shalbe  
 1. Cor. 13. 2. proued, he shal receaue a crowne of  
 1. Cor. 13. 2. lyfe, the whych God hath promysed  
 1. Cor. 13. 2. to them that loue hym. Let no man  
 1. Cor. 13. 2. whan he is tempted saie that he is  
 1. Cor. 13. 2. tempted of God. For God is no tẽ-  
 1. Cor. 13. 2. ter of the euill, and he tempteth no  
 1. Cor. 13. 2. man. But euery one is tempted, be-  
 1. Cor. 13. 2. yng drawn & entysed of his owne  
 1. Cor. 13. 2. concupiscence: afterwarde whan con-  
 1. Cor. 13. 2. cupiscence hath conceaued, she engẽ-  
 1. Cor. 13. 2. deth synne: but synne whan it is fy-  
 1. Cor. 13. 2. nished, it engẽdeth death. Erre not  
 1. Cor. 13. 2. therfore my moꝝe beloued brethren  
 1. Cor. 13. 2. +. Euery best gyfte, and euery per-  
 1. Cor. 13. 2. fecte gyfte is from aboue, cōdynge  
 1. Cor. 13. 2. downe

fidei uestra patientiam operatur.  
 Patientia autem opus perfectũ  
 habeat, ut sitis perfecti & inte-  
 gri, in nullo deficientes. Si quis  
 autem uestrum indiget sapien-  
 tia, postulet a Deo, qui dat omni-  
 bus affluenter, & non impropo-  
 rat, & dabitur ei. Postulet autem  
 in fide nihil hæsitans. Qui enim  
 hæsitat, similis est fluctui maris,  
 qui a uento mouetur & circum-  
 fertur: non ergo existimet homo  
 ille quod accipiat aliquid a Do-  
 mino. Vir duplex animo incon-  
 stans est in omnibus uis suis. Glo-  
 riatur autem frater humilis, in  
 exultatione sua: diues autem in  
 humilitate sua: quoniam sicut  
 flos feni transibit. Exortus est  
 enim sol cum ardore, & arefecit  
 forum, & flos eius decidit, & de  
 cotuultus eius depetuit. Ita & di-  
 ues in itinibus suis marcescet.  
 Beatus uir qui suffert tentatio-  
 nem, quoniam cum probatus su-  
 erit, accipiet coronam uitæ, quã  
 repromisit Deus diligentibus se.  
 Nemo cum tentatur, dicat quo-  
 niam a Deo tentatur. Deus eo-  
 nim intentator malorum est, ipse  
 autem neminem tentat. Unus-  
 quisque uero tentatur a concu-  
 piscencia sua abstractus & ille-  
 ctus: deinde concupiscencia  
 cum cõceperit, parit peccatum:  
 peccatum uero cum consum-  
 matum fuerit, generat mortem.  
 Nolite itaque errare fratres mei  
 dilectissimi. Omne datum opti-  
 mum, & omne donum perfec-  
 tum de sursum est, descendens  
 a pæ-

à patre luminum, apud quem nō  
est transmutatio, nec uicissitudi-  
nis obumbratio. Volūtarie enim  
genuit nos uerbo ueritatis, ut si-  
mus initiū aliquod creaturę eius.  
Scitis enim fratres mei dilectissi-  
mi. Sit autem omnis homo ue-  
lox ad audiendam, tardus au-  
tem ad loquendum, & tardus ad  
fram. Ira enim uiri iustitiam Dei  
non operatur. Propterea abie-  
cientes omnem immundiciam  
& abundantiam malitię, in man-  
suetudine suscipite inlitum uer-  
bum, quod potest saluare ani-  
mas uestras. Estote autem facto-  
res uerbi, & non auditores tan-  
tum, fallētes uosmetipsos. Quia  
si quis auditor est uerbi, & non  
factor, hic comparabitur uiro  
consyderanti uultum natiuitatis  
sue in speculo: consyderauit e-  
nim se, & abiit, & statim oblitus  
est qualis fuerit. Qui autem per-  
spexerit in lege perfectę liberta-  
tis, & permanserit in ea, non au-  
ditor obliuiofus factus, sed fa-  
ctor operis, hic beatus in facto  
suo erit. Si quis autem putat se  
religiosum esse, non refrenans  
linguam suam, sed sedacens cor  
suum, huius uana est religio. Re-  
ligio munda & immaculata  
apud Deum & patrem hæc est:  
Visitare pupillos & uiduas in tri-  
bulatione eorum, & immacula-  
tum se custodire ab hoc seculo.

dotour from the father of lightes, by  
whom ther is no change, nor course  
of ouershadownge. \* For wyl-  
lyngly hath he engendred vs wpyth þ  
worde of truth, that we be some be-  
gynnyng of hys creature. For ye  
knowe it my moost beloued b:ethrē.  
But let every mā be swyft to heare  
but slowe to speake, & slow to w:ath  
for the w:ath of man w:oketh not  
the ryghteousnes of God. \* Castyng  
away therfore all vncleynesse, and  
abundauce of malpce, receaue the  
grafted in word in gelypnesse, which  
is able to saue your soules. 1-4. And  
be ye doers of the word, and not hea-  
rers only, deceaupnge yourselues.  
\* For psony man be an hearer of þ  
worde, and not a doer, the same shall  
be lykened vnto a man beholdynge  
the vrsage of hys b:ethrē in a glasse: &  
fo: he dyd beholde hymselfe & went,  
and forthwith dyd he forget of what  
fashio he was. \* But he þ that loke in  
the law of perfecte lyberte, and shall  
remayne in the same, not beynge be-  
come a forgetfull hearer, but an ac-  
complysher of the worde, the same  
shalbe happp in his dede. But psony  
man thynketh hym to be deuoute,  
not refrenyng hys tounge, but mys-  
carpenge hys harte, thys manys deuo-  
cion is vayne. Pure and vnspotted  
deuotion by God and the father is  
thys: To vspyte the fatherlesse and  
motherlesse & the widowes in theyr  
trouble, and to kepe hymselfe vnde-  
spyled from thys world. 1

1. Cor. 13. 1-4

1. Tim. 17. 2  
Eccle. 5. 2

1. Rom. 12. 2  
Coloss. 3. 2

Rom. 1. 2

Luc. 6. 2

1. Mat. 5. 2

1. Pet. 1. 2  
1. Ioh. 1. 2

1. Ioh. 1. 2

CAPVT II.  
Fratres

The. 11. Chapter.

103



**M**y brethren, haue not the  
sapyth of our LORD of  
glory Iesus Christe wryth  
regarde of persons. For  
yf ther entre into your congregaciō  
a man haupnge a golden rpyng, in a  
goodly apparrell, and ther shall also  
entre in a pooze man in a byle ray-  
ment, and ye do loke vpon hym that  
is clothed wryth a gaye rayment, &  
shall saye vnto hym: Syt thou well  
here. And to the pooze ye shall saye:  
Stande thou there, or syt downe vn-  
der the soote soole of my fete: do not  
ye iudge by yourselues, and are be-  
come iudges of euell thoughtes?

**H**erken my moost beloued brethren:  
hath not God chosen the pooze in  
thys worlde the rpych in sapyth & he-  
res of the kyngdome, the whych god  
hath promysed them that loue hym?  
But ye haue dishonoured the pooze.  
Do not the ryche oppresse you by  
myghte, and drawe you to the iudge-  
ment? Do not they blasphem the  
good name that is called vpon you?  
Yf ye at the leest fulfyl þe royal lawe  
accorpyng to the scriptures: **T**hou  
shalt loue thy neyghboure as thyself,  
ye do well: but yf ye regarde the per-  
sone, ye do spwre, bepyng rebulied of  
the lawe, as transgressours. **B**ut  
who so euer kepeth the whole lawe,  
and offendeth in one, he is become  
gylty of all. For he that hath sayde:

**T**hou shalt not comytte aduou-  
ter, hath sayde also: Thou shalt not  
kyl. But yf þe shalt not comyt ad-  
uouter, but shalt slape, thou arte be-  
come a transgressour of the lawe.

**S**prake ye so, & do so, as begynninge  
to be

**F**ratres mei, nolite in  
personarum acceptio-  
ne habere fidem Do-  
mini nostri IESU Chri-  
sti gloriæ. Etenim si introierit in  
conuentum uestrum uir aureum  
annulum habens, in ueste cadi-  
da: introierit autem & pauper in  
sordido habitu, & intendatis in  
eum qui indutus est ueste præ-  
clara, & dixeritis ei: Tu sede hic  
bene. Pauperi autem dicatis: Tu  
sta illic, aut sede sub scabello pe-  
dum meorum: nonne iudicatis  
apud uosmetipsos, & facti estis  
iudices cogitationum iniqua-  
rum? Audite fratres mei dilectis-  
simi, nonne Deus elegit paupe-  
res in hoc mundo diuites in fide  
& hæredes regni, quod repromi-  
sit Deus diligentibus se? Vos au-  
tem exhonorastis pauperem.  
Nonne diuites per potentiam  
opprimunt uos, & ipsi trahunt  
uos ad iudicia? Nonne ipsi blas-  
phemant bonum nomen quod  
inuocatum est super uos? Si ta-  
men legem perficitis regalem  
secundum scripturas: Diliges  
proximum tuum sicut teipsum,  
bene facitis: si autem personam  
accipitis, peccatum operamini,  
redarguti a lege, quasi transgres-  
sores. Quicumque autem totam  
legem seruauerit, offendat autē  
in uno, factus est omnium reus.  
Qui enim dixit: Non mechabe-  
ris, dixit &: Non occides. Quod  
si non mechaberis, occides au-  
tem, factus es transgressor legis.  
Sic loquimini, & sic facite, sicut  
per le-



## CAPVT II.

POL23 42

per legem libertatis incipientes  
iudicari. Iudicium enim sine mi-  
sericordia illi qui non faciunt mi-  
sericordiam. Superexaltat autem  
miseri cordia iudiciū. Quid pro-  
derit fratres mei, si fidē quis di-  
cat se habere, opera autē non ha-  
beat? Nunquid poterit fides sal-  
uare eum? Si autem frater & so-  
ror nudi sunt, & indigeant vultu  
quotidiano, dicat autem aliquis  
ex vobis illis: Ite in pace, caletā  
cimini & saturamini, non dederi-  
tis autem eis quę necessaria sunt  
corpori. quid proderit? Sic & fi-  
des si nō habeat opera, mortua  
est in semetipsa. Sed dicet quis:  
Tu fidē habes, & ego opera ha-  
beo, ostende mihi fidem tuā sine  
operibus, & ego ostendā tibi ex  
operibus fidē meā. Tu credis quod  
unus est deus? Bene facis: & de-  
mones credūt & contemunt.  
Vis autē scire o homo inanis, quo-  
mā fides sine operibus mortua  
est? Abraham pater noster nonne  
ex operibus iustificatus est, offe-  
rens Isaac filiū suū super altare?  
Vides quā fides cooperatur ope-  
ribus illius, & ex opibus fides cō-  
firmata est? Et suppleta est scrip-  
tura, dicēs: Credidit Abraham  
deo, & reputatū est illi ad iustiti-  
am, & amicus dei appellatus est.  
Videis quoniam ex operibus iusti-  
ficatur homo, & nō ex fide tantū?  
Similiter & Raab meretrix, non-  
ne ex opibus iustificata est, susci-  
piēs nūcios, & alia via eiciens? Si-  
cut enim corpus sine spū mortuum  
est, ita & fides sine operibus mor-  
tua est.

CAP.

to be iudged by the lawe of lybertye.  
\* For iudgemente wythout mercy  
shal be vnto hym þ sheweth no mer-  
cy. And mercy exaltech iudgmett. \*  
\* What doth it awayle my brethern  
þsony mā to say hym to haue fayth,  
but hath no woꝝkes? Can sayth saue  
hym? \* But ysa brother and syster  
be naked, and do nede dayly foote, &  
ony of you to saye vnto them: Go  
in peace, be warined and be satysf-  
ed, but ye shal not geue them þ thin-  
ges that are necessary to the body,  
what shal it awayle? Euen so saythe  
also, yf he hath no woꝝkes, is deade  
in herselfe. But some body wyl saye:  
Thou hast fayth, and I haue woꝝkes  
shew me thy fayth wythout woꝝkes,  
and I shal shewe the my fayth by my  
dedes. Beluest thou that ther is  
one God? Thou dost well, & the de-  
uels do also beleue and tremble.  
But wylte thou know o thou vayne  
man that sayth wythout woꝝkes is  
deade? Was not Abraham oure fa-  
ther iustified by woꝝkes, offerynge  
Isaac hys sonne vpon the altare?  
Seest thou not that sayth wrought  
wyth hys woꝝkes, & by woꝝkes was  
fayth made perfecte? And the scrip-  
ture was fulfilled, sayenge: \* Abra-  
ham beleued God, and it was coun-  
ted hym vnto ryghteousnesse, and he  
was called the frende of God. Se ye  
not that man is iustified by woꝝkes  
and not by sayth only? Lyke wyse al-  
so. Raab the harlot, was she not iu-  
stified, receauynge the messangiers,  
& sending the another way? For as þ  
body wythout þ spere is deade, euen  
so sayth also wout woꝝkes is deade.

The

Mark. 16. 7. 8

Mark. 7. 8

Job. 1. 8

E

Mat. 23  
Mark. 16Gen. 15. 6  
Rom. 4. 3  
Gal. 3. 6Job. 1. 8  
and 1. 8

## The III. Chaptre.

**M**y brethren become not many + masters, knowing that ye receaue the more iudgemente. For we al of sende in many thynges. + he that of steth not in worde, þ same is a perfecte mā. is able also to lead about þ whole body to a bydle. And yf we do put bytles in horses mouthes, we leade all they bodies aboute to con sent vnto vs. And behold the shyppes whyle they be great, and be led with greate wyndes, wth a lytle helme are they turned aboute where þ violence of the gouernour wpll. Ene so also the tunge, it is a lytle mēbre truly, and it exalteth greate thynges. Beholde what maner of fyre, how great a woode it burneth. And the tunge is a fyre, a multitude of wychednesse. The tunge is set in oure membres, whiche defyleth the whole body, and enflameth þ whyle of our natiuite, beynge enflamed of hell. For euery nature of beastes, + byrdes, and serpentes, and of other are tamed, and are made meke of þ nature of man: but the tunge can no man tame, a restlesse euell, full of deadly popy. By the same we blesse God and the father, and by þ same do we curse men, whych are created after the ymage and similitude of God. Out of þ very same mouth cometh forth blessinge and cursynge. It ought not to be done so my brethren. Woth a fountayne flowe out at one hole swete and bitter water? Can the spygge tre my brethren bynge forth grapes, or the vyne, fygges?

**N**olite plures magistri fieri fratres mei, scientes quoniam maius iudicium sumitis. In multis enim offendimus omnes. Si quis in uerbo non offendit, hic perfectus est uir, potest etiam freno circumducere totum corpus. Si autem equis frena in ora mittimus ad consentiendum nobis, omne corpus illorum circumferimus. Ecce naues cum magna sint, & a uentis ualidis mimentur, circumferuntur a modico gubernaculo ubi impetus dirigentis uoluerit: ita & lingua, modicum quidem membrum est, & magna exultat. Ecce quantus ignis quam magnam syluam incendit. Et lingua ignis est, unio uersitas iniquitatis. Lingua consumitur in membris nostris, quas maculat totum corpus, & inflammat totam natiuitatis nostre, inflamata a gehenna. Omnis enim natura bestiarum, & uolucrum, & serpentium, & ceterorum domatur & domita sunt a natura humana: lingua autem nullus hominum domare potest, inquietum malum, plena ueneno mortifero. In ipsa benedicimus deum & patrem, & in ipsa maledicimus homines, qui ad imaginem & similitudinem dei facti sunt. Ex ipso ore procedit benedictio & maledictio. Non oportet fratres mei hec fieri. Numquid fons de eodem foramine emanat dulcem & amarum aquam? Nunquid potest fratres mei, ficus uinas facere, aut uitis ficus

## CAPVT III.

Pol. 305

scus, si neq; falsa daleem potest  
fente aquam. Quis sapiens & dis  
ciplinatus inter uos? Ostēdat ex  
bona conuersatione operationē  
suam in māuetudine sapientie.  
Quod si zelū amarū habetis, &  
cōtentiones sint in cordibus ue  
stris, nolite gloriari & mendaces  
esse aduersus ueritatem: non est  
enim sapientia de sursum descen  
dēs a patre luminū, sed terrena,  
animalis, diabolica. Vbi enim ze  
lus & cōtentio, ibi incōstantia &  
omne opus prauū. Quæ autē de  
sursum est sapientia, primū quidē  
pudica est, deinde pacifica, mo  
desta, suadibilis, bonis cōsenties,  
plena misericordia & fructibus  
bonis, iudicans sine simulatio  
ne. Fructus autem iustitiæ in pa  
ce seminatur faciētibz pacem.

## CAPVT III.

**N**nde bella & lites in  
uobis? Nonne ex con  
cupiscētiis uestris, quæ  
militāt in membris ue  
stris? Concupiscitis, & non habe  
tis: occiditis & zelatis, & non po  
testis adipisci: litigatis & bellige  
ratis, & non habetis, propterea  
quod non postulastis. Petitis, &  
non accipitis, eo quod male pe  
tatis, ut in cōcupiscētiis uestris  
insumatis. Adulteri, nescitis q̄ a  
micitia huius mundi inimica est  
Deo? Quicūq; ergo uoluerit ami  
cus esse huius seculi, inimicus  
Dei cōstituitur. An putatis q̄ in  
niter scriptura dicat: Ad inuidiā  
cōcupiscit spiritus qui habitat in  
uobis? Maiorem autē dat gratiā.  
Propter

sygges? Euen so nother can salt wa  
ter geue swete. Who is wyse & lear  
ned amonge you? Let hym shew his  
workynge of hys good conuersacion  
in the mekenesse of wysedome. Yf  
so be ye haue & bytter hatred, & ther  
be contentions in youre hartes, re  
toyce not, and be not lyars agaynst  
the truth: for thys wysedome is not  
cōmpnge downe fro aboue from the  
father of lightes, but earthly, beastyly  
deuelysh. For where as is eny and  
contention, there is inconstancy &  
euery euill worke. But þ wysedome  
that is from aboue, is falslye trulye  
& chastyte, than praeceable, meke, per  
suadynge, consentynge vnto good  
thynges, full of mercy and good frui  
tes, iudaynge wpythout simulacion.  
But þ frute of ryghtousnesse is so  
wte in peace, vnto the þ worke peace.  
The. iii. Chapter.

**W**hence are ther war  
res and streyes amonge  
you? Are they not from  
your cōcupiscēces, whych  
stryue in your membris. For ye de  
syre, and haue not: ye slaye & enuey,  
and can not get: ye stryue & warre  
and haue not, because ye aske not.  
Ye aske, and receaue not, because  
ye aske not well, that ye may bestow  
it vpon your cōcupiscēces. Ye aduou  
ceteris, knowe ye not, that the frend  
shippe of thys worlde is enemy vnto  
God? Whosoeuer therfore wyl be  
a frende of thys worlde, is made the  
enemy of god. Thynke ye that scrip  
ture sayeth for nought: & The sperte  
that abideth in you despyeth vnto en  
uy? But he ygueeth the more grace.  
Wher.

Col. 3. 6  
Eph. 4. 31

Rom. 12. 10

Sep. 4. 10

Gal. 5. 20  
1. John. 2. 15Rom. 12. 10  
Gal. 5. 20  
1. John. 2. 15

**1. Pet. 5. 5.** Wherefore he saith: God resisteth  
the proude, but giveth grace unto þ  
lowly. We subiecte vnto God ther-  
fore, but resist þ deuel, & he shal flye  
from you. Draw nye vnto God, &  
he shal draw nye to you. Kisse your  
handes ye spinners, and purge your  
hartes ye double harted. Be ye im-  
pescerable, sorrowe and wepe: Let your  
laughter be turned into weppinge, &  
**1. Pet. 5. 6.** pour toyce into heynesse. \* We low-  
ly in the presence of the LORD, and  
he shal exalte you. Wackpke not  
one another im þezthen. He þ bac-  
biteth his brother, or he that iudgeth  
hys brother, backpeth the lawe, and  
iudgeth the lawe. But yf thou iud-  
gest the lawe, thou arte not a doer of  
the law, but a iudg. ffor ther is one  
lawgeuer & iudge, which cā destroye  
and deliuer. But who art thou that  
iudgeth thy neyghbour? \* Beholde  
now ye that sape: To daye or to mo-  
rowe shal we go into that ctyte, and  
continue there truly a yere, and  
shal occupye and ganye, (whyche  
knowe not what shalbe tomozowe.  
ffor what is your lyfe? It is a va-  
poure apparenge for a lytle, and af-  
ter that shal it vanship. for it that ye  
do sape: \* Yf the LORD wyl. And:  
**1. Pet. 5. 6.** Yf we do lye, we shal do thys or þ.  
But now ye relyce in your pydes  
Every such relyce pge, is wyched.  
**1. Pet. 5. 7.** \* To hym therefore that can do good  
& not doynge it, it is spenne vnto hym

The .v. Chapter.



**1. Pet. 5. 8.** Do to now ye rich wepe,  
howlynge in your wret-  
chednesse, & whyche shal  
come to you. Your tyes are

Propter quod dicit: Deus super-  
bis resistit, humilibus autem dat  
gratiam. Subditi ergo estote Deo,  
resistite autem diabolo, & fugiet a  
uobis. Appropinquate Deo, &  
appropinquabit uobis. Emunda-  
te manus peccatores, & purifica-  
te corda duplices animo. Miseri  
estote, & lugete, & plorate risus  
uester in luctu couertetur, & gau-  
dium in moerorem. Humiliamini  
in conspectu domini, & exaltabit  
uos. Nolite detrahare alterutrum  
fratres mei. Qui detrahit fratri,  
aut qui iudicat fratrem suum, de-  
trahit legem, & iudicat legem. Si aut  
iudicas legem, non es factor le-  
gis, sed iudex. Vnus enim legisla-  
tor & iudex, qui potest perdere  
& liberare. Tu autem quis es, qui  
iudicas proximum tuum? Ecce  
nunc qui dicitis: Hodie aut cras  
ibimus in illam ciuitatem,  
& faciemus ibi quidem annu, &  
mercabimur, & lucru faciemus  
(qui ignoratis quid erit in crasti-  
no. Quae est enim uita uestra? Va-  
por est ad modicu parens, & de-  
inceps exterminabitur) pro eo  
quod dicatis: Si Dominus uolue-  
rit. Et: Si uixerimus, faciemus  
hoc aut illud. Nunc autem exul-  
tatis in superbis uestris. Omnis  
exultatio talis maligna est. Scie-  
ti igitur bonum facere, & non fa-  
cienti, peccatum est illi.

CAPVT V.



Gite nūc diuites, plora-  
te ululantes in miseris  
uestris, quae aduenient  
uobis. Diuitiae uestra  
putre-

## CAPVT V.

Poljod.

putrefacta sunt, uestimenta  
uestra: & in eis comesta sunt, au-  
rum & argentum uestrum erugi-  
auit, & erugo eorum in testimo-  
nium uobis erit, & manducabit  
carnes uestras sicut ignis. The-  
saurizastis uobis iram in nouissi-  
mis diebus. Ecce merces opera-  
tionum qui messierunt regiones ue-  
stras quae fraudat a eistis uobis,  
clamat, & clamor eorum in aures  
Domini Sabaoth introiuit. Epu-  
lati estis super terram, & in luxu-  
riis emutistis corda uestra. In  
die occisionis adduxistis & occi-  
distis iustum, & non restitit uo-  
bis. Patientes igitur estote fra-  
tres, usque ad aduentum Domi-  
ni. Ecce agricola expectat pre-  
ciosum fructum terrae, patienter  
ferens donec accipiat tempora  
suum & serotinum. Patientes  
igitur estote & uos, & confirma-  
te corda uestra, quoniam aduen-  
tus Domini appropinquauit. Nolite  
ingemiscere fratres in alterutrum,  
ut non iudicemini. Ecce iudex an-  
te ianuam assistit. Exemplum accipi-  
te fratres, exitus mali, loq. animi-  
tatis, laboris & patientie prophie-  
tas, qui locuti sunt in nomine do-  
mini. Ecce beatificamus eos qui  
sustinuerunt. Sufferentiam lob  
audistis, & finem Domini uidi-  
stis, quod misericors Dominus  
est & miserator. Ante omnia aut  
fratres mei, nolite iurare neq. p.  
coelum, neq. per terram, neq. aliud  
quodcunq. iuramentum. Sit au-  
tem sermo uester, est est, non  
non, ut non sub iudicio decidatis.

Trista

are corrupte, your clothes are eate  
of mothes, your golde and syluer is  
rusted, and they rust shalbe a wpt-  
nesse agaynst you, & shall eate your  
flesh as fyre. Ye haue heaped you  
wraoth in the last dayes. \* Beholde þ  
wages of the labourers whych haue  
reaped downe your landes, & whych  
was defrauded of you, both crye, and  
they crye is entred into the eares  
of the LORD Sabaoth. \* Ye haue  
ben mery vpon earth, and haue no-  
rpsched your hartes in vniuersitable  
nesses. Ye haue brought the ryghte-  
ous in a day of slaughter, and haue  
slayne hym, & he dōd not wrthi adē  
you. + We pe paciēt therfore brythē  
vntill the comynge of the LORD.  
Beholde the husbandman wapyeth  
for the precious frute of the earth,  
takyng patience vntill he receaue  
the early and latter rayne. We pe pa-  
cient therfore also, & satle your har-  
tes: for the comynge of the LORD  
is appoched. Spk not one agaynst  
another brythē: that ye be not iud-  
ged. Beholde þ iudge sitteth before  
þ doze. Take brythē þ p:phetes for  
an ensample of an euell ende, of longe  
sufferynge, of woshyng & patience,  
whych haue spoken in the name of þ  
LORD. + Behold we coulde the hap-  
py that haue suffered. Ye haue herde  
of the pacieē of Job, and haue sene  
the ende of the LORD, that þ LORD  
is mercysfull and ppterous. But  
before al thynges my brythē: swear  
not, nother by heauen, nor by earth,  
nor any what foruer oth els. But let  
your oth be: yee, yee: nay, nay, that  
ye do not fall vnder iudgement. And

Leuit. 19. 2  
Deut. 1. 4-6  
Ecc. 4. 1

Leuit. 14. 1

B

Mat. 5. 3

Job. 1. 2  
Mat. 2. 1E  
Mat. 23  
L. Cap. 1. 1

pf

pf any of you be fory, let hym praye:  
 Yf he be merie, let hym alfo fpyge  
 pfalmes. Yf any am yg you be fpyke,  
 let hym fpynge in the Elbers of the  
 congregation, and let them pray o-  
 uer hym, & anopntpge hym wpth  
 oyle in the name of the 1 O N D E:  
 and the prayre of fapth fhall faue the  
 fpyke, and the 1 O N D E fhall rayfe  
 hym vp: and yf he be in fpynes, they  
 fhall be foygeut hym. knowlege your  
 fpynes therfore one to another, and  
 praye for ecb other, that ye maye be  
 faurd: for the iuftafte prayre of the  
 rpyghteous is much worth. • Elias  
 was a mortall mā lyke vnto vs, and  
 in prayre he prayed that it fhuld not  
 rapne vpon earth, and it rapped not  
 in thre yere and fpyre monethes.

• And he prayed agayne, and p fhye  
 gaue rapne, and the earth gaue hys  
 frute. • Wp brethren yf any of you  
 fhall erre from the truth, and any mā  
 fhall conuerte hym, he muſte knowe  
 that he that cauſeth a fpyner to con-  
 uerte from the erreure of hys  
 waye, he fhall faue hys foule  
 from death, and fhall  
 couer the multi-  
 tude of fpy-  
 nes.

Tristatur autem ueſtrum aliquis,  
 oretis aequo animo, & pſallat. In-  
 firmatur quis in uobis, inducat  
 pſebyteros eccleſie, & orent  
 ſuper eum, ungentes eum oleo  
 in nomine Domini: & oratio ſi-  
 dei ſaluabit infirmum, & alleua-  
 bit eum Dominus: & ſi in pecca-  
 tis ſit, remittentur ei. Conſitemini  
 ergo alterutrum peccata ue-  
 ſtra, & orate pro inuicem, ut ſalo-  
 uemini: multum enim ualeat de-  
 precatio iuſti aſſidua. Elias ho-  
 mo erat ſimilis nobis paſſibilis,  
 & oratione orauit, ut non plu-  
 uet ſuper terram, & non pluuit an-  
 noſtres & menſes ſex. Et rurſum  
 orauit, & cælum dedit pluuiam,  
 & terra dedit fructum ſuum. Fra-  
 tres mei, ſi quis ex uobis erraue-  
 rit a ueritate, & conuerterit quis  
 eum, ſcire debet, quoniam qui  
 conuerti ſecerit peccatorem  
 ab errore uite ſue, ſaluabit  
 animam eius a morte,  
 & operiet multitu-  
 dinem pecca-  
 torum.

**E** The ende of ꝑ canonikall  
 Epistle of to the Apostle  
 James.

**F** Finis epistolæ cano-  
 nicæ Iacobi  
 Apostoli.

## EPISTO The fyrste a=

la prima canonica Petri  
Apostoli.nonicall Epistle of Peter  
the Apostle.

CAPVT PRIMVM.

The fyrst Chapter.

**P**etrus Apostolus  
IESV Christi e-  
lectis aduenis dis-  
persiōis Ponti,  
Galatiæ, Cappa-  
docie, Asie, & Bi-  
thyniæ secundum præscientiam  
Dei patris in sanctificationem  
spiritus, in obedientiam & asper-  
sionem sanguinis IESV Christi  
gratia uobis & pax multiplice-  
tur. Benedictus Deus & pater  
Domini nostri IESV Christi, qui  
secundum misericordiam suā ma-  
gnam regenerauit nos in spem  
uiuam, per resurrectionē IESV  
Christi ex mortuis, in heredita-  
tem incorruptibilem, & inconta-  
minatā, & immarcescibilem con-  
seruatam in cœlis in uobis, qui  
in uirtute Dei custodimini per fi-  
dem in salutem, paratam reuela-  
ri in tempore nouissimo: in quo  
exultabitis, modicum nunc si o-  
porter contristari in uariis tenta-  
tionibus, ut probatio uestre fi-  
dei multo preciosior sit autem (qd  
per ignem probatur, inueniatur  
in laudem & gloriam, & honorē,  
in reuelatione IESV Christi,  
quem cum nō uideritis, diligitis  
in quem nunc quoque non uidē-  
tes, creditis: credentes autem  
exultabitis letitia inenarrabili &  
glor.

**P**eter the Apostle of  
Jesus Christ to þ cho-  
sen straungers of the  
scatterynge abrode  
in Pontus, Galatia,  
Cappadocia, Asia, &  
Bithinia, accordynge to þ foreknow-  
lege of God the father unto þ sanc-  
tification of þ sprete, into þ obediēce  
& aspersynge of the bloude of Jesu  
Christ: Grace and pence be multi-  
plied unto you. & Blessed be the god  
and father of oure L O R Jesus  
Christe, whyche accordynge to hys  
great mercy hath begottē vs agayne  
into a lyuely hope, by þe resynge &  
gayne of Jesus Christ from þ deade,  
into an heretage vncorruptible, vn-  
despyled, and not fadyng, & kepte in  
heauen in you, whych by the power  
of God are kept by fayth unto salua-  
cion, whych is ready to be shewed in  
the last tyme: in the whych ye shall  
reioyce, yf ye must now a lytle be so-  
rry in byrse temptaciōs, that the  
tryenge of your faith be so lode much  
more precious than gold (that is pro-  
ued by fyre) unto prayse and a glorie  
and honoure, in the reuelacion of Je-  
sus Christ: whome, whyle ye haue  
not sene, ye loue hym: in whome  
nowe also though ye are not seynge  
hym, ye beleue: but beleuyng ye  
shall reioyce wth vnoutspakeable  
Requ. 107

Act. 1. 2

Rom. 9. 8  
Gal. 3. 2  
1. Cor. 1. 6  
Eph. 1. 61. Cor. 15. 8  
Rom. 8. 2  
1. Cor. 1. 61. Cor. 15. 8  
Gal. 3. 2

1. Cor. 15. 8

1. Cor. 15. 8



lopes & gloriouse, bearynge awaye the  
ende of poure fayth, the saluation of  
your soules, of the whych saluation  
\* & prophetes haue searched & sought  
wherch propheted of & grace & was  
to come amonge you, fratchynge in  
wherch or in what maner of tyme &  
spete of God in them shulde signiff  
thetwinge afoze the sufferynge that  
are in thise Jesu. and the glozpes  
to come: vnto whome it was opened  
that they declared it not vnto them  
selues, but made manifeste those  
thynges to you, the whych are now  
shewed vnto you by the, whych prea  
ched vnto you, \* & holy goost beinge  
sente from the heauē, & vpon whome  
the angels desyre to loke. Wherfore,  
the loynes of poure mynde beynge  
gyrded vp, be ye sabre, hope perfectly  
in that grace & is offered vnto you,  
into the thewpyng of Jesus Christe,  
as chyldren of obedience, not beynge  
lyke fashioned vnto & lynes of poure  
fornytynance, but vnto that holy,  
whych hath called you: that ye also  
be holy in all poure conuersation,  
for it is wyrtten: \* Ye shalbe holy,  
for I am holy. And pfe cal vpon  
that father, whycher &udgeth accor  
dyng to euery mans worke, wryth  
out respecte of persons, walke in  
feare the tyme of poure indwelling &  
knowynge & ye are not bought w  
corruptible spylle or golde, sed poure  
wayne conuersed of & fatherly tradi  
tion: but in the precious bloude of  
the vnspotted and vndefiled lambe  
Abrahā, beynge knowen truly before  
p creations of & worlde, but beynge  
made manifest in & last tymes \* for  
poure

glorificata, reportantes finem fi  
dei uestre, salutem animarū ue  
strarū: de qua salute exquisierūt  
atq; scrutati sunt prophete, qui  
de futura in uobis gratia pro  
phetauerunt, scrutantes in quod  
uel in quale tempus significaret  
in eis spiritus Christi, p̄nūcians  
eas quæ in Christo sunt passio  
nes, & posteriores glorias: quo  
bus reuelatum est quod non sibi  
ipsis, uobis aut manifestabāt ea,  
quæ nunc nunciata sunt uobis,  
per eos qui euāgelizauerunt uos  
bis spiritu sancto misso de cælo,  
in quem desiderant angeli pro  
spicere. Propter quod succindite  
lumbos, mentis uestre, sobrii, per  
fecte sperate in eam quæ offere  
tur uobis gratiam, in reuelatio  
nem IESU Christi, quasi filii obe  
dientie non configurati prioris  
ignorantie uestre desideris, sed  
secundum eum qui uocauit uos,  
sanctam: ut & ipsi in omni conuer  
satione sancti sitis, quoniam scrip  
tum est: Sancti eritis quoniam  
ego sanctus sum. Et si patrem in  
uocatis eum, qui sine acceptio  
ne personarum iudicat secundū  
uniuscuiusque opus, in timore in  
colatus uestri tempore conuersa  
mini, scientes quod non corrupti  
bilibus auro uel argento re  
dempti estis de uana uestra con  
uersatione paternæ traditionis  
sed precioso sanguine quasi agni  
gni munaculati Christi & incora  
minati, p̄cogniti quidem ante  
mundi constitutionem, manife  
stati aut nouissimis temporibus  
propter

Gen. 49b  
Dan. 1. 2  
Hagg. 2. 6  
Isa. 4. 5

Gal. 3. 2  
Col. 3. 12

1 Tim. 4. 8

1 Tim. 4. 8  
And. 1. 2

1 Tim. 4. 8

1 Tim. 4. 8  
And. 1. 2

1 Tim. 4. 8  
1 Joh. 1. 2  
1 Pet. 1. 2

1 Tim. 4. 8  
1 Tim. 4. 8



Propter hoc, qui per ipsum fideles estis in Deo, qui suscitauit eum a mortuis, & dedit ei gloriam, ut fides uestra & spes esset in Deo. Animas uestras castificetis in obedientia charitatis, in fraternitatis amore simplici, ex corde inuicem diligite attentius, senati non ex semine corruptibili, sed incorruptibili per uerbum dei uiri & permanentis in aeternum. Quia omnis caro ut fenum, & omnis gloria eius tanquam flos feni. Exaruit fenum, & flos eius decidit: Verbum autem Domini manet in aeternum: hoc est autem uerbum quod euangelizatum est in uobis.

## CAPVT II.

**P**roponentes igitur omnem malitiam, & omnem dolū, & simulationes, & inuidias, & omnes detractiones, sicut modo geniti infantes, rationabiles, & sine dolo, lac concupiscite, ut in eo crescat in salutem si tamen gustatis quoniam dulcis est dominus. Ad quē accedentes, lapidem uiuū, ab hominibus quidem reprobātū, & deo autē electū & honorificatū, & ipsi tanquam lapides uiui super edificantini, domus spiritualis, sacerdotiū sanctū, offerentes spirituales hostias, acceptabiles deo per Iesū Christū. Propter quod & continet scriptura: Ecce pono in Sion lapidē summū, āgulatū, probatū, electū, preciosū: & qui crediderit in eū, nō confundetur. Vobis igitur honor credentibus: non credentibus autē lapis quem reprobauerunt edificare: hic

pointe sake; subyech by hymne acē fāyech full in God, whych hath rayseed hym from the drede, & and hath given hym gloze, that poure sayeth a hope shoulde be in God. A lensyng poure soules in þ obedience of loue, in the spngle loue of brotherheade, loue ech other more earnestly stō þ harte, be- ynge byznes agayne not of corruptible sece, but incorruptible by the worde of the luyng of God & aby- dyng for euer. \* For all fleshe is as grass, & all hys glōz as þ flour of grasse. The grasse wythered, & hys flour sei down: but the vworde of god abydeth for euer: but this is the worde, & whych is preached among you. The. ii. Chap. +

**A**penze, & awaye therfore al malice, & al gyle, & dissimulatione, & enuyes, & all backbytynge, & as newe borne babes reasonable & wythoute gyle, couet þ milke, þ therin ye may growe vnto saluacion: \* yf ye assape at the lest þ the LORDE is swete. Vnto whome cōmyng neare, & the quicke stone, of menturly refused, but chosen of God & glorified, ye also are buylded vpon, as quicke stones of þ spiritual house, & holy presthode, offerynge spiritual sacrifices, acceptable vnto God thorow Iesus Christ. Wherfore þ scripture cōtey- neth also. \* Beholde, I laye in Sion an heade stone, a corner stone, glowed, chosē, precious: & he þ shal beleue in hym, shal not be ashamed. Vnto pou therfore þ are beleuyng to it a prayse: but vnto þ not beleuyng, the stone which the buylders refused, wh. 17. c.

Phil. 2. 8

Eccl. 1. 2  
Eccl. 1. 2  
Eccl. 1. 2

Rom. 10. 8

Eph. 4. 2  
Col. 3. 2  
Eph. 4. 2  
1. Tim. 3. 2

Gal. 5. 2

Eph. 4. 2

Eccl. 1. 2  
Eccl. 1. 2  
Eccl. 1. 2Eccl. 1. 2  
Eccl. 1. 2  
Eccl. 1. 2

Wq. 11. 18

**1 Pet. 2. 1.** In the same become in the brade of þ  
 corner, and a stone of stonbynge,  
 and a roche of an offdiele, unto the  
 that offende in the worde, nother do  
 beleue on that wheron they are also  
 set. \* But ye are a chosen kynred, a  
 kingly presthode & a holy nation, the  
 people of purchasyng, \* that ye do  
 shewe þ powers of hym, which hath  
 called you into his wondrous lycht  
 out of darkenesse. \* Whiche some  
 tyme were not a people of God, but  
 now the people of God: which were  
 not haupnge optayned mercy, but  
 now haue optayned mercy. \* Ye  
 most beloued, I beseeche you as stran  
 gers and pylgrymes, \* to abytaigne  
 you from carnall desyes, whyche  
 warre agaynst the soule, \* haupnge  
 your conuersation good and ge the  
 they: then, \* that in it þ they do bark  
 byte you, as euil doers, they consp  
 dering you by your good uerbes,  
 they may praysse God in þ day of vi  
 sitacio. \* Be ye therfore subiecte vi  
 to euery creature of man because of  
 God: ether vnto þ kyng, as þ moost  
 excellent, ether vnto the chiefe offi  
 cers, as sent fro hym to þ punisher  
 of euil doers, but þ praysse of good. \*  
 For so is the wyll of god, that doyng  
 well ye maye cause the ignorance  
 of falsch men to be styll: as beynge  
 fre, and not as haupnge a cloke of  
 wychednesse vnto lyberte, but as the  
 seruautes of God. \* Honour al  
 men, loue brotherhede, feare God,  
 \* honour the kyng. \* Ye seruall  
 es be obediẽt vnto your maysters  
 with all feare, not onely the good  
 and gentle, but also the stowarde

hic factus est in caput anguli, de  
 lapis offensionis & petra scan  
 dali, his qui offendunt verbo,  
 nec credunt in quo & positi sunt.  
 Vos autem genus electum, rega  
 le sacerdotium, gens sancta, popu  
 lus acquisitionis, ut uirtutes ane  
 nunciatis eius, qui de tenebris  
 uos uocauit in admirabile lu  
 men suum. Qui aliquando non  
 populus Dei, nunc autem popu  
 lus Dei: qui non consecuti misero  
 ricordiam, nunc autem misero  
 cordiam consecuti. Charissimi,  
 obsecro uos tanquam aduenas  
 & peregrinos. abstinere uos a  
 carnalibus desideriis, quæ milita  
 unt aduersus animam, conuer  
 sationem uestram inter Gentes  
 habentes bonam, ut in eo quod  
 detractant de uobis, tanquam  
 de malefactoribus ex bonis ope  
 ribus uos considerantes, glori  
 entur. Deum in die uisitationis,  
 Subiungitur estote omni huius  
 manæ creature propter Deum,  
 siue regi, quasi præcendenti, siue  
 ducibus, tanquam ab eo missis,  
 ad uindictam malefactorum, lau  
 dem uero bonorum. Quia sic est  
 uoluntas Dei, ut beneficien  
 tes obmutescere faciatis impru  
 dentium hominum ignorantia  
 am, quasi liberi, & non quasi ue  
 lamen habentes malitiæ liberta  
 tem, sed sicut serui Dei. Omnes  
 honorate, fraternitatē diligite,  
 Deum timete, regem honorifica  
 te. Serui subditi ostote in omni  
 timore dominis, non tantum bo  
 nis & modestis, sed etiā dyscolis.

## CAPVT. III.

Polycr.

1. Cor. 7. 8

1. Cor. 1. 8  
1. Tim. 2. 81. Tim. 2. 8  
1. Tim. 2. 81. Tim. 2. 8  
1. Tim. 2. 81. Tim. 2. 8  
1. Tim. 2. 8  
1. Tim. 2. 81. Tim. 2. 8  
1. Tim. 2. 8  
1. Tim. 2. 8

1. Tim. 2. 8

1. Tim. 2. 8

Hæc est enim gratia, si propter Dei conscientiam sustinet quis tristitias patiens iniuste. Quæ enim est gratia si peccantes & colaphizati sustentis? Sed si beneficientes patienter sustinetis: hæc est gratia apud Deum. In hoc enim uocati estis, quia & Christus passus est pro nobis, uobis relinquens exemplum, ut sequamini uestigia eius, qui peccatū non fecit, nec inuentus est dolus in ore eius: qui cum malediceretur, non maledicebat: cum pateretur, non comminabatur: tradebat autē iudicāti se iniuste. Qui peccata nostra ipse pertulit in corpore suo super lignum, ut peccatis mortui, uiuificauerimus, cuius luore sanati estis. Frater enim sicut oues errantes, sed conuersi estis nūc ad pastorem & Episcopum animarū uestrarū.

## CAPVT III.

**S**imiliter & mulieres, subditæ sint uiris suis, ut & si qui non credunt uerbo, per mulierū conuersationē sine uerbo lucriant, cōsiderātes in timore sanctā conuersationem uestrā: quarum non sit extrinsecus capiliatura, aut circūdatio auri, aut indumentū uestimentorū cultus, sed qui absconditus est cordis homo, in incorruptibilitate quieti & modesti spiritus, qui est in conspectu Dei locuples. Sic enim aliquādo & sanctæ mulieres sperātes in Deo, orabant se, subiectæ propriis uiribus, sicut Sara obediebat Abraham, dñm eū uocās, cuius estis filie bene-

for that is grace, if any man for conscience sake of God do suffer beliv- uesses, suffering it unworthelp. for what thanks is it, if ye synning and beinge buffetted, do suffer it? But if ye doynge well beate it patiently, þis grace is God. for: ther to are ye called, for & Christ also suffered for us leaupnge you an ensample þ ye do followe hys foote stēppes, whiche dōd no synne, nother is ther gyle found in hys mouth: & he was cruel spoken of, he cursed not: which whā he suffered, he threatened not, but he belueved hymselfe vnto hym þ iudged him vnrightheously. & Which hath borne our synnes hymselfe in his body vnto þ tre, & beinge dead of synne, we may lpe vnto rightheousnesse, by whose stēppes ye are healed. for ye were as shepe goynge astraye, but ye are now turned to þ shepherde & byshop of your soules. & The. iii. Chap.

**L**ikewise also the women, let the be obedient vnto thei husbands, & they as so which obey not þ word may be wonne by the conuersation of women wythout the worde, beholdeynge your hoip conuersation in fear whose apperell be not outward as by adorning of heere, or putting on about of golde, or putting on of apperell: but that þ inward man þ is hēd in the harte be of a quiet & meke spere whiche is rich in the sight of God. for so dōd help women also trustyng in God yet themselves, beinge obedient vnto thei owne husbands, as Sara dōd obeye Abraham, callinge hym Lord, whose daughters

Ag. iii. ps

ye are boyng well, and not fearyng  
ony perturbation . I phetwpe ye mē  
be dwellynge wyth them accordyng  
to knowlege, = geupnge the woman  
honoure as vnto the weaker vessell,  
as vnto ipse hepyes also of the grace  
of ipse, that poure prapers be not let  
+ But in conclusion, be ye all one-  
mynded, sufferynge together, louers  
of byotherheade, myrcyful, soft, low  
ly, = not reudynge euell for euell, nor  
curse for curse: but cōtrarywse ble-  
syng: for therfore are ye called, & that  
ye do possesse the blesse by heretage.  
ffoz = he p̄ wpll loue ipse, and se good  
dayes, let hym restryne his tūge frō  
euell, & his lippes p̄ they speak no gyle  
Let hym eschue euell, & do good: let  
hym seke peace & followe it. ffoz the  
ep̄s of of p̄ LOKD are vpd̄ p̄ ryghte  
ous, & hys eares into they prap̄s:  
but p̄ syght of p̄ LOKD vpd̄ the that  
do euells. And who is it p̄ shall hurte  
you yf ye be the followers of God?  
= Yee yf ye suffre ought for ryghte-  
ousnes sake, blessed are ye. And t̄ fear  
not ye they t̄y: eatenynge, & be not  
ye troubled, = but satisfye p̄ LOKD  
Chy:st in your hartes, & t̄ beyng e-  
uer redy to p̄ satisfieng of euery mā  
erquyrynge you an accōpte of p̄ sayth  
& hope, which is in you by inkenesse  
& feare, haupng a good cōsciēce, = p̄  
in p̄ wher in they backbyt you, they  
maye be ashamed which speake euell  
of your cōuerfaction in Chy:st. = ffoz  
it is better you boyng well yf it be  
the wpll of God,) to suffre, than do-  
pnyge euell. = ffoz Chy:ste also  
dyed once for oure synnes, the  
ryghteous for the unryghteous,  
that

benefacientes, & non pertinen-  
tes ullam perturbationē. Viri si-  
militer cohabitantes secundum  
scientiam, quasi infirmiori uascu-  
lo mulieri impatiētes honorē,  
tanquam & coheredibus gratiar  
uite, ut non impediantur oratio-  
nes uestræ. In fine autem, omnes  
unanimes, compatiētes, frates  
nitatis amatores, misericordes,  
modesti, humiles, nō reddentes  
malum pro malo, nec maledictū  
pro maledictō, sed e cōtrario bñ  
dicētes: quia in hoc uocati estis,  
ut benedictionē h̄reditate pos-  
sideatis. Qui enim uult uitam di-  
ligere, & d̄ies uidere bonos, coer-  
ceat linguā suā a malo, & labia  
eius ne loquantur dolum. Declin-  
et a malo, & faciat bonū: inquit  
rat pacem, & sequatur eam: quia  
oculi Domini super iustos, & au-  
res eius in preces eorum: uultus  
aut̄ domini super faciētes mala.  
Et quis est q̄ uobis nocebit si bo-  
ni ēmulatores fueritis? Sed est  
qd̄ patimini propter iustitiā, bea-  
ti. Timorē autē corō ne timueri-  
tis, & nō cōturbemini, dñm autē  
Christū sanctificate in cordibus  
uestris, parati sēper ad satisfaci-  
onē ōni poscenti uos rationē de  
ea quę in uobis est, spe & fide cū  
modestia & timore, cōsciētiā ha-  
bētes bonā, ut in eo q̄ detrahūt  
uobis, cōfūdātur q̄ calūniātur uo-  
strā bonā i Christo cōuerfactionē.  
Melius est enī, ut bñ faciētes ( si  
uolūtas dei uelis) pati, q̄ male fa-  
ciētes: q̄a & Christus semel pro  
p̄ctis n̄is mortuus ē, iustus pro i-  
iustis, ut

1. Cor. 12. 13.  
1. Cor. 12. 13.  
1. Cor. 12. 13.  
1. Cor. 12. 13.  
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1. Cor. 12. 13.  
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1. Cor. 12. 13.

## CAPVT III.

Polym.

factis, ut nos offerret Deo, morti  
scatos quidem carne, uiuifica-  
tos autem spiritu. In quo & his  
qui in carcere erant spiritibus,  
ueniens predicauit, qui incredu-  
li fuerant aliquando, quando ex-  
pectabant Dei patientiam in di-  
ebus Noe, cum fabricaretur ar-  
ca, in qua pauci, id est, octo ani-  
mae saluae factae sunt per aquam.  
Quod & uos nunc similis forme  
saluos facit baptisma, non car-  
nis depositio sordium, sed con-  
scientiae bonae interrogatio in  
Deum per resurrectionem Ie-  
su Christi, qui est in dextera  
Dei, deglutiens mortem, ut uitae  
aeternae haeredes efficeremur,  
profectus in caelum, subiectis si-  
bi angelis & potestatibus, & ui-  
tutibus.

## CAPVT IIII.

**C**risto igitur passio in  
carne, & uos eadem  
cogitatione armami-  
ni. Quia qui passus est  
in carne, desuit a peccatis, ut iam  
non desyderis hominum, sed uo-  
luntate Dei, quod reliquum est  
in carne uiuat temporis. Sufficit  
enim praeteritum tempus ad uo-  
luntatem Gentium consumman-  
dam, his qui ambulauerunt in lu-  
xuriis, desyderiis, uinolentis, co-  
mestationibus, potationibus, e-  
brietatibus, & illicitis idolorum  
cultibus: in quo admirabantur  
non concurrentibus uobis in e-  
andem luxuriae confusionem,  
blasphemiae.

that he myght offer vs by vnto god,  
beynge slayne truly after the flesh,  
but quickened after the sprete. In þ  
whych also he commynge preached  
vnto the spretes that were in p[re]ss,  
whych were somtyme vnbelyuynge  
whan they wayted for the patience  
of God in the dayes of Noe, whan þ  
Arke was made, & in the whiche a  
few that is, eyght soules were saued  
by the water. The whych & the bap-  
tyme beynge of lyke fashon dothe  
saue you, not the lapyng away of þ  
fyllthynesse of the flesh, but þ demaund  
ynge of a good conscience towarde  
God, by the r[esp]ynge agayne of Je-  
sus Christ, whych is at the r[esp]ychid  
of God, swallowynge by death, that  
we myght become heyres of euertla-  
stynge lyfe, beynge gone into heauē,  
& the angels, and the myghty, & pow-  
ers beynge subiecte vnto hym.

## The.iiii. Chapter.

**B**efore Christe haupnge  
suffered in the flesh, he pe-  
also armed wth lyke mea-  
nyng. & for þe that suffer-  
ed in the flesh, he leste of from syn-  
nes, that he do not now lyue the re-  
sp[er]it of the tyme that resteth in the  
flesh in the lustes of men, but in the  
wyl of God. & for it is ynough the  
tyme past [to be spent] for the ful-  
fyllynge of the wyl of the heu[er]then  
vnto them that haue walked in wa-  
tonnes, lustes, donkennesses, bac-  
ketynges, vnmeasurable ratynge,  
and d[er]uynge, and vnlawfull wo-  
shippynge of Idols: in the whiche  
they maruayled that ye ranne not  
with them vnto lyke confusion of ex-

Ag.iiii. esse

Gen. 1. 1  
Mat. 1. 1  
Luc. 1. 1

Gen. 7. 1

Rom. 6. 1

1. Joh. 1. 1  
2. Joh. 1. 1

Rom. 6. 1

1. Joh. 1. 1  
2. Joh. 1. 1

## PETRI 1.

ceſſe ſpeaking euill of the whych ſhall  
geue an accompt vnto hym, whych  
is ready to iudge the quicke & dead.

¶ For becauſe of thys alſo is the goſ-  
pell preached vnto the deade, & that  
they truſtly maye be iudged accor-  
dyng to man in the fleſhe, but lyue  
after God in the ſpyre. But þe ende  
of all thyngeſ ſhall come neare .

¶ We ye therfore wyſe, and watch  
in prayeſ. But beſore all thyngeſ  
be hauynge continual loue toward  
eche other amonge yourſelues: ¶ for  
loue couereth the multitude of ſyn-  
nes. ¶ We harbarous toward eche o-  
ther without grudgynge, & euery one  
miniſtryng grace vnto another as  
he hath receaued the ſame, as good  
ſtewardes of the manifold graces  
of God. ¶ Yf ony man ſpeaketh, [let  
hym ſpeake] as the wordes of God:  
¶ Yf ony man miniſtreth, [let it be  
done] as by power, the whych God  
both miniſtreth, that in al thinges god  
maye be praiſed thowhe Ieſus  
Chriſt, & vnto whome be glorie and  
empryſe for euer and euer. Amen.

¶ Dearly beloued let it not be ſtraunge  
vnto you in the heate, whych hap-  
peneth to þe tryng of pay, as though  
ſome ſtraunge thyng do happen vn-  
to you: but takinge parte wth the  
paſſions of Chriſt & reioyce, that be-  
yng me & ye alſo may reioyce in þe  
reuelacion of thys glorie. ¶ Yf ye are  
reuyled in the name of Chriſte, ye  
ſhall be happye: for it that is con-  
ſtyng vnto the honour, glorie, and  
power of God, & þe ſpyre that is thys  
both reſt vpon you. ¶ And let nomā  
of you ſuſſer as a manſlayer, or a  
theſe

blaſphemant, qui reddent ra-  
tionem ei, qui paratus eſt iudica-  
re uiuos & mortuos. Propter  
hoc enim & mortuis euangeliza-  
tum eſt, ut iudicentur quidem ſe-  
cundum homines in carne, ut  
uant autem ſecundum Deum in  
ſpiritu. Omnium autem finis ap-  
propinquabit. Eſtote itaque pru-  
dentes, & uigilate in orationi-  
bus. Ante omnia autem mutua  
am in uobis metiſſis charitatem  
continua habentes: quia cha-  
ritas operit multitudinem peccatorum.  
Inſpirales in inuicem  
ſine mercedatione, unusquisque  
ſicut accepit gratiam in alter.  
utrum uiam adminiſtrantes, ſi-  
cut boni diſpenſatores multiformis  
gratia Dei. Si quis loquitur,  
tanquam ſermones Dei: ſi quis  
miniſtrat, tanquam ex uirtute,  
quam adminiſtrat Deus, ut in  
omnibus honorificetur deus per  
I E S V M Chriſtum, cui eſt glo-  
ria & imperium in ſecula ſeculo-  
rum, Amen. Chariſſimi, nolite  
peregrinari in ſenore qui ad  
tentationem uobis ſit, quaſi no-  
ui aliquid uobis contingat, ſed  
communicantes Chriſti paſſio-  
nibus, gaudete, ut & in reuelatio-  
ne glorie eius gaudeatis exul-  
tantes. Si exprobramini in nomi-  
ne Chriſti, beati eritis: quoniam  
quod eſt honoris, glorie, & uirtu-  
tis dei, & qui eſt eius ſpiritus, ſu-  
per uos requieſcit. Nemo autem  
uultū patiar ut homicida, aut  
ſus,

for, aut maledictus, aut alieno-  
rum appetitor. Si autem ut Chri-  
stianus, non erubescat, glorificet  
autem Deum in illo nomine:  
quoniam tempus est ut incipiat  
iudicium a domo Dei. Si autem  
primum a nobis, quis finis eo-  
rum qui non credunt Dei Evan-  
gelio? Et si iustus quidem uix sal-  
uabitur, impius & peccator ubi  
parebunt? Itaque & qui patien-  
tur secundum uoluntatem Dei,  
fidei creatori commendent ani-  
mas suas in beneficiis.

CAPVT V.

**S**eniores ergo qui in  
uobis sunt obsecro, cō-  
senior & testis Christi  
passionum, qui & eius  
quæ in futuro reuelanda est glo-  
rie communicator, pascite qui  
in uobis est gregem Dei, prou-  
identes non coacte, sed sponta-  
nee secundum Deum, neque tur-  
pis lucri gratia, sed uoluntaries  
neque ut dominantes in cleris,  
sed forma facti gregis ex ani-  
mo. Et cum apparuerit princeps  
pastorum, percipietis immarces-  
cibilem gloriæ coronam. Simili-  
ter adolescentes subditi estote  
senioribus. Omnes enim inuicē  
humilitatē insinuate, quia Deus  
superbis resistit, humilibus autē  
dat gratiam. Humiliamini igitur  
sub potenti manu Dei, ut uos  
exaltet in tempore uisitationis,  
omnem

these, or cursed speaker, or a despyer  
of other mens goodes. But [ys he suf-  
fer] as a christe man, let hym not be  
ashamed, but let hym prayse God in  
thys behalfe: for it is tyme that the  
iudgemente do begynne at y house  
of God. But ys [it begynne] first at  
vs, what shalbe the ende of them? y  
do not beleue the Gospell of God.  
And ys the ryghteous shal scarce  
be saued, where shal the wycked and  
synner appeare? Therefore let them  
also that suffer accordynge to y wyll  
of God commytte thes; soules vnto  
the sayntful creator in wel doynges.

The. v. Chapter.

**T**he Elders therefore that  
are amonge you do I be-  
seche that am also an El-  
der and wytnesse of the  
passions of Ch:stie, whiche am also  
a partener of that glorie, whiche is  
to be reueled in tyme to come, yede  
the flocke of God that is amonge  
you, prouidyng [for them] not as  
compelled, but wyllyngly. according  
to God: Nother for sylthre lucre  
sake, but wyllyngly: nother as ru-  
lynge lyke lordes ouer y lot [of god]  
but hartely, y byng be come the en-  
sample of the flocke. And whā y thes  
of y sheperdes shal appere, ye shal  
receaue the vncorruptible crowne  
of glorie. I petyse ye ponge men  
be obedient vnto the elder men. Yee  
shewe lowlynesse euey one to ano-  
ther: for God both respct the proud,  
but geueth gr:ce vnto y lowly. I be-  
come ye thes; lowly vnder y mygh-  
ty hande of God, thāt he maye ex-  
alte pou in the tyme of uisitation,  
castyng

Ier. 17. 9  
mat. 23. 12  
1 Cor. 7. 12

2 Cor. 10. 12

1 Tim. 3. 12

1 Cor. 14. 9

1 Cor. 14. 10

1 Cor. 14. 10  
2 Cor. 11. 12  
1 Tim. 3. 12

1 Cor. 14. 10  
1 Tim. 3. 12

1 Tim. 3. 12  
1 Cor. 14. 10

Mat. 14. c.

Luc. 12. c.

3 Joh. 1. b.

Eph. 6. b.

Jaco. 4. b.

Rom. 8. c.

1. Petr. 1. b.

1. Petr. 10. b.

Rom. 16. b.

1. Cor. 16. c.

2. Cor. 13. b.

1. Petr. 1. b.

1. Petr. 1. b.

1. Petr. 1. b.

1. Petr. 1. b.

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1. Petr. 1. b.

1. Petr. 1. b.

1. Petr. 1. b.

1. Petr. 1. b.

1. Petr. 1. b.

castynge all your carefulnesse vpo  
hym: for he careth for you. Be sobze,  
and watch: for your aduersary the  
deuill goeth aboute as a roarynge  
lyon, sekynge whome he maye de-  
uoure, \* whom resyst beynge ströge  
in fayth, knowynge the same suffe-  
rynge to happen vnto your brother-  
heade, whych is in the worlde. And  
p God of al grace, which hath called  
vs vnto hys eternal grace in Christ  
Jesu, the same shall make perfecte,  
conferme and stape you, that a haue  
suffred a tyle: vnto hym be glory &  
emprre for euer and euer. Amen. I  
Wp Syluanus, a faythfull brother  
vnto you as I suppose, haue I wryt-  
ten biersely, prayenge and earnestly  
requyrynge this to be the true grace  
of God, in the whych ye stande.  
The chosen congregation that is at  
Babylon salureth you, and Marthe  
my sonne. \* Grete ech othere with an  
holp kysse. Grace be wpyth you all,  
whyche are in Christ Jesu. Amen.  
¶ The ende of the fyrste ca-  
nonical Epistle of Peter the  
Apostle.

**The seconde**  
canonical Epistle of Peter  
the Apostle.

The fyrste Chapter.

**I**mon Peter the seruaunt  
and Apostle of Christ Je-  
sus, vnto them that haue  
optyned coequall faythe  
wpyth vs in p synnerousnesse of oure  
God,

omnem sollicitudinem vestram  
prosicientes in eum, quoniam  
ipsi cura est de vobis. So-  
brii estote, & uigilate: quia ad-  
uersarius uester diabolus tanquā  
leo rugiens circuit, querens quē  
deuoret, cui resistite fortes in fi-  
descentes eandem passionem  
ei, quæ in mundo est, uestre fra-  
ternitati fieri. Deus autē ōnis gra-  
tiae qui uocauit nos in æterna su-  
am gloriā in Christo IESU, mo-  
dicū passos ipse perficiet, confir-  
mabit, solidabitq;: Ipsi gloria &  
imperium in seculū la seculorū. Amē.  
Pet Syluanus, fidelem fratrem  
uobis: ut arbitror, breuiter scrip-  
si, obsecrans & contestans hanc  
esse ueram gratiam Dei, in qua  
& statis. Salutat nos ecclesia quæ  
est in Babylone electa, & Mar-  
cus filius meus. Salute inuicem  
in osculo sancto. Gratia uobis  
omnibus qui estis in Christo IE-  
SU. A M E N.

Finis primæ epistolæ ca-  
nonicæ Petri  
Apostoli.

**EPISTO**  
la secunda canonica Petri  
Apostoli.

CAPVT PRIMVM.

**S**imon Petrus seruus &  
Apostolus Christi I E-  
SU, iis qui coequa-  
lem nobiscum sortiti  
sunt fidem in iustitia Dei nostri  
& sal-



saluatoris nostri IESV Christi: Gra-  
tia uobis & pax adimpleatur in  
cognitione Dei & Christi IESV  
domini nostri. Quomodo omnia  
nobis diuine uirtutis sue quæ ad  
uiram & pietatē donata sunt per  
cognitionem eius, qui uocauit  
nos propria gloria & uirtute, p-  
quem maxima & preciosa dona-  
uit nobis promissa, ut per hoc ef-  
ficiamini diuinæ consortes natu-  
ræ, fugientes eius quæ in mūdo  
est concupiscentiæ corruptionē.  
Vos autē curam omnē subinferen-  
tes, ministrare in fide uestra uir-  
tutem: in uirtute autē, sciētiam: in  
sciētia autē, abstinētiā: in absti-  
nētia autē, patientiam: in patiē-  
tia autē, pietatem: in pietate au-  
tem, amorē fraternitatis: in amo-  
re autē fraternitatis, charitatem.  
Hæc enim si uobiscū assint, & lu-  
petent, non uacuos, nec sine fru-  
ctu uos cōstituent in domini no-  
stri IESV Christi cognitiōe. Cui  
enim nō præsto sunt hæc, cæcus  
est, & manu tentās, obliuionem  
accipiens purgationis ueterum  
suorum delictorum. Quapropter  
fratres magis satagite, ut per bo-  
na opera certā uestrā uocationē  
& electiōē faciatis: ne emulati  
ētes, nō peccabitis aliquid. Sic  
enī abundanter ministrabit uo-  
bis introitus in eternū regnū dñi  
& saluatoris nostri IESV Christi.  
Propter quod incipiā uos semp  
commonere de his, & quidem  
scientes & cōfirmatos uos in prę-  
fati ueritate. solum autē arboros  
quādiū sum in hoc tabernaculo,  
suscitā

God, and the same our Iesus Christ  
+ Grace be vnto you and peace be  
fulfilled in the knowlege of God, &  
Christ Iesu our LORD. As all thynges  
of the godly power, whyche [be-  
longe] vnto yse & godlynesse are ge-  
ue vnto vs, by hys knowlege, whyche  
hath called vs by hys owne glorie &  
power, by whome he hath giuen vs  
great and precious promyses, that  
thereby ye become partakers of the  
Godly nature, flyenge the corrupti-  
on of þe desyre, whyche is in þe worlde.  
But ye applyenge all care, minister  
in youre saythe, vertue: in vertue,  
knowlege: in knowlege, abstinence: in  
abstinence, patience: in patience,  
Godlynesse: in Godlynesse, loue of  
brotherhede: in loue of brotherhede  
charite. For yf these be wyth you, &  
be piteous, they shall make you not  
boyde and wythout fruite in þe know-  
lege of our LORD Iesus Christe.  
For he that hath not these thynges,  
he is blynde and groppe wyth the  
hande, forgettyng the cleynunge of  
hys olde synes. Wherefore brethren  
endure ye the more that ye make  
sure your callinge & choyse wyth  
good woorkes: for doyng these thyng-  
es ye shall not spone at any tyme.  
For so shal an entraunce into the e-  
uerlastyng kyngdome of our LORD  
& Sauerour Iesus Christ be  
ministered vnto you plentyfully.  
+ Wherefore I shall begynne to ad-  
monyshe you alwaies of these thyng-  
es, and that truly you knownge  
and beynge stablyshed in the present  
truth. But I rehen it tyghetfull as  
longe as I am in thys tabernacle

1. Pet. 1. 2

Joh. 1. 2  
Coloss. 1. 2

1. Cor. 1. 2

Luc. 21. 2

1. Cor. 1. 2

Job. ii. 9  
1. Tim. 4. 2

to rayse you in the admonition, & be-  
pyng sure that the layenge downe of  
my tabernacle shalbe quicke, accor-  
dyng also as our **L O R D** **J**esus  
Christ hath shewed me. Yet and I  
wyl geue diligence, and that ofte, &  
ye may haue after my death that ye  
make a remembraunce of all these  
thynges. + ffor we haue not made  
known vnto you the power & fore-  
knowledge of our **L O R D** **J**esus  
Christ, hauing followed rude fables  
+ but byng become the beholders  
of hys greatnesse. ffor he was recea-  
uyng of God the father honour &  
gloze, suche a voyce sed a great glo-  
ry byng fallen downe vnto hym:

Job. 1. 9  
1. Job. 1. 9

Thys is my beloued sonne in whō  
I haue delpte, heare hym. And thys  
voyce haue we herde brought from  
heauen, when we were wyth hym  
vpon the holy mounte. And we haue  
a sure worde of prophecy, vnto the  
whych ye do well geuyng hebe, as  
vnto a lyght. + shynng in a darke  
place, tyl & daye do ryse, & & morowe  
starre do ryse in your hartes. I kno-  
winge thys spyt, & al & prophecy of  
scripture, is not done by priuate in-  
terpretaciō. + ffor the prophecy was  
neuer brought by mans wyl. but the  
holy men of God haue spokē beynge  
inspyred by the holy goost.

1. Cor. 14. 2  
1. Cor. 14. 2  
1. Tim. 4. 2

1. Cor. 4. 2

1. Cor. 14. 2  
1. Cor. 14. 2  
1. Tim. 4. 2

The. ii. Chapter.

**B**ut ther haue be false pro-  
phetes also amonge & pro-  
phete, + as ther shalbe lyeng  
maysters amonge you,  
whych thal byng in sectes of prebi-  
ciō, & deny the **L O R D** & hath bought  
the, by pyngng vnto theselues a swyft

1. Cor. 14. 2  
1. Cor. 14. 2  
1. Tim. 4. 2

fulcite nos in commonitione;  
certus quod uelox est depositio  
tabernaculi mei, secundum quod  
& Dominus noster IESVS Chri-  
stus significauit mihi. Dabo autē  
operam, & frequenter habere  
uos post obitum meum, ut horā  
oīni memoriam faciatis. Non e-  
nim indoctas fabulas securi, nos  
tam fecimus uobis Domini nos-  
tri IESV Christi uirtutem & pro-  
scientiam, sed speculatores facti  
illius magnitudinis. Accipiens  
enim a Deo patre honorem &  
gloriam, uoce delapsa ad eum  
huiusmodi magnifica gloriā  
Hic est filius meus dilectus, in  
quo mihi complacui, ipsum au-  
dite. Et hanc uocem nos audiui-  
mus de celo allatā cū essemus  
cum illo in monte sancto. Et ha-  
bemus firmitorem propheticum  
sermonem, cui bene tacitis atten-  
dentes, quasi lucē in lucē in  
loco caliginoso, donec dies illu-  
cescat, & luciter oriatur in cordi-  
bus uestris, hoc primum intelli-  
gitur per omnis prophetia scrip-  
ta. & propria interpretatione nō  
fit. Non enī uoluntate humana  
allata est aliquando popheria,  
sed spiritu sancto inspirati, locuti  
sunt sancti Dei homines.

CAPVT II.

**V**erunt uero & pseudo-  
prophetæ in populo, si-  
cut & in uobis erunt  
magistri mēdaces, qui  
introducent sectas perditionis,  
& eum qui emit eos, Dominū ne-  
gant, superinducētes sibi celerē  
perditiōem.

per-



**John. 1. 8** • Blasphemyng in those thynges þ  
they knowe not vnto a snare and de  
struction, þat perissh in theyr owne  
corruption, receauynge þ reward  
of vntyghtousnesse, estymynge the  
one dayes voluptuousnesse a plea  
sure: staynynges [they are] and spot  
tes, ouerflowynge in pleasures, at  
theyr feastes vsynge excess of pou  
r, haunynge eyes full of aduoutye and  
vncerscable synne, enteynyng vnsta  
ble foules. haunynge a harte exercep  
sed in couetousnesse, chylde of curse  
leauynge the ryght waye they haue  
erred, haunynge followed the waye  
of Balaam of Bosor, whych cloued  
the reward of wiche dunnesse. þ but he  
hadde the same domme braste a  
reprose of hys folow. [for] speakynge to  
mans voyce it so: bad the prophetes  
foolysheynes. These are fountaynes  
wthout water, and cloudes carted  
wth trestles, vnto whome þ myst  
of darknesse, is reserued. for: spea  
kynge wth pryde of vanite, they en  
teyre into lechery the despayres of the  
flesh them, which escape a lytle: they  
that be conuersaile in erreure, them  
are they promysynge lyberte, when  
they themselves are seruantes of  
corruption. • for of whome ony mā  
is overcome: hys seruante is he also.  
• for: yf they styng þ staynynges of  
the worlde in the knowlege of oure  
LORDE: Hauoure Iesus Christ,  
beyng tangled wth the same are a  
uercome azayne, • than are the lat  
ter enden become worse vnto them  
than the fyrst. for: it had ben better  
for them not to knowe the waye of  
tygthousnes, thā after þ knowlege

in captionem & in perniciem, tñ  
his quæ ignorant blasphemant  
tes, in corruptione sua peribunt,  
percipientes mercedem iniustitiæ,  
voluptatem existimantes  
diei delicias: coiminationes, &  
maculæ, deliciis affluentes, in  
conuiuiis suis luxuriantes uobis  
cum, oculos habentes plenos  
adulterii, & incessabilis delicti,  
pellicientes animas instabiles,  
cor exercitasti in auaritia habentes,  
maledictionis filii, derelin  
quentes rectam uiam errauerunt,  
secuti uiam Balaam ex Bosor;  
qui mercedem iniquitatis ama  
uit, correctionem uero habuit  
suar uesaniæ subiugale mutum  
animal, in hominis uoce loquens,  
prohibuit prophetæ insipientis  
am. Hi sunt fontes sine aqua, &  
nebulæ turbinibus exagnatæ,  
quibus caligo tenebrarum re  
seruatur. Superbia enim uanitas  
loquentes, pellicunt in desy  
deriis carnis luxuriæ eos, qui  
paululum effugiunt, qui in erro  
re conuersantur, libertatem illis  
promittentes, cum ipsi serui sint  
corruptionis. A quo enim quis  
superatus est, huius & seruus est.  
Si enim refugientes coimquina  
tiones mundi in cognitione Do  
mini nostri & saluatoris I E S U  
Christi, his rursus implicati supe  
rantur, tñ a sunt eis posteriora  
deteriora prioribus. Melius est  
erat illis non cognoscere uiam  
iustitiæ, quam post agnitionem,  
retrosum

## CAPVT III.

Pol. 314.

retrosum conuerſi ab eo, quod illis traditum eſt, ſancto manda- to. Contrigit enim eis illud ueri prouerbijs Canis reuerſus eſt ad ſuum uomitum, & ſus loſus in uomitibꝛo luti.

## CAPVT III.

**I**N ANc ecce uobis chariſſimi ſecundam ſcribo epiſtolam, in qua- bus ueſtram excito in cōmonitionē ſynceram mētem, ut memores ſitis eorum quæ præ dixi uerborum a ſanctis prophē- tis, & Apoſtolorum ueſtrorum præceptorum Domini ſaluato- ris. Hoc primum & ſcientes, quod uenient in nouiſſimis die- bus in deceptione illuſores, iux- ta proprias concupiſcentias am- bulantes, dicentes: Vbi eſt pro- miſſio aut aduentus eius? Ex quo enim patres dormierunt, omnia ſic perſeuerant ab initio creaturæ. Latet enim eos hoc uolentes, quod cœlicerant prius, & terra de aqua, & per aquam conſiſtens Dei uerbo, per quæ ille tunc mundus aqua inunda- tus perijt. Cœli autem qui nunc ſunt, et terra, eodem uerbo re- poſiti ſunt, igni reſeruati in di- em iudicii & perditionis impio- rum hominum. Vnum uero hoc non lateat uos chariſſimi, quod unus dies apud Dominum ſicut mille anni: et mille anni ſicut die- es unus. Non tardat Dominus

to turne backwarde from the holy commandemente that was deliue- red vnto them. For þ true prouerbe is chaſced vnto them: \* The dogge is turned agayne to his vomite. and the ſwe beynge waſhen, in the wal- ſowynge of myſie.

## The.iii. Chapter.

**E**CHOICE thys ſecōde Epi- ſtyle do I wyte vnto you bearely beloued, in the whych I raiſe your ſyn- cere mynde by admonicion, that ye be myndeſull of thoſe thynges that I haue ſayd beſore, [namely:] the wordes of the holy prophētes, and of your apoſtles, [that is] the præcep- tes of the LORDE the Sauoure. Knowynge this alſo ſpē of al, \* that in the laſt dayes ſhal come mockers in decreaſeableſſe, walkynge after theꝝ owne deſpēs. ſayen: \* Where is his promyſe oꝝ thys cōmyng? For ſence the fathers ſlepte, all thynges do ſo remayne, [as at] the begy- nnyng of the creature. For thys they knowe not, and that wplynqly, that the heauē were ſpyt, \* and þ earthe was beynge of the water and by the water by the wyrd of God, by the whych the thynges \* that worlde that thau was, perſhyed by water. But the heauen and earth that are now, are ſet by agayne by theſame wyrd kepē: \* ſo the ſpē vnto the daye of iudgemente and deſtruction of wy- red mē. But let not thys one thyng be pꝛnoꝝant vnto you ye beloued, that \* one daye by the LORDE, is as a thouſāde yeres: and a thouſāde yeres, as one daye. The LORDE

Rom. 1. 2

Rom. 1. 2

Int. 10. 2  
1. Tim. 4. 8  
1. Tim. 4. 8  
Jude. 1. 2  
2. Pet. 3. 12  
1. Cor. 1. 12

Gen. 1. 2

Gen. 1. 2

1. Cor. 1. 2

1. Cor. 1. 2  
1. Cor. 1. 2  
1. Cor. 1. 2

proa

both

## PETRI II.

Rom. 1. 1. doct not make longe wryth hys pro-  
 myse, as some do suppose that he be-  
 haureth hymselfe patiently because  
 of you, & not wryllynge ony to perysh  
 but all men to come agayne to repen-  
 tance. But the daie of  $\text{p} \text{LORDE}$   
 shall come as a thefe, & in the whych  
 the heauens shall passe wryth a great  
 rush, but the elementes shalbe low-  
 sed wryth heate, and the earth and all  
 the wrythes that are therein shalbe  
 burne. When al these now be to be  
 lousfed, what maner of persōs ought  
 ye to be than in hōly conuersacions  
 and godlynesses, wrytynge and hat-  
 styng vnto the cōmpnyng of  $\text{p} \text{LORDE}$   
 & sōn, by  $\text{p}$  whiche  $\text{p}$  heauens but  
 ryng shalbe lowsed, and the elemē-  
 tes for heate of the spye shall fapde.  
 But we wryte for new heauens,  
 and new earth, and hys promysse,  
 in the whiche ryghteousnesse dwel-  
 leth. Wherfore ye dearly beloued,  
 wrytynge for these thynges ende-  
 moure to be founde vnspecked and  
 vnspotted vnto hym in peace,  
 and cōfym the longesufferyng  
 of our  $\text{LORDE}$  (your healeth, as  
 our moost beloued brother Paule,  
 hath wrytten vnto you, accordyng  
 to the wysedome that is geuen hym,  
 such as in all hys epistles also, spea-  
 kyng in them of these thynges: in  $\text{p}$   
 whiche are some thynges harde to vnder-  
 stande, the whiche the vnlearned  
 and vncrefast do peruerse, as other  
 scriptures also, to theyr damnation.  
 Ye brethren therfore knowyng it be-  
 fare, beware, lest beynge drawen  
 awaye ye fall from your owne sted-  
 fastnesse: but growe in the grace &

promissionem suam. Sicut qui-  
 dam existimant, sed patienter  
 agit propter uos, nolens aliquos  
 perire, sed omnes ad peniten-  
 tiam reuerti. Adueniet au-  
 tem dies Domini ut fur, in quo  
 cœli magno impetu transients  
 elementa uero calore soluentur,  
 terra autem & omnia quæ in ip-  
 sa sunt opera exurentur. Cum  
 igitur hæc omnia dissoluenda  
 sint, quales oportet uos esse in  
 sanctis conuersationibus & pie-  
 tatibus expectantes & prope-  
 rantes in aduentu diei Domini,  
 per quem cœli ardentes soluen-  
 tur, & elementa ignis ardore ta-  
 bescent. Nouos uero cœlos &  
 nouam terram & promissa ipsius  
 expectamus, in quibus iustitia  
 habitat. Propter quod charissi-  
 mi hæc expectantes, satagite  
 immaculati & inuiolati ei inue-  
 niri in pace, & Domini nostri  
 longanimitatem salutem arbi-  
 tramini, sicut & charissimus fra-  
 ter noster Paulus, secundum do-  
 ctam sibi sapientiam scripsit uo-  
 bis, sicut & in omnibus episto-  
 lis, loquens in eis de his in qui-  
 bus sunt quædam difficilia intel-  
 lectu, quæ indocti & instabiles  
 deprauant, sicut & ceteras scrip-  
 turas, ad suam ipsorum perditionem.  
 Vos igitur fratres prædicetes,  
 custodite, ne insipientium errore  
 traducti, excidatis a propria fir-  
 mitate: crescite uero in gratia &

## CAPVT. I.

Polij.

In cognitione Domini nostri &  
saluatoris IESV Christi. Ipsi glo-  
ria & nūc, & in diem eternitatis.  
A M E N.

In the knowledge of our Lorde &  
Sauour Jesus Christe. To hym  
be glory, both now, and in the daye  
of euertlastyng. Amen.

¶ Finis secundæ epistolæ  
canonicæ Petri  
Apostoli.

¶ The ende of the seconde  
canonical Epistle of Peter  
the Apostle.

## EPISTO

## The synica

la prima canonica Ioan-  
nis Apostoli.

canonicall Epistle of Iohn  
the Apostle.

CAPVT PRIMVM.

The first Chapter.

**Q**uod fuit ab initio,  
quod audiuius,  
quod uidimus oculis  
nostris, quod peti-  
uimus, & ma-  
nus nostre contre-  
tauerunt de uerbo uitæ, & uita  
manifesta est, & uidimus, & te-  
stamur, & annunciamus uobis ui-  
tam æternam, quæ erat apud pa-  
trem, & apparuit nobis. Quod  
uidimus & audiuius annuncia-  
mus uobis, ut & uos societatem  
habeatis nobiscum, & societas no-  
stra sit cum patre, & cum filio eius  
IESV Christo. Et hæc scribimus  
uobis, ut gaudeatis, & gaudium  
uestrum sit plenum. Et hæc est  
annunciatio quam audiuius  
ab eo, et annunciamus uobis  
quoniam Deus lux est, et tene-  
bræ in eo non sunt ullæ. Si dixi-  
mus quoniam societatem ha-  
bemus cum eo, et in tenebris  
ambu-

**T**hat whiche was frō  
the begynnyng, that  
whych we haue herd  
that which we haue  
sene wryth our eyen,  
that whych we haue  
beholden, and our handes haue bad-  
led, of þe worde of lyfe, & the lyfe is  
manifeste, & we haue sene & testifie  
shew vnto you. þe lyfe euertlastyng  
whych was by the father & appeared  
vnto vs. That whych we haue sene  
& haue herde do we shewe vnto you,  
that ye also maye haue fellowshipe  
wryth vs, and þe oure fellowshipe be wryth  
the father, & wryth þys sonne Jesus  
Christ. And these thynges do I wryte  
vnto you that ye maye reioyce, & and  
your ioye maye be full. & And this is  
the trybynges that we haue herde of  
hym, & do shewe vnto you: that God  
is lychte, and ther is no darkenesse  
in hym. Yf we say that we haue fel-  
lowshippe wryth hym, and walke in  
dark-

Joh. 1. 9.

Joh. 1. 10.

Joh. 1. 11.

Joh. 1. 12.

Joh. 1. 13.

Joh. 1. 14.

Joh. 1. 15.

Joh. 1. 16.

Joh. 1. 17.

Joh. 1. 18.

## IOANNIS I.

darknesse, we lye, and do not the  
truth. But yf we walke in lyyght, as  
he also is in lyyght, we haue fellow-  
shippe together, and + the bloude of  
hys sonne Iesus Christe cleseth vs  
from all synne. + Yf we do saye that  
we haue no synne, we deceaue oure  
selues, and the truth is not in vs.  
+ Yf we knowlege our synnes, he is  
faythfull and ryghteous, that he do  
forgiue vs oure synnes, and cleseth  
vs from all wychednesse. Yf we do  
saye that we haue not synned, we  
make hym a lyar, and hys worde is  
not in vs.

## The .ii. Chapter. +

**M**Y litle chyldre, these thyng  
ges do I wyte vnto you  
that ye synne not. But al  
thoughe ony man doth  
synne, we haue + an aduocate by god  
the fathur Iesus Christe the ryghte-  
ous, and + he is the attonemente for  
oure synnes: not for oure only, but  
also for the whole worldes. And ther  
by do we knowe that we loue hym,  
yf we kepe hys commaundementes.  
+ He that sayeth hym to knowe God,  
e doth not kepe hys commaundementes,  
he is a lyar, + in the same is not the  
truth. But he that keepeth his worde,  
truely in the same is the loue of god  
perfekte: + there by we know that we  
are in hym. + He that sayeth hym to  
abpde in hym, oughte also to walke  
so, as he hath walked. + Whoso belou-  
ued, I wyte no nrewe commaundement  
vnto you, but an olde commaunde-  
ment, the whych ye had seyd begyn-  
nyng. The olde commaundement  
is the worde whych ye haue heere.

Agapne

ambulamus, mentimur, & ueritatem non facimus. Si autem in luce ambulamus, sicut & ipse est in luce, societatem habemus ad inuicem, & sanguis IESU Christi filii eius emundat nos ab omni peccato. Si dixerimus quoniam peccatum non habemus, ipsi nos seducimus, & ueritas in nobis non est. Si confiteamur peccata nostra, fidelis est & iustus, ut remittat nobis peccata nostra, & emundet nos ab omni iniquitate. Si dixerimus quoniam non peccauimus, mendacem facimus eum, et uerbum eius non est in nobis.

## CAPYT II.

**H**oli mei, hanc scribo uobis, ut non peccetis. Sed & si quis peccauerit, aduocatum habemus apud patrem IESUM Christum iustum, & ipse est propitiatio pro peccatis nostris: non pro nostris tantum, sed etiam pro totius mundi. Et in hoc scimus quoniam cognouimus eum, si mandata eius obleruamus. Qui dicit se nosse deum, & mandata eius non custodit, mendax est, & in eo ueritas non est. Qui autem seruat uerbum eius, uere in hoc charitas dei perfecta est, in hoc scimus quoniam in ipso sumus. Qui dicit se in ipso manere, debet sicut ille ambulauit, & ipse ambulare. Charissimi, non mandatum nouum scribo uobis, sed mandatum uetus quod habuistis ab initio. Mandatum uetus est uerbum quod audistis.

Ite



## CAPVT II.

Pol. 116.

Job. 11. 3  
and 15. 3

Item mandatum notum scribo uobis, quod uerum est, & in ipso, & in uobis, quia tenebrae transierunt, & uerum lumen iam lucet. Qui dicit se in luce esse, & fratrem suum odit, in tenebris est usque adhuc. Qui diligit fratrem suum, in lumine manet, & scandalum in eo non est. Qui autem odit fratrem suum, in tenebris est, & in tenebris ambulat, & nescit quo eat, quia tenebrae obcauerunt oculos eius. Scribo uobis filioli, quoniam remittuntur uobis peccata propter nomen eius. Scribo uobis patres, quoniam cognouistis eum qui ab initio est. Scribo uobis adulescentes, quoniam uicistis malignum. Scribo uobis infantes, quoniam cognouistis patrem. Scribo uobis patres, quoniam cognouistis eum qui ab initio est. Scribo uobis iuvenes, quoniam fortes estis, & uerbum Dei manet in uobis, & uicistis malignum. Nolite diligere mundum, neque ea quae in mundo sunt. Si quis diligit mundum, non est charitas patris in eo. Quoniam omne quod est in mundo, concupiscentia carnis est, & concupiscentia oculorum, & superbia uitae, quae non ex patre, sed ex mundo est. Et mundus transit, & concupiscentia eius. Qui autem facit uoluntatem Dei, manet in aeternum. Filioli, nouissima hora est, & sicut audistis quod antichristus uenit: nunc antichristi multi facti sunt, unde scimus quia

Agayne I wypte vnto you a commaundement, whych is also true in him and in you, for the darkenesses are past, and the true lychte doth nowe shyne. He that sayeth him to be in the lycht, and hateth hys brother, is yet in darkenesse. He that loueth hys brother, remaineth in the lychte, and ther is no offendicible in hym. But he that hateth his brother is in darkenesse, and walkeith in darkenesse, and wotech not whither he doth go: for darkenesse haue blynded hys eyes. I wypte vnto you lytle chyldren, that synnes are forgiven you for hys names sake. I wypte vnto you fathers, because ye haue known hym that is frō the begynnyng. I wypte vnto you yonger men, for ye haue overcome the wyched. I wypte vnto you babes, for ye haue knowen the father. I wypte vnto you fathers that ye haue knowen him that is frō the begynnyng. I wypte vnto you yonger men that ye are stronge, and the word of God abydeth in you, & ye overcome the wyched. Loue not the worlde, nor the thynges þat are in the worlde. Yf any man loueth the worlde, the loue of the father is not in hym. For all that is in the worlde, is the concupiscence of þe flesh, and the desyre of the eyes, and the pryde of lyfe: the whych is not of the father, but of the worlde: And the worlde passeth awaye, & hys lust. But he that doth the wyl of God, abydeth forever. As lytle chyldren, it is the last houre, & as ye haue herde that Antichrist cometh, eue now are ther many become Antichristes, wherby we knowe

B

Luce. 14. 3  
John. 4. 31. Cor. 7. 3  
1. Tim. 4. 4  
1. John. 2. 18  
1. Tim. 4. 31. Tim. 4. 3  
1. John. 2. 18

Re. 11. knowe

that it is the last house. They went out = from vs, but they were not of vs: for yf they hadde ben of vs, they shoulde verely haue remayned wpyth vs. But = that they maye be knowen that they are not all of vs. But ye haue the = anoyntynge of hym that is haly, and ye knowe all thynges. I haue not wrytten vnto you as not knowyng the truth, but as knowyng it, and because every lye is not of þ truth. Who is a lyar, saue he that denyeth that Iesus is Christe? The same is the Antichrist, wherch denyeth the father & the sone. = Every one þ denyeth þ sone hath not þ father: he that cōfesseth the sone, hath þ father also. That wherch ye haue herde scō þ begynnyng, doth remayne in you: for yf þ remayne in you, wherch ye haue herde from the begynnyng, ye shal also remayne in þ sone & the father. And this is þ promyse þ he hath promysed vs, [namely] ipse euertlastynge. These thynges haue I wrytten of the þ becaue you. = And the = anoyntynge that ye haue receaued of hym, let it remayne in you. And ye haue not nede þ any mā teach you, but ipse as his anoyntynge teacheth you of all thynges, so is it true also, & it is no lye. And as he hath taughte you, so abyde you in hym. And now ye lytle chylidren abyde in hym, that tohan he shal appeare, we may haue hope, = and be not ashamed of hym at hys commynge. Yf ye knowe that he is ryghteous, know also that every one that doth ryghteousnesse is bozne of hym.

The III. Chapter.

We.

quis nouissima hora est. Ex nobis prodierunt, sed nō erāt ex nobis: nam si fuissent ex nobis, per mansissent utique nobiscum. Sed ut manifesti sint, quoniam non sunt omnes ex nobis. Sed uos unctionem habetis a sancto: & nostis omnia. Non scripsi uobis quasi ignorantibus ueritatem, sed quasi scientibus eam, & quoniam omne mendacium ex ueritate non est. Quis est mendax, nisi is qui negat quoniam IESVS est Christus? Hic est anticristus, qui negat patrem & filium. Omnis qui negat filium, nec patrem habet: qui confitetur filium, & patrem habet. Vos quod audistis ab initio, in uobis permaneat: quia si in uobis permanserit quod au distis ab initio, & uos in filio & patre manebitis. Et hæc est repromissio quam ipse pollicitus est nobis, uitam æternam. I hæc scripsi uobis de his qui seducunt uos. Et uos unctionem quam accepistis ab eo, maneat in uobis. Et non necesse habetis, ut aliquis doceat uos, sed sicut unctio eius docet uos de omnibus, & uerum est, & non est mendacium. Et sicut docuit uos manere in eo, Et nūc filiioli manete in eo, ut cum apparuerit, habeamus fiduciam, & non confundamur ab eo in aduentu eius. Si scitis quoniam iustus est, scitote quoniam & omnis qui facit iustitiam, ex ipso natus est.

CAPVT III.

Vide.

## CAPVT III.

Fol. 37.



**V**idete qualem charita-  
tem dedit nobis pa-  
ter, ut filii Dei nomi-  
nemur & simus. Prop-



**B**ehold what loue the fa-  
ther hath giuen vs, that  
we are called the chyldren  
of God, and be. Therefore

\* doth not the worlde knowe vs, be-  
cause it hath not knowen hym.

Joh. 1. 6. 2. Cor. 1. 8

\* Dearly beloued, nowe are we \* the  
chyldren of God, and it hath not yet  
appeared what we shalbe. \* We

Luce. 10. 2

knowe that when he shall appeare,  
we shalbe lyke hym: for we also shal  
se hym as he is. And euery one that

Rom. 8. 2  
1. Cor. 13. 12  
1. Ioh. 3. 2

hath thys hope in hym, sanctifyeth  
hymselfe, as he also is holy. Euery  
one that doth synne, doth wickednes

also: and sinne is wickednesse. \* And  
ye knowe that he hath appeared that  
he shulde take away synne, and ther

1. Ioh. 3. 2  
1. Tim. 1. 5  
1. Ioh. 3. 2  
1. Ioh. 3. 2

is no synne in hym. Euery one that  
abydeth in hym, synneth not: and e-  
uery one that synneth, hath not sene

hym, nor hath knowen hym. \* By  
lytle chyldren, let noman mysceape  
you. He that doth ryghteousnesse

is ryghteous, as he is ryghteous al-  
so. He that doth synne, is of the de-  
uill: \* for the deuill synneth from the

begynnyng. Therefore appeared  
the sonne of God, that he do loue  
the workes of the deuill. \* Euery

one that is borne of God doth no  
synne, because hys sede \* abydeth in  
hym, and he can not synne, because

he is borne of God. \* By that are  
the chylderen of God manifest, and  
the chylderen of the deuill. Euery

one that is not ryghteous, is not of  
God, and he that loueth not hys bro-  
ther: for thys is the tryngge the  
wherby ye haue herde fro the begyn-

nyngge, that ye loue one another.

R. 11. 1. 1. 2

ter hoc mundus non nouit uos,  
quia non nouit eum. Charissimi,  
nunc filii Dei sumus, & nondum

apparuit quid erimus. Scimus  
quoniam cum apparuerit, simi-  
les ei erimus, quoniam uidebi-

mus eum sicuti est. Et omnis qui  
habet hanc spem in eo, sanctifi-  
cat se, sicut & ille sanctus est. Om-

nis qui facit peccatum, & iniqui-  
tatem facit: & peccatum est ini-  
quitas. Et scitis quia ille appa-

ruit ut peccata tolleretur, & pecca-  
tum in eo non est: Omnis qui in  
eo manet, non peccat: & omnis

qui peccat, non uidit eum, nec cogno-  
uit eum. Filiioli, nemo uos seducat.

Qui facit iustitiam, iustus est, sicut  
& ille iustus est. Qui facit pecca-  
tum, ex diabolo est: quoniam ab initio

diabolus peccat. In hoc appa-  
ruit filius Dei, ut dissoluat opera  
diaboli. Omnis qui natus est ex

Deo, peccatum non facit, quo-  
niam semen ipsius in eo manet,  
& non potest peccare, quoniam

ex Deo natus est. In hoc manife-  
sti sunt filii Dei, & filii diaboli.

Omnis qui non est iustus, non  
est ex Deo, & qui non diligit  
fratrem suum: quoniam haec est

annunciatio, quam audistis ab  
initio. Ut diligatis alterutrum,

non

**Deut. 4. 2** \* Not as Cain, which was of þe euil  
and slew hys brother. And wherfore  
doþ he slaye hym? Because hys wor-  
kes were euil, but hys brothers,  
righteous. \* \* \* Example not bre-  
thren of the worlde hate you. We  
knowe that we are translated fro  
death to lyfe, because we loue þe bre-  
thren. He that loueth not, abideth in  
death. \* Every one that hateth hys  
brother, is a manslayer: & ye knowe  
that \* every manslayer hath not lyfe  
euerlastyng abydynge in hym. By  
þe haue we knowen the loue of god,  
that he hath layde hys lyfe for vs: &  
we ought to laye oure lyues for the  
brethren. \* He that shall haue þe sub-  
stance of thys worlde, and shall se  
hys brother to haue neede, and shut-  
teth vp hys enyeer affection fro him  
howe dwelleth the loue of God in  
hym? By lytle chyl dren, \* let vs not  
loue wyth worde, nor tynge, but w  
worde and truth. \* By thys do we  
knowe that we are of the truth, and  
we shall quyte oure hartes in hys  
syghte. \* For þe oure harte do repre-  
hende vs, God is greater than oure  
harte, and he knoweth all thynges.  
Whooft dearly beloued, þe oure harte  
shall not rebuke vs, we haue conspi-  
cencie toward God, \* and what so  
euer we shal desyre, we shal receaue  
it of hym: for we hepe hys commaun-  
dementes, and we do the thynges  
that are pleasynge before hym. And  
thys is hys commaundemente, that  
we beleue in the name of hys sonne  
Jesus Christ, & that we loue one ano-  
ther, \* as he hath geuen vs a cōmaū-  
dement. And he that keepeth hys cō-

non sicut Cain, qui ex maligno  
erat, & occidit fratrem suum. Et  
propter quid occidit eum? Quo-  
niam opera eius maligna erant,  
fratris autem eius iusta. Nolite  
mirari fratres, si odit uos mun-  
dus. Nos scimus quoniam trans-  
lati sumus de morte ad uitā, quo-  
niam diligimus fratres. Qui non  
diligit, manet in morte. Omnis  
qui odit fratrem suum, homicida  
est: & scitis quoniam omnis ho-  
micida non habet uitam atero-  
nam in se manentem. In hoc co-  
gnouimus charitatem Dei, quo-  
niam ille animam suam pro no-  
bis posuit: & nos debemus pro  
fratribus animas ponere. Qui  
habuerit substantiam huius mun-  
di, & uiderit fratrem suum neces-  
sitatem habere, & clauerit uis-  
cera sua ab eo, quomodo chari-  
tas Dei manet in eo? Filii mei,  
non diligamus uerbo, neque lin-  
gua, sed opere & ueritate. In  
hoc cognoscimus quod ex ueri-  
tate sumus, & in conspectu eius  
suadebimus corda nostra. Quo-  
niam si reprehenderit nos cor  
nostrum, maior est deus corde  
nostro, & nouit omnia. Charissi-  
mi, si cor nostrum non reprehen-  
derit nos, fiduciam habemus  
ad Deū, & quicquid petierimus,  
accipiemus ab eo: quoniam ma-  
data eius custodimus & ea quae  
sunt placita corā eo, facimus. Et  
hoc est mandatū eius, ut cre-  
amus in uero filio eius. **ESV** Christ  
& diligamus alterutrum, sicut de-  
dumandatū nobis. Et qui seruat  
mandatū

## CAPVT III.

Pol. 318.

1. Job. 4. 6

Rom. 2. 4

patet etiam, in illo manet, & ipse  
in eo. Et in hoc scimus quoniam  
manet in nobis, ex spiritu quem  
dedit nobis.

## CAPVT III.

**E**Harissimi, nolite omni  
spui credere, sed pro  
bate spiritus si ex Deo  
sint, qm̄ multi pseudo-  
prophetæ exierunt in mundū. In  
hoc cognoscitur spiritus dei. Om-  
nis spiritus qui cōfiteatur IESVM  
Christū in carne uenisse, ex Deo  
est: & ōnis spiritus qui soluit I E-  
SVM, ex deo nō est, & hic est an-  
tichristus, de quo audistis qm̄ ue-  
nit, & nūc iā in mūdo est. Vos ex  
deo estis filii, & uicistis eū, qm̄  
maior est q in uobis est, quā q in  
mūdo. Ipsi de mūdo sūt, ideo de  
mūdo loquūtur, & mūdos eos au-  
dit. Nos ex deo sumus. Qui no-  
uit deū, audit nos: qui non est ex  
deo, nō audit nos: in hoc cognos-  
cimus spiritum ueritatis & spiri-  
tum erroris. Charissimi diliga-  
mas nos inuicem, quia charitas  
ex deo est. Et ōnis qui diligit, ex  
deo natus est, & cognoscit deū.  
Qui non diligit, nō nouit deum,  
quoniā deus charitas est. In hoc  
apparuit charitas dei in nobis,  
quoniam filium suum unigenitū  
misit Deus in mundum, ut uiua-  
mus per eum. In hoc est chari-  
tas, nō quasi nos dilexerimus de-  
um, sed quoniam ipse prior dile-  
xit nos, & misit filiū suū propter  
ationē pro peccatis nostris. Cha-  
rissimi, si sic Deus dilexit nos,  
&

maundementis, & abpeth in hym,  
and he in hym. And therby do we  
knowe that he abydeth in vs, euf. 1. p  
the spete, & whpch he hath geuē vs.

The. 1. 1. Chapter.

**D**early beloved, be lieue not  
every spete, & but proue  
the spetes togethet they  
be of god, for t many false  
prophetes are gone out into þ world  
Hereby is the spete of God knowen  
Every spete that confesseth Iesus  
Christe to be come in the flesh, is of  
God: and every spete that parteth  
Iesus, is not of God, and the same is  
Antichrist, of whome ye haue herde  
that he cometh, and euen now is  
he in the world. Ye ipse chydren  
are of God, & haue overcome hym:  
for he is greater that is in you, than  
he that is in the world. They are  
of the world, therefore speake they  
of the world, and þ world heareth  
them. We are of God. & He that  
knoweth god, heareth vs: he þ is not  
of God, both not hear vs: by þ do we  
knowe the spete of truth, & the spete  
of erreure. Dearly beloved, let vs  
loue ech other, for loue is of God.  
And every one þ loueth, is borne of  
God, and knoweth God. He þ loueth  
not, both not know God, for God is  
loue. & By thys hath þ loue of god ap-  
peared in vs, because God sent hys  
only begotten son into the world,  
that we map lyue by hym. In thys is  
loue, not as thowhe we haue loued  
God, but because he hath loued vs  
spete, and sente hys sonne the atone-  
mente for oure synnes. Dearly  
beloued, if God hath salued vs,  
By. 1. 1. we

A

1. Reg. 11. 8

Matth. 2. 6

1. 1. Job. 1. 6

1. Job. 4. 6

Job. 1. 6

Rom. 7. 6

B

Job. 1. 6

Rom. 7. 6

1. Cor. 13. 6

Colos. 1. 6



genuit, diligit & cum qui natus est ex eo. In hoc cognoscimus quoniam diligimus natos Dei, cum Deum diligamus, & mandata eius faciamus. Hæc enim est charitas Dei, ut mandata eius custodiamus, & mandata eius graua non sunt. Quoniam omne quod natum est ex deo, uincit mundum, & hæc est uictoria quæ uincit mundum, fides nostra. Quis est enim qui uincit mundum, nisi qui credit quoniam Iesus Christus est filius dei? Hic est qui uenit per aquam & sanguinem Iesus Christus: non in aqua solum, sed in aqua & sanguine. Et spiritus est qui testificatur quoniam Christus est ueritas. Quoniam tres sunt qui testimonium dant in celo, pater, uerbum, & spiritus sanctus: & hi tres unum sunt. Et tres sunt qui testimonium dant in terra: spiritus, aqua, & sanguis: & hi tres unum sunt. Si testimonium hominum accipimus, testimonium Dei maius est: quoniam hoc est testimonium dei quod maius est, quoniam testificatus est de filio suo. Qui credit in filium dei, habet testimonium dei in se. Qui non credit filio, mendacem facit eum: quia non credit in testimonium, quod testificatus est deus de filio suo. Et hoc est testimonium, quoniam uitam æternam dedit nobis Deus, & hæc uita, in filio eius. Qui habet filium Dei, habet uitam: qui non habet filium Dei, uitam non habet.

Hæc

brgat, shall loue hym also þ is bozne of hym. By thys do we knowe that we loue the chyldren of God, when we loue God, and do hys commaundementes. \* for thys is the loue of God, that we do kepe hys commaundementes, \* and hys commaundementes are not heuy. \* for all that is bozne of God, ouercommeth the worlde, and thys is the victory that ouercommeth the worlde, euen our sayth. for who is it þ ouercometh þ worlde, saue he that beleueth that Iesus is the sonne of God? Thys is he that cometh by water and bloude Iesus Chryste: not by water onely, but in water and bloude. \* And it is the sprete that testifeth that Chryste is the truth. for ther are thre that beare wptnesse in heauē: the father the worde, and the holy goost: and these thre are one. And ther are thre that beare wptnesse in earth: the sprete, water, and bloude: and these thre are one. \* Yf we receaue the wptnesse of men, the wptnesse of God is greater: for thys is þ wptnesse of God, the whych is greater, because he testifed it of his sonne. \* he th that beleueth in þ sonne of God, hath the wptnesse of God in hym. he th that beleueth not the sonne, maketh hym a lyare: because he beleueth not in the wptnesse, the whych God hath testifed of his sonne. And thys is the wptnesse, that God hath geuen vs euerydaye lyfe, \* and thys lyfe is in his sonne. he th that hath the ffar of God, hath lyfe: he th that hath not the sonne of God, hath not the lyfe. These thynges do

1 Ioh. 1. 6

1 Ioh. 1. 6

1 Ioh. 1. 6

1 Ioh. 1. 6

1 Ioh. 1. 6

1 Ioh. 1. 6

1 Ioh. 1. 6

1 Ioh. 1. 6

## IOANNIS I.

**I** wrote vnto you, that ye may know  
that ye haue lyfe euerlastyng, ye  
do beleue in the name of the sonne  
of God. And thys is the boldnesse

wherby we haue towards God, that  
what so euer we shall aske accor-  
dyng to hys wyll, he heareth vs, &  
we knowe that heareth vs what so-  
uer we shal desyre: We are sure that  
we haue þ petition that we requyre

**I**f of hym. He that knoweth his brother  
to synne a synne not vnto death, let  
him aske, & lyfe shalbe geue vnto him  
synnyng not vnto death. Ther is  
a synne vnto death, I saie not that  
our man do praye for that. Every  
wychednesse is synne, and ther is a  
synne vnto death. We knowe that e-  
uery one that is borne of God, doth  
not synne. but the generacion of god  
heareth him, and the wicked toucheth  
hym not. We knowe that we are of  
God, and the whole worlde is set in  
myschefe. And we knowe that þ sone  
of God is come, & hath geue vs  
vnderstantyng that we may knowe

the true god: and we are in hys  
true sonne. Thys same is  
the true God, and  
the euerla-  
styng  
lyfe. Lyfe chyldren  
kepe you from ymages.

Hæc scribo vobis, ut sciatís quom-  
niam vitam habetis æternam,  
qui creditis in nomine filii Dei.  
Et hæc est fiducia quam habemus  
ad Deum, quia quodcunque  
petierimus secundum voluntatem  
eius, audit nos, & scimus  
quia audit nos quicquid petierimus.  
Scimus quod habemus peti-  
tiones, quas postulamus ab eo.  
Qui scit fratrem suum peccare  
peccatum non ad mortem, pe-  
tat, & dabitur ei vita peccanti  
non ad mortem. Est peccatum  
ad mortem, non pro illo dico ut  
toget quis. Omnis iniquitas pec-  
catum est, & est peccatum ad  
mortem. Scimus quia omnis qui  
natus est ex Deo, non peccat,  
sed generatio Dei conseruat e-  
um, & malignus non tangit eum.  
Scimus quoniam ex deo sumus,  
& mundus totus in maligno pos-  
itus est. Et scimus quoniam filius  
us Dei uenit, & dedit nobis sen-  
sum ut cognoscamus uerum Deum  
um; & sumus in uero filio e-

us. Hic est uerus Deus,  
& uita eterna. Filii  
li, custodite uos  
a simula-  
cris.

**T**he ende of the fyrste ca-  
nonical Epistle of Iohn the  
Apostle.

**F**inis primæ epistolæ  
canonicæ Ioannis  
Apostoli.



## EPISTO The second

la secunda canonica Ioan canonically Epistle of Iohn  
his Apostoll. the Apostle.

## CAPVT PRIMVM.

## The first Chapter.



**I**nior electæ do-  
minæ & natis eius,  
quosego diligo in  
ueritate: & non e-  
go solus, sed & om-  
nes qui cognoue-

sunt ueritatem propter ueritatē,  
que permanet in uobis, & uebis  
cum erit in æternam. Sit uobis  
cum gratia, & misericordia, &  
pax a Deo patre, & a Christo  
I. E. S. V. filio patris in ueritate &  
charitate. Gauius sum ualde  
quod inueni de filiis tuis ambu-  
lantes in ueritate, sicut manda-  
tum accepimus a patre. Et nunc  
rogo te domina, non tanquam  
mandatum nouum scribens tibi,  
sed quod habuimus ab initio, ut  
diligamus alterutrum. Et hæc  
est charitas, ut ambulemus se-  
cundum mandata eius. Hoc est  
enim mandatum, ut quemadmo-  
dum audistis ab initio, in eo am-  
buletis. Quoniam multiseducto-  
res exierunt in mundum, qui  
non consentiunt I. E. S. V. M. Chri-  
stum uenisse in carne: hic est le-  
ductor & antichristus. Videte  
uosmetipsos, ne perdati que  
operari estis, sed ut mercedem  
plenam accipiamini. Omnis qui  
recede



**T**he Elder to selecte a  
ladys, and hye chylde  
whome I loue in the  
truth: and not I only  
but all they also that  
haue knowe þe truth  
for the truthe sake, whych abydeþ  
in you, and shalbe wþ þou for euer  
Grace, merce, and peace be wþ  
þou from God the father, and from  
Christ Iesu the sonne of the father  
in truth and loue: I reioyce greatly  
that I haue founde of thy chylde  
walkyng in truth, as we haue recea-  
ued commaundement of the father.  
And nowe I beseeke the lady, not as  
wþtonge a new commaundement  
vnto the, but it that we had frō the  
begynnyng, that we do loue one ano-  
ther. And thys is loue, that we do  
walke after hys cōmmandementes.  
For thys is the commaundement,  
that as ye haue herde sence the be-  
gynnyng, ye do walke in hys. For  
many deceauers are gone out into  
the worlde, whych do not cōfesse Je-  
sus Christe to be come in the flesh:  
thys is a deceauer & an Antichrist.  
Take hede to yourselues that ye do  
not lose the thynges that ye haue  
wrought, but that ye maye receaue  
full reward. Every one that goeth  
backe

**Joh. 14. 1** backe, and continueth not in the doctrine of Christ, hath not God: He that continueth in the doctrine, the same hath the father and the son.

**1 Joh. 1. 10** \* If any cometh unto you, & bringeth not this doctrine, receive him not into your house, neither salute him. For he that salutes him, is partner of his evil works. Wherefore, I have told you it before, that ye be not ashamed in the Lords day.

**2 Joh. 1** \* Having many things to write unto you, I wolde not do it in paper and ink: for I trust to be with you and to speake mouth to mouth, that your love may be full. The charge of things electe after salute the.

**Joh. 14. 1**  
**1 Joh. 1. 10**

recedit, & non permanet in doctrina Christi, Deum non habet. Qui permanet in doctrina, hic patrem & filium habet. Si quis uenit ad uos, & hanc doctrinam non asserit, nolite eum accipere in domum, nec Aue ei dixeritis. Qui enim dicit illi Aue, communicat operibus eius malis. Ecce praxi uobis, ut in die Domini non confundamini. Plura habens uobis scribere, nolui per chartam & atramentum: spero enim in futurum apud uos, & os ad os loqui, ut gaudium uestrum plenum sit. Salutant te filii sororis tue electe.

The ende of the seconde  
canonicall Epistle of John  
the Apostle.

Finis secundæ epistolę  
canonicę Ioannis  
Apostoli.

The thynde  
canonicall Epistle of John  
the Apostle.

EPISTOLA  
tertia canonica Ioannis  
Apostoli.

CAPVT PRIMVM.

**I**n the Elder unto the  
moost deare Gaius,  
whome I loue in the  
truth. Dearly beloued  
in all thynges I wryte  
that thou walke prosperously,  
and fare well, as thy soule  
prospereth. I reioyced greatly when  
the brethren byd come, and byd brayn  
wynes unto thy truth, as thou walkest  
in the truth. \* I haue no grea-

**S**enior Gaius charissimo quę ego  
diligo in ueritate. Charissime, de  
omnibus orationē facio prospere te ingredi & ualere, sicut prospere agat anima tua. Gauius sum ualde ueniētibz fratribz, & testimoniū phibētibz uentari tue, sicut i ueritate ambulas. Maiorē horū nō habeo gratia

hæc gratiam, quam ut audiam si  
 Nos meos in ueritate ambulare.  
 Charissime, fideliter facis quic-  
 quid operaris in fratres, & hoc  
 in peregrinos, qui testimonium  
 reddiderunt claritati tuæ in cō-  
 spectu ecclesiæ, quos bene faci-  
 es, deducens digne Deo. Pro no-  
 mine enim eius profecti sunt, ni-  
 hil accipientes a gentibus. Nos  
 ergo debemus suscipere huius-  
 modi, ut cooperatores simus ue-  
 ritatis. Scripsissem forsitan ec-  
 clesiæ, sed is qui amat primatum  
 gerere in eis Diotrophes non re-  
 cipit nos. Propter hoc si uene-  
 ro, commonebo eius opera quæ  
 facit, uerbis malignis garruens  
 in nos: & quasi non ei ista suffi-  
 ciant, neque ipse suscipit fratres,  
 & eos qui suscipiunt, prohibet, &  
 de ecclesiâ eiicit. Charissime, no-  
 li imitari malum, sed quod bo-  
 num est. Qui bene facit, ex Deo  
 est: qui autem male facit, non ui-  
 det Deum. Demetrio testimo-  
 nium redditur ab omnibus, & ab  
 ipsa ueritate: sed & nos testimo-  
 nium perhibemus, & nos si quo-  
 niam testimonium nostrum ue-  
 rum est. Multa habui tibi scribe-  
 re, sed nolui per atramentum  
 & calamus scribere tibi. Spero  
 autem protinus te uidere, & os  
 ad os loquemur. Pax tibi. Salu-  
 tant te amici. Saluta amicos no-  
 strum in animam.

¶ Finis tertie epistolæ canonice  
 ex Ioannis Apostoli.

ter grace than these, that I do beare  
 my chyldren to walke in the truth.  
 Dearly beloued, thou dost faithful-  
 ly what seruer thou dost vnto the  
 brethren, and that vnto the straun-  
 gets whych haue borne wyneesse vnto  
 thy loue in the sight of the congrega-  
 tion, & whych byngynge on theyr  
 way wo:thely vnto God, thou shalt  
 do well. For they are gone forth for  
 hys names sake, & takynge nothinge  
 of the brethren. We ought therefore  
 to receaue suche, that we maye be  
 fellowhelpers of the truth. I had hap-  
 pely wrytten vnto the congregacio,  
 but Diotrefes, whyche loueth to  
 beare rule in the same, doth not re-  
 ceauue vs. Therefore if I shall come,  
 I shal admonyshe hym of hys worshe  
 that he doth, hablynge agaynst vs w  
 euell wordes. And as though these  
 thynges were not sufficiente vnto  
 hym, nother doth he receaue the  
 brethren, & those that receaue them,  
 doth he forspye, & cast forth out of the  
 congregacion. Dearly beloued fol-  
 lowe not it that is euell, but it þ good  
 is. He that doth well, is of God, but  
 he þ doth euell, seyth not God. Vnto  
 Demetrios is a good reporte geue  
 of euery one, & of the truth herselfe:  
 pce we also geue hym a [good] re-  
 porte, & thou knowest þ our reporte  
 is true. I had many thynges to wryt  
 vnto the, & but I wolde not w pnie  
 & penne wryte vnto the. But I trust  
 to se the shortly, and we shall speake  
 mouth to mouth. Peace be vnto the  
 & the frendes do greet the. Grete the  
 frendes by name.

¶ The ende of the thyrd canonically  
 Epistle of Iohn the Apostle.

2. Cor. 13.2

1. Cor. 9.9  
1. Cor. 12.2

Matth. 10.6

1. 3. 2. 2

## The canonice

call Epistle of Jude the  
Apostle.

The first Chapter.

## EPISTO

la canonica Iudæ  
Apostoli.

CAPVT PRIMVM

**I**udas the seruante  
of Iesus Christe, the  
brather of James, vn  
to the sayntes that ar  
beloued in God the  
father, and kepte and

called in Christ Iesus: Mercy vnto  
you and peace and loue be fulfilled.  
Dearly beloue, I busynge mooste  
carefully to wyte vnto you, it was  
nedefull vnto me to wyte vnto you  
of youre commune saluacion, despy  
nyng the sayth once deliuered vn  
to the sayntes to be streuen thorow.

For ther ar some men pruely en  
tered in (whych long sence are wypt  
ten vnto suche iudgement) wyched,  
chaungyng the grace of our LORD  
Iesus Christe into lechery, and de  
nyng the only ruler and our LORD  
Iesus Christ. But I wyll admo  
nysh you, knowynge once for al, þat Je  
sus saupnge the people out of þat labe  
of Egypt, secundarely he destroyed  
those that dyd not beleue: but the an  
gels that kepte not theyr princely  
state, but haue leste theyr dwellynge,  
hath he kepte wyth eternall bandes

under the darknesse vnto the iudge  
ment of the great daye: as Sodo  
ma, and Gomorra, and the cyties  
thereby, goynge a whoynge and af  
ter stradge fleib, sufferynge þat payne  
of curia spynge spyr, are of ipse ma  
nre

**I**udas IESV Chris  
ti seruus, frater Ia  
cobi, his qui sunt  
in Deo patre dile  
ctis, & in Christo  
IESV conserua  
tis & uocatis: Misericordia uo  
bis, & pax, & charitas adimplea  
tur. Clarissimi, omnia sollicitus  
dinem faciens, scribendi uobis;  
de communi uestra salute neces  
se habui scribere uobis, depre  
cans supercentari semel traditis  
sanctis fidei.

Subintroierunt enim quidam homines (qui olim  
prescripti sunt in hoc iudicium)  
impii, Domini nostri gratiam  
transferentes in luxuriam, & so  
lum dominatorem & Dominum  
nostrum IESVM Christum ne  
gantes. Commonere autem uos  
uolo, sciētes semel omnia quod  
IESVS S populum de terra Ae  
gypti saluans, secundo eos qui  
non crediderunt perdidit: ange  
los uero qui non seruauerunt su  
um principatū, sed dereliquerūt  
suum domiciliū, in iudicium ma  
gni diei, uinculis æternis sub cali  
gine seruauit: sicut Sodoma &  
Gomorra, & finitimæ ciuitates  
simili modo exornicate, & ab  
eūtes post carnē alterā, facti sūt  
exemplum, ignis æterni pœnam  
susti.

1. Petri 1. 2

1. Petri 1. 2

Rom. 14. 2

1. Cor. 14. 2

1. Cor. 14. 2

1. Cor. 14. 2

Rom. 14. 2

sustinētes. Similiter & hi qui car-  
 nem quidem maculant, domi-  
 nationem autem spernunt, ma-  
 festatē autem blasphemant.  
 Cum Michael archangelus cum  
 diabolo disputans altercaretur  
 de Mosi corpore, non est ausus  
 iudicium inferre blasphemix,  
 sed dixit: Imperet tibi Deus. Hi  
 autem quæcunque quidem igno-  
 rant, blasphemant: quæcunque  
 autem naturaliter, tanquam mu-  
 ta animalia norunt, in his comū-  
 pūtur. Væ illis qui in uia Cain ab-  
 ierunt, & in errore Balaam mer-  
 ce de effusi sunt, & in cōtradictione  
 Chore abierūt. Hi sunt in epulis  
 suis, maculæ, conuiuantes sine ti-  
 more, semetipsos pascentes, nu-  
 bes sine aqua, quæ a uentis cir-  
 cumferuntur, arbores autumnā-  
 les, infructuose, bis mortuæ, eta-  
 dicatæ, fluctus feri maris, despu-  
 mantes suas confusiones, sydera  
 errantia, quibus procella tene-  
 brarum seruata est in æternum.  
 Prophetauit autem & de his sep-  
 timus ab Adam Enoch, dicens:  
 Ecce uenit Dominus in sanctis  
 missibus suis facere iudiciū con-  
 tra omnes, & arguere omnes im-  
 pios de omnibus operibus im-  
 pietatis eorum, quibus impie e-  
 gerunt, & de omnibus dnis que  
 loquuti sunt contra Deū pecca-  
 tores impij. Hi sunt murmurato-  
 res, querulosi, secundum de ly de-  
 ria sua ambulantes, & os eorum  
 loquitur superbiam, mirātes per  
 sonas

nec become an insample. They wyse  
 truly do these also þ they [they]  
 flesh, and despyse the gouernaunce,  
 and speake euell of þ maiesty. Whā  
 as Michael the archangell dispu-  
 tynge wth styue aboute the body of  
 Moses, he durst not geue iudgement  
 agaynst the blasphemy, but sayde:  
 God commaunde the. But these  
 truly do speake euell of what soeuer  
 thynges they knowe not: but whatso-  
 euer thynges they knowe naturally  
 as domine beastes, in those are they  
 corrupte. Wo be vnto them that are  
 gone into the waye of Cain, and in  
 the erreure of Balaam are they  
 spylte wth rewarde, and are gone  
 in the gaynesapence of Chore.  
 These are the spottes feastyng at  
 theyr meates wythout feare, feyng  
 themselves, cloudes wythout wa-  
 ter, whych are caried aboute wth  
 wyndes, trees of the gatherynge ty-  
 me, vnfructfull, tawpe brade, pulled  
 vp by the rootes, the wauens of the  
 ragynge see, sompyng theyr shames  
 wandryng starrs, vnto whome þ  
 tempest of darkenesse is kepte fore-  
 uer. And Enoch also the seuenthsed  
 Adam prophesyd of these, sayenge:  
 Beholde, the Lord is come  
 wth þs holp thousandes, to geue iud-  
 gemente agaynst euery man, and to  
 rebuke all þ wycked of all theyr wos-  
 kes of wyckednesse, wherewith they  
 haue done wyckedly, and of all the  
 cruell speahynges, that the wycked  
 spynners haue spoken agaynst God.  
 These are murmurers, cōplainres,  
 walkynge after theyr lustes, & theyr  
 mouth speaketh pryde, wonderynge  
 at

Math. 23

1. Pet. 2.6

Gen. 4.8  
2. Sam. 24.9Num. 16.  
E

1. Pet. 2.10

Ezech. 5.1  
Apoc. 2.8

at men sh; cause of auuntage. But  
 be ye moost beloued myndfull of the  
 wordes that are spoken afore of the  
 Apostles of oure **L O R D** Iesus  
 Christe, which sayd vnto you, & in  
 last seasons shal come mockers, wal  
 kyng in wychednesse accorpyng  
 to theyr pleasures. These are they  
 that separate themselves, beastly, ha  
 vyng no spyrte. But be ye moost be  
 loued buydyng yourselues vpon our  
 moost holy sayth. prayenge in the ho  
 ly goost, kepe yourselues in the loue  
 of God, waytpnge for the mercy of  
 our **L O R D** Iesus Christe into  
 ipse euerlastyng. And then truly  
 bepyge iudged rebuke ye, but saue &  
 other, drawyng them out of & spyrte.  
 And haue compassion vpon & other  
 wythfere, hatyng also the same  
 spotted cote, whych is fleshy. But  
 vnto hym that is able to kepe you  
 wythout synne, & to fet you unspot  
 ted before the syght of his glozp with  
 hope, at the comyng of our **L O R D**  
 Iesus Christe, vnto the only god  
 our Sauoure thorow Iesus Christ

our **L O R D** be glozp, and ma  
 iesty, and empyre, and po  
 wer, before all the  
 worlde,  
 both now and  
 for euer and euer. Amen.

**C** The ende of the canoni  
 call Epistle of Jude  
 the Apostle.

lonas quæstus causa. Vos autem  
 charissimi memores estote ver  
 bonum quæ prædicta sunt ab A  
 postolis Domini nostri **I E S V**  
 Christi, qui dicebant vobis, quo  
 niam: In nouissimis temporibus  
 uenient illutores, secundum de  
 syderia sua ambulantes in impie  
 tatibus. Hi sunt qui segregant se  
 metiplos, animales, spiritum nō  
 habentes. Vos autem charissi  
 mi, superædificantes uosmetip  
 sos sanctissimæ nostræ fidei, in  
 spiritu sancto orantes, uosmet  
 ipsos in dilectione Dei seruate,  
 expectantes misericordiam Do  
 mini nostri **I E S V** Christi in ul  
 tam æternam. Et hos quidem ar  
 guite iudicatos, illos uero salua  
 te de igne rapientes. Aliis au  
 tem miseremini in timore, odio  
 entes & eam quæ carnalis est,  
 maculatam tunicam. Ei autē qui  
 potens est uos conseruare sine  
 peccato, & constituere ante con  
 spectum gloriæ suæ immacula  
 tos in exultatione, in aduentu  
 Domini nostri **I E S V** Christi, soli  
 Deo saluatori nro per **I E S V M**  
 Christum Dominum nostrū, glo  
 ria, & magnificentia, imperiū, &  
 potestas ante oia secula, & nunc  
 & in oia secula seculorū. Amen.

**C** Finis epistolæ canoni  
 cæ iudæ Apo  
 stoli.

## A POCA = The Apoca =

lyps is Ioannis  
Apostoli.lypse of Reuelacion of the  
Apostle Iohn.

CAPVT PRIMVM.

The first Chapter.



Apocalypsis IESV  
Christi quam de-  
dit palam facere  
seruis suis, quæ o-  
portet fieri cito:  
& significauit, mit-

tēs per angelum suum, senio suo  
Ioanni, qui testimonium perhi-  
buit uerbo Dei, & testimonium  
IESV Christo quæcunque ui-  
dit. Beatus qui legit & audit uer-  
ba prophetie huius, & seruat ea  
quæ in ea scripta sunt: tempus co-  
nim prope est. Ioannes septem  
ecclesius quæ sunt in Asia, gratia  
uobis & pax ab eo qui est, & qui  
erat, & qui uenturus est, & a sep-  
tem spiritibus qui in conspectu  
throni eius sunt, & a IESV Chri-  
sto, qui est testis fidelis, primo-  
genitus mortuorum, & princeps  
regum terræ, qui dilexit nos, &  
lauit nos a peccatis nostris in  
sanguine suo, et fecit nos re-  
gnum, & sacerdotes Deo & pa-  
tri suo, ipsi gloria & imperium  
in seculum seculorum, Amen. E-  
ce uenit in nubibus, & uidebit  
eum omnis oculus, et qui e-  
um pupugerunt. Et plangent se  
super



the reuelacion of Je-  
sus Christe, whiche  
God gaue vnto hym  
to make manifeste  
vnto hys seruautes  
the whych must hap-  
pen shortly: And he shewed it sen-  
dyng it by hys angell vnto hys ser-  
uaunt Iohn, whych dyd beare wyt-  
nesse of the word of God, & tynnesse  
vnto Iesus Christe & all that euer be  
dyd se. Happy is he that readeth &  
heareth the wordes of thys prophecy,  
& kepeth these thynges that are wryt-  
ten in the same: for the tyme is at hande.  
Iohn vnto the seven congregacions  
that are in Asia: Grace be vnto you  
& peace fro hym that is, & that was, and  
that is to come, & fro the frut spretes  
that are in the syght of hys throne, &  
from Iesus Christe whych is a fapth-  
full wytnesse, the first borne of the  
deade, & pryncer of the kynge of the  
earth: whiche hath laued vs, & hath  
wastd vs fro our synnes in his blood  
& hath made vs a kingdome & prestes  
vnto God and hys father, vnto hym  
be glorie and empyre for euer and e-  
uer Amen. Beholde he cometh  
wpyth cloudes, and euer eye shall se  
hym, & they that haue pearced him.  
And all kynned of the earthe shall  
bewayle

Job. 1. 1. 6

Job. 2. 1. 6  
2. 1. 6

2. 1. 6

1. Cor. 15. 1. 6  
Coloss. 1. 61. Cor. 15. 1. 6  
1. Cor. 15. 1. 6  
1. Cor. 15. 1. 61. Cor. 15. 1. 6  
1. Cor. 15. 1. 6  
1. Cor. 15. 1. 6  
1. Cor. 15. 1. 6

Mat. 4. 4. b  
Eph. 1. 1. c

bringye themselves ouer hym. **E**u-  
sa. Amen. Jam Alpha and Omega  
the begynnyng and ende sayeth the  
2. 0. 8. 0. 6 God almyghty, whyche  
is, and whych was, and whych is to  
come. I Ihon your brather, & parta-  
ker in the tribulacion, and kynge-  
dome, and patience in Christe Iesu,  
was in þe whych is called Path-  
mos for the worde of God and wot-  
nesse of Iesus Christ. I was in spret  
on the sondaye, and I herde a greate  
voyce bringyng me, as of a trompe,  
sayeng: That thou seyst, wyte in a  
booke, and sende it vnto the seuen cō-  
gregacions that are in Asia: vnto  
Ephesus, and Smyrna, and Perga-  
mus, and Thyatira, and Sardis, &  
Philadelphie, and Laodicia. And  
I turned, that I myght se the voyce  
that spake vnto me. And bringe tur-  
ned I sawe seuen golden candelstic-  
kes, and in the myddes of the seuen  
golden candelstickes one lyke the  
sonne of man, clothed wth a longe  
garmente reachyng to the towe, and  
gyrded aboute the brest wth a  
golden girdle: but hys heade & he-  
tes were whyte as whyte woll, and  
as snowe, and hys eyen as a flame  
of fyre, & hys fete lyke vnto bys-  
surnyng in a burnyng ouen, and  
hys voyce as the voyce of many wa-  
ters, and in hys ryght hand he had  
seuen starrs, and out of hys mouth  
wente a swerde sharpe of both sy-  
des, and hys face as the sonne shyn-  
eth in hys strengthe. And whan I  
hadde seene hym, I fell at hys fete  
euen as beade. And he layde hys  
ryght hande vpon me, sayenge:

Reuel. 7. b  
Mat. 10. 2

Apoc. 1. c  
Mat. 19. c

Apoc. 19. c

Apoc. 17. a

**W**

super eum omnes tribus terre.  
Etiam, Amen. Ego sum Alpha &  
ω, principium et finis, dicit Domi-  
nus Deus qui est, & qui erat, &  
qui venturus est omnipotens. E-  
go Ioannes frater tuus & par-  
ticeps in tribulatione, & regno,  
& patientia in Christo IESU, fui  
in insula quæ appellatur Path-  
mos propter verbum Dei & tes-  
timonium IESU Christi. Fui  
in spiritu in Dominica die, & au-  
diui post me vocem magnam,  
tanquam tubæ, dicentis: Quod  
audes, scribe in libro, et mitte sep-  
tem ecclesiis, quæ sunt in Asia,  
Epheso, & Smyrne, & Perga-  
mo, & Thyatira, & Sardis, & Phi-  
ladelphie, & Laodice. Et con-  
uersus sum, ut uiderem vocem  
quæ loquebatur mecum. Et con-  
uersus uidi septem candelabra,  
aurea, & in medio septem can-  
delabrorum aureorum, similem  
filio hominis, uestitum podere,  
& præcinctum ad mammillas zo-  
na aurea: caput autem eius & ca-  
pilli erant candidi uelut lana al-  
ba & tanquam nix, & oculi eius  
uelut flamma ignis: & pedes ei-  
us similes aurichalco, sicut in ca-  
mine ardenti, et uox illius tan-  
quam uox aquarum multarum,  
& habebat in dextera sua stel-  
las septem, & de ore eius gladi-  
us utraque parte acutus exibat,  
et facies eius sicut sol lucet in  
uirtute sua. Et cum uidissem eo-  
um, cecidi ad pedes eius tan-  
quam mortuus. Et posuit dex-  
teram suam super me, dicens:

scribere

Noli



## CAPVT II.

Fol 324.

Esa. 41. 10  
Rom. 8. 10Job 12. 6  
Esa. 41. 10  
Apoc. 1. 6

Noli timere, ego sum primus & nouissimus, & uiuus, & fui mortuus, et ecce sum uiuens in secula seculorum, et habeo clauas mortis et inferni. Scribe ergo que uidisti, et que sunt, et que oportet fieri post hec. Sacramentum septem stellarum, quas uidisti in dextera mea, et septem candelabra aurea: Septem stelle angeli sunt septem ecclesiarum, et candelabra septem, septem ecclesie sunt.

## CAPVT II.

**I**n angelis Ephesi ecclesie scribis: hec dicit qui tenet septem stellas in dextera sua, qui ambulat in medio septem candelabrorum aureorum: Scio opera tua, et laborem, et patientiam tuam, et quod non potes sustinere malos, et tentasti eos qui se dicunt Apostolos esse, et non sunt, et inuenisti eos mendaces, et patientiam habes, & sustinuisti propter nomen meum, et non defecisti. Sed habeo aduersum te parua, quod charitatem tuam primam reliquisti. Memore esto itaque unde excideris, & age poenitentiam, et prima opera facis: autem, ueniam tibi cito, et mouebo candelabrum tuum de loco suo, nisi poenitentiam egeris: sed hoc habes quia odisti facta Nicolaitarum, que et ego odi. Qui habet aurem, audiat quid spiritus dicat ecclesiis: Vnicui dabo edere de ligno uitę,

fear not, I am the first and last, and I am aluue, and was deade, and behold I am luyng for euer and euer, & I haue the keyes of death & hell. Wryte therefore the thynges þ thou hast sene, & that are, and þ must be done after thys. The mytery of the seuen scarres whych þ hast sene in my handes: the seuen golden candelstickes [is thys:] The seuen starres are the angels of the seuen congregacions. & the seuen candelstickes are the seuen congregacions.

## The ii. Chapter.

**W**ryte unto the angel of þe congregacion of Ephesus: These thynges sayeth Ieþu þe holdeþ þe seuen starres in his ryght hande, whiche walketh in the myddes of the seuen golde candelstickes: I knowe thy workes and laboure, and thy patience, and that thou canst not suffer the euil men, & hast pꝛoued them that saye them to be apostles, and are not, & hast sode them lyars, and hast patience, & hast suffered for my names sake, & hast not faynted. But I haue a few thynges agaynst the, that þ hast lest thy first loue. We therefore myndeþul whence thou arte fallest, & repente, and do the first workes: Yf not, I shall come quickly vnto the, & remoue thy candelsticke fro þys place, withoute thou do repente: but thou hast þ also that thou hatest the dedes of the Nicolaitans, the whych I hate also. He þ hath an eare, let hym heare what the spꝛete doth saye vnto the congregacions: Vnto hym that ouercometh I shal I geue to eat of the tree of

Esa. 41. 10  
Rom. 8. 10  
Apoc. 1. 6

Luc. 17. 2

Rom. 8. 1

Rom. 1. 6

S. 11. 17c,

## APOCALYPSIS

**W** lpe, that is in þ parabyse of my god.  
 And vnto the angell of the congregacion of Smyrna, wyte: These thynges sayeth the fyrst and laste, whyche was deade and lyueth. I knowe thy tribulacion and thy pouerte, but thou arte ryche, and thou arte blasphemed of them that do say them to be Jewes and are not, but are the synagoge of Satanas. feare none of those thynges that thou shalte suffer. Beholde the deuel shall cast some of pou into prison, that pe wape be proued, and pe shall haue tribulacion ten dayes. We saythfull vntyll death, and I shall geue the the crowne of lyfe. he tht hath an eare. let hym heare what the sperec doth saye vnto the congregacions: he tht shall ouercome, shall not be hurt of the seconde death. And wyte vnto the angell of the congregacion of Pergamynus. These thynges sayeth he that hath the sharpe twoedged swerde: I knowe where thou dwellest. where the frate of Satanas is, and thou kepest my name, and harte not benyed my sayth. And in those dayes [was] Antipas my saythfull wyrtelle, whyche was slayd by pou, where Satanas dwelleth. Wu: I haue a fewe thynges agaynst the, because þ hast there that holde þ doctrine of Balac, whych taught in Balac to put an occasion of synne before þ chylde of Israel, to eat & to comite fornicaciō: eue so hast þ also the þ kepe þ doctrine of the Nicolaitans. Repent thou lykwyse, if not, I wyll come shortly vnto the, & fyght agaynst the w the sword of my

ultæ, quod est in paradiso Del  
 mel. Et angelo Smyrnæ eccle-  
 siæ scribe: Hæc dicit primus et  
 nouissimus, qui fuit mortuus, et  
 uiuit. Scio tribulationem tuam,  
 et paupertatem tuam, sed diues  
 es, et blasphemaris ab his qui se  
 dicunt Iudeos esse, et non sunt,  
 sed sunt synagoga satanæ. Nihil  
 horum timeas quæ passurus es.  
 Ecce missurus est diabolus alios  
 quos ex uobis in carcerem, ut  
 tentemini, et habebitis tribula-  
 tionem diebus decem. Ego fide-  
 lis usque ad mortem, et dabo tibi  
 coronam uitæ. Qui habet au-  
 rem, audiat quid spiritus dicat  
 ecclesiis: Qui uicerit, uo laedetur  
 a morte secunda. Et angelo Ier-  
 gami ecclesiæ scribe: Hæc dicit  
 qui habet rompheam utraque  
 parte acutam: Scio ubi habitas,  
 ubi sedes est satanæ, et tenes no-  
 men meum, et non negasti fi-  
 dem meam. Et in diebus illis  
 Antipas testis meus fidelis, qui  
 occisus est apud uos, ubi satanas  
 habitat. Sed habeo aduersus te  
 pauca, quia habes illic tenen-  
 tes doctrinam Balac, qui do-  
 cebat in Balac mittere kanda-  
 lum coram filiis Israel, edere et  
 fornicari: ita habes et tu tenen-  
 tes doctrinam Nicolaitarum. Si  
 non, mittet pœnitentiā agere si quo mi-  
 nus ueniam tibi cito & pugnabo  
 cum

Cal. 1. 1  
 1. Tim. 1. 1

1. Pet. 1. 1

1. Tim. 1. 1  
 1. Tim. 1. 1

## CAPVT II

Pol. 25.

cum illis in gladio oris mei. Qui  
habet autem, audiat quid spiri-  
tus dicat ecclesiis: Vincenti da-  
bo manna absconditum, & dabo  
illi calculum candidum, & in cal-  
culo nomen nouum scriptum,  
quod nemo scit, nisi qui accipit.  
Et angelo Thyatirę ecclesię scri-  
be: Hęc dicit filius Dei, qui ha-  
bet oculos tāquā flammā ignis,  
& pedes eius similes aurichalco.  
Noui opera tua, & fidem, & cha-  
ritatem tuam, & ministerium, &  
patientiam tuā, & opera tua no-  
uissima plura prioribus. Sed ha-  
beo aduersus te pauca, quia per-  
mittis mulierē Hiezel, quę se  
dicit prophetem, docere, & sedu-  
cere seruos meos, fornicari, &  
manducare de idolothyris. Et  
dedi illi tempus ut pœnitentiam  
ageret, & non uult pœnitere a  
fornicatione sua. Ecce, ego mit-  
to eam in lectum, & qui merchā-  
tur cum ea, in tribulatione maxi-  
ma erunt, nisi pœnitentiam ab  
operibus suis egerint, & filios ei-  
us interficiam in morte, & sciēt  
omnes ecclesię, quia ego sū scru-  
tans renes & corda, & daba uni-  
cuiq; uestrū secūdum opera sua.  
Vobis autem dico & ceteris qui  
Thyatirę estis. Quicumq; nō ha-  
bent doctrinam hanc, & qui non  
cognouerūt altitudinem satanz,  
quemadmodum dicunt: non mit-  
tam super uos aliud pondus: ta-  
men id quod habetis, tenete do-  
nec ueniam. Et qui uicerit, & cu-  
stodierit usq; in finē opera mea,  
dabo illi potestātē sup gentes, &

reget

my mouth. He that hath an eare, let  
hym heare what þ spere doth say vn-  
to þ congregacions. Unto hym that  
ouercometh shal I geue the hyd mē-  
na, & shal geue hym a whyte stone, &  
in the stone a new name wyrtten,  
the whych noman knoweth, saue he  
that receaueth it. And wyrtē vnto þ  
angel of þ cōgregation of Thyatira  
These thinges sayeth þ sone of God  
& which hath eyes as þ flame of fyre  
& hys fete lyke vnto copper: I knowe  
thy workes, & sayth, & thy loue, & ser-  
uice, & thy paciēce, & thy last workes  
more thā þ fyrst. But I haue a fewe  
thynges agaynst the: Because þ suf-  
ferest þ womā Jezabel to teach, whi-  
che sayth her to be a prophete, & to  
myscary my seruantes, to vse forni-  
cation, and to eate of the Idoloffe-  
rynges. And I haue geuen her res-  
pyte to repent, and she wyl not re-  
pente of hys fornicacion. Beholde,  
I cast her into a bedde, and they that  
vse whoredome wpth her, shalbe in  
greate tribulacion, wpythout they do  
repente of theyr workes, and I shal  
slaye hys chylde: by death: and all  
congregacions shal knowe, & that I  
am searchynge the reynes and har-  
tes. & I shal geue vnto eury one of  
pou accorpyng to hys dedes. But I  
saye to pou, & to other þ be at Thy-  
atira: Whosoeuer haue not this doc-  
trine, & they þ haue not knowen the  
depth of Satā, as they do say: I shal  
laye none other charge vpd pou: not  
withstādyng kepe þ whych ye haue, vn-  
tyll I come. And he þ shal ouercome,  
& shal kepe my workes vntyll þ ende,  
I shal geue hy power ouer þ naciōs &

As. iii. he shal

Ezek. 61. 2  
Job. 1. 6Sper. 1. 1  
2. 19. 11. Reg. 16. 9  
4. Reg. 9. 61. Tim. 17. 3  
2. Tim. 2. 172. Tim. 2. 17  
2. Tim. 19. 6

## A P O C A L Y P S I S

rise them both an yron rodde, and they shalbe broken as a potters vessel as I also haue receaued of my father and I shall geue hym the mornynge starre. He that hath an eare, let hym heare what the sperte doth saye vnto the congregacions.

## The.iii. Chapter.



And vnto the angel of the congregacion of Sardis, wyte these thynges sayeth he that hath the seuen spertes of God, & the seuen starres: I knowe thy workes, because thou hast a name that thou dost lyue, & thou art dead. He that wakynge & strengtheneth & resteth & turreth byenge: for I haue not founde thy workes full before my god. Haue therefore in mynde how thou hast receaued & herde, & kepe it, and repent. If thou therefore shalt not watch, I shall come vnto the as a thefe, and thou shalt not knowe at what houre I shall come vnto the. But thou hast few names in Sardis, whiche haue not defyled the: garmettes, & they shall walke wiche in whyte garmettes. for they are worthy. He that shall overcome shall so be clothed wiche whyte garmente, and I shall not put out his name out of the booke of lyfe, & shall knowe legge his name before my father. and before his angels. He that hath an eare, let hym heare what the sperte doth saye vnto the congregacions.

And vnto the angell of the congregacion of Philadelphie, wyte: These thynges sayeth he holy & true, whych hath the keye of David, whych openeth, & no man shutteth: shutteth & no man openeth: I knowe thy workes.

reges eas in uirga ferrea, & tanquam uas figuli confringentur, si cur & ego accepi a patre meo, & dabo illi stellam matutinam. Qui habet aurem, audiat quid spiritus dicat ecclesiis.

## CAPVT III.



Et angelo ecclesie Sardis, scribe: Hec dicit qui habet septem spiritus Dei, & septem stellas: Scio opera tua, quia non men habes quod uiuas, & mortuus es. Esto uigilans, & confirma cetera que moritura erant. Non enim inueni opera tua plena coram Deo meo. In mentes ergo habere, qualiter acceperis, & audieris, & tenua, & penitentiam age. Si ergo non uigilaueris, ueniam ad te tanquam fur, & nescies qua hora ueniam ad te. Sed habes pauca nomina in Sardis, qui non inquinauerunt uestimenta sua, & ambulabunt mecum in albis, quia digni sunt. Qui uicerit, sic uestietur uestimentis albis, & non delebo nomen eius de libro uitae, & confitebor nomen eius coram patre meo, & coram angelis eius. Qui habet aurem, audiat quid spiritus dicat ecclesiis. Et angelo Philadelphie ecclesie scribe: Hec dicit sanctus et uerus qui habet clauem David, qui aperit, et nemo claudit: claudit, et nemo aperit. Scio opera tua.

Eccles

Apoc. 1. 6

Math. 24. 42  
1. 2. 3. 4. 5. 6  
1. 2. 3. 4. 5. 6

Luc. 11. 6

Math. 24. 42  
1. 2. 3. 4. 5. 6  
Apoc. 1. 6

## CAPVT III.

Ecce, dedi coram te ostium apertum, quod nemo potest claudere, quia modicam habes uirtutem, & seruasti uerbum meum, & non negasti nomen meum. Ecce, dabo de synagoga satanas, qui dicunt se ludæos esse, & non sunt, sed mentiantur. Ecce, faciam illos ut uentiant, & adorent ante pedes tuos, & scient quia ego dilexite. Quoniam seruasti uerbum patientie mee, & ego seruabo te ab hora tentationis, quæ uentura est in orbem uniuersum, tentare habitantes in terra. Ecce uenio cito, tene quod habes, ut nemo accipiat coronam tuam. Qui uicerit, faciam illum columnam in templo Dei mei, & foras non egredietur amplius, & scribam super eum nomen Dei mei, & nomen ciuitatis Dei mei nouæ Hierusalem, quæ descendit de cælo a Deo meo, & nomen meum nouum. Qui habet aurem, audiat quid spiritus dicat ecclesiis. Et angelus Laodiciæ ecclesiæ, scribens hæc dicit Amen, testis fidelis & uerus, qui est principium creature Dei: Scio opera tua, quod neque frigidus es, neque calidus: utinam frigidus esses aut calidus. Sed quia tepidus es, & nec frigidus, nec calidus, incipiam te euomere ex ore meo, quia dicis: Diues sum, & locupletatus, & nullius egeo: & nescis quia tu es miser, & miserabilis,

& p. 14.

Beholde, I haue a doore open before the, the whych noman can shute, because thou hast a lytle strength, and hast kepte my worde, and hast not denyed my name. Beholde, I shall geue out of the synagoge them that do say the to be Jewes, and are not, but be Ipe. Beholde, I shal make the that they do come, and worshippe before thy seate. and they shall knowe þ I haue loued the. Because thou hast kepte the worde of my patience, I wyll also kepe the from the houre of temptation, the whych shall come vpon the whole worlde, to proue þ dwellers on earth. Beholde, I come quye hely, holde that thou hast, that nom I take away thy crown. He þ shal ouercome, I shal make him a prier in the temple of my God, & he shall nomore go forth, & I wyll wyte vpon hym þ name of my God, and the name of þ ctye of my God, newe Jerusalem, & whych is come down fro heaue from my god, and my new name. He that hath an eare, let him heare what the spere sayeth vnto the congregacions. And vnto the anzell of the congregation of Laodicia, wyte: These thynges sayeth Amen, the saythfull and true wptnesse, whych is the begynnyng of the creature of god: I know thy workes, that thou arte nother colde, nor whote: wolde God thou werest ether colde or whote. But because thou arte lukewarme, and nother whote nor colde, I shal begyn to spewe out of my mouth: for þ sayest I am ryche, & encreaced, & haue nede of nothyng: & thou doest not knowe that thou art wretched & mysfetable,

& s. liii. and

## APOCALYPSIS

and poore, and blinde, and naked. I counsell the to bye of me golde tryed in the fyre, that thou mayest become rych: & that thou be clothed w<sup>th</sup> whyte garmentes, that þ<sup>e</sup> shame of thy nakednesse do not appere: & anoynte thyne eye w<sup>th</sup> eye salve, that þ<sup>e</sup> mayest see. \* Those that I do loue, do I rebuke and chastise. We freuent therfoze, and repene. Beholde, I stande at the doze & knocke: yf any mā shal heare my voyce, & shal open þ<sup>e</sup> doze unto me. I shall entre in unto hym, & shal suppe w<sup>th</sup> hym, and he with me. He that shal ouercōme, I shall graunt hym \* to syt with me on my seate, as I also haue ouercōme, and haue speten w<sup>th</sup> my father in hys seate. He that hath an eare, let hym heare what the sprete saith unto the congregacions.

## The.iii. Chapter. +

**A**fter thys I loked, and beheld a doze was ope<sup>n</sup> in heaue<sup>n</sup>, & the first voyce þ<sup>e</sup> I herde [was] las of a trope speakyng w<sup>th</sup> me, sayenge: Come up hether, & I shal shewe þ<sup>e</sup> the thynges that must happen shortly. After thys I was forthw<sup>th</sup> in sprete. And beholde ther was a seate set in heauen, and one syttinge vpon þ<sup>e</sup> seate. And he þ<sup>e</sup> sat was lyke vnto a Jasper stone, & a Sardine stone. And thre was a reynbow in þ<sup>e</sup> cōpass<sup>e</sup> of the seate, like vnto þ<sup>e</sup> sight of a Smaragde. \* And aboute the seate foure & twenty seates, & vpon the seates foure & twenty elders syttinge, decked w<sup>th</sup> whyte garmettes, & vpon thei<sup>r</sup> heades were golden crowns. And from the strong

& pauper, & euem, & nudus. Suadeo tibi emere a me aurum ignitum probatum, ut locuples sis, & vestimentis albis induaris, ut non appareat confusio nuditatis tuæ: & collyrio inungo oculos tuos, ut uideas. Ego quos amo, arguo, & castigo. Aemulare ergo, & penitentiam age. Ecce sto ad ostium, & pulso: si quis audierit uocem meam, & aperuerit mihi ianuam, introibo ad illum, & cenabo cum illo, & ipse mecum. Qui uicerit, dabo ei sedere mecum in throno meo, sicut & ego uici, & confedi cum patre meo in throno eius. Qui habet aurem, audiat quid spiritus dicat ecclesiis.

## CAPVT III.

**P**ost hæc uidi, & ecce ostium apertum in caelo, & uox prima quam audiui tanquam tubæ loquentis mecum, dicens: Ascende huc, & ostendam tibi quæ oportet fieri cito. Post hæc, statim fui in spiritu. Et ecce sedes posita erat in caelo, & supra sedem sedens. Et qui sedebat, similis erat aspectui lapidis iaspidis & Sardinis, & iris erat in circuitu sedis, similis uisioni Smaragdinae. Et in circuitu sedis, sedilia uiginti quatuor, & supra thronos uiginti quatuor seniores sedentes, circumamicti stolis albis, & in capitis suis coronæ aureæ. Et de throno

Apoc. 16.

Apoc. 16.

Apoc. 16.

Apoc. 16.

## CAPVT. V.

Fol. 374

de throno procedebat fulgura,  
& uoces, & tonitrua, & septem  
lampades ardentes ante thronum,  
quæ sunt septē spiritus Dei.  
Et in conspectu sedis, tanquam  
mare uitreum, simile Cristallo, &  
in medio sedis, & in circuitu se-  
dis quatuor animalia plena ocu-  
lis ante & retro. Et animal pri-  
mum simile leoni, & secundū simi-  
le uitulo, & tertium animal habes  
faciem uelut hominis, & quartū  
animal simile aquilæ uolanti. Et  
quatuor animalia singula eorum  
habebant alas senas, & in circui-  
tu, & intrus plena sunt oculis, &  
requiem non habebat die ac no-  
cte, dicentia: Sanctus, sanctus,  
sanctus Dominus Deus omni-  
potens, qui erat, et qui est, et qui ue-  
niturus est. Et cum darent illa ani-  
malia gloriam, et honorē, et bene-  
dictionem sedenti super thronū,  
uiuenti in secula seculorū, proce-  
debant uiginti quatuor seniores  
ante sedentē in throno, et adora-  
bant uiuentem in secula seculo-  
rū, & mittebant coronas suas an-  
te thronū dicētes: Dignus es do-  
mine Deus noster accipere glo-  
riam et honorē et uirtutē: quia tu  
creasti oīa, et propter uoluntatē  
tuā erāt, et creata sūt.

## CAPVT V.

**E**T uidi in dextera sedē-  
tis super thronū, librū  
scriptū intus et foris, si-  
gnatū sigillis septē. Et  
uidi angelū fortē, et predicatē  
uocē magnā: Quis est dignus a-  
perire librum, et soluere signacu-  
la eius? Et nemo poterat neq; in

trone dñi procebe byghenynge, &  
uoces, & thonderynge, & seuen hur-  
nyng lāpes befoze þ trone, þ whych  
are the seuen spītes of God. And  
in the syght of þ seate was as it had  
ben a glassy see, lyke vnto Cristall:  
in the myddes of the seate, and in eā  
passe of the seat, were four braises  
full of eyes befoze & behynde. And þ  
fyrst beaste was lyke vnto a Lion, &  
the secunde lyke vnto a Calfe, & the  
thyrde beaste haupnge a face lyke a  
mans, & the fourth beaste lyke vnto  
an Eagle flyeng. And þ four beastes  
had euery one of them fyre wynges  
& aboute and wythin they are full of  
eyes, & they had no rest nyght & day,  
sayenge: • holy, holy, holy LORDE  
God omnipotent, whych was, and þ  
is, & that is to come. And whā those  
beastes gaue glōry, & honoure, and  
blessynge vnto hym þ sitteth vpon þ  
trone sayng for euer and euer, the  
four and twenty elders came forth  
befoze hym that sitteth vpon the  
trone, and worshipped the saynge  
for euer and euer, and layde downe  
they crownes befoze þ trone, sayng  
Thou arte worthy LORDE our God  
to receaue glōry and honoure, & po-  
wer for thou haste created all thynges,  
& for thy wylls sake were they,  
and are created. &

## The v. Chapter.

**A**nd I saw at þ ryght hande  
of hym þ sat vpon þ trone  
a boke wyrtten wth in & wth  
out, sealed wth seuen scales.  
And I saw a strēge angel & preachyng  
wth loude voyce: Who is worthy to o-  
pen þ boke & to louse þ scales. And  
noma was able to open it, nother in

beauen, nor in earth, nor vnder the  
earth, nother to loke on it. And I  
wepte much, because nomā is fonde  
wothy to open the boke, nor to loke  
on it. And one of the elders sayde  
vnto me: Wepte not, \* beholde, the  
syon of the trybe of Iuda, the roote  
of Dauid hath overcome to ope the  
boke, and to lase hys seuen scales.

And I sawe, and beholde in the myd  
des of the trone, & of the foure bra-  
stes, and of the elders a lambe stan-  
dyng as kylled, haupnge seuen hoz-  
nes, and seuen cys, which are the se-  
uen spytes of God, sente into all þ  
earth. And he came, and toke þ boke  
of the tryght hande of him that sat on  
the seate. And whan he had opened þ  
boke, the foure brastes, and þ foure  
and twenty elders fel downe befoze  
the lambe, haupnge euery one hnt-  
pes and golden vials, full of odoure,  
whych are the prayes of sapntes, &  
they sange a new songe, sayenge :

Thou arte wo:thy to receaue the boke, and to open hys sea-  
les, \* for thou wast slayne, and haste  
redymed vs vnto God in thy bloude,  
of euery kyned, and tynge, & people,  
and nacion, and thou haste made vs  
vnto oure God a kyngdome & pre-  
stes, and we shal enygne vpon earth.

\* And I sawe and herde the voyce of  
many angels in the compasse of the  
seate, and of the brastes, and elders,  
and the nombze of them was thou-  
sandes of thousandes, sayenge wpth  
loude voyce: The lābe that is slayd  
is wo:thy to receaue power & God-  
heade, and wysdome, and strength,  
and honoure, and gloze, & blesynge.

And

celo, neque in terra, neque sub  
tus terram, aperire librum, ne-  
que respicere illum. Et ego fle-  
bam multum, quoniam nemo di-  
gnus inueniē est aperire librum,  
nec uidere eum. Et unus de se-  
nioribus dixit mihi: Ne fleueris,  
ecce, uicit leo de tribu Iuda, ra-  
dix Dauid aperire librum, & sol-  
uere septem signacula eius. Et  
uidi, & ecce in medio throni &  
quatuor animalium, & in medio  
seniorum agnum stantem tan-  
quam occisum, habentem cor-  
nua septem, & oculos septem,  
qui sunt septem spiritus Dei, mis-  
si in omnem terram. Et uenit, &  
accepit de dextera sedentis in  
throno librū. Et cum aperuisset  
librum, quatuor animalia, & ui-  
ginti quatuor seniores cecide-  
runt coram agno, habentes sin-  
guli citharas & phialas aureas,  
plenas odoramentorum, quæ  
sunt orationes sanctorum, & can-  
tabant canticum nouū dicentes:  
Dignus es Domine accipere li-  
brum, & aperire signacula eius,  
quoniam occisus es, & redemisti  
nos Deo in sanguine tuo, ex omni  
tribu, & lingua, & populo, & natio-  
ne, & fecisti nos deo nrō regnū,  
& sacerdotes, & regnabimus sup  
terrā. Et uidi, & audiui uocē āge-  
lonū multorū i circuitu throni, &  
aialiū & seniorū, & erat numerus  
eorū milia miliū dicentiū uoce ma-  
gna: Dignus est agnus q occisus  
est accipere uirtutē & diuinitatē,  
& sapientiā, & fortitudinē, & ho-  
norē, & gloriā, & benedictionē.

Et

Mat. 24. b  
Marc. 13. b

Isaiah 9. b  
Isaiah 61. b  
Isaiah 62. b  
Isaiah 63. b

Daniel 7. b



## CAPVT VI.

Et omnem creaturam quæ in  
 celo est, & sub terra, & quæ sunt  
 in mari, & quæ in eo, omnes au-  
 diui dicentes: Sedit in throno,  
 & agno, benedictio, & ho-  
 nor, & gloria, & potestas in se-  
 cula seculorum. Et quatuor anima-  
 lia dicebant Amen. Et uiginti  
 quatuor seniores ceciderunt in  
 facies suas, & adorauerunt ui-  
 uentem in secula seculorum.

## CAPVT VI.

**I** uidi quod aperuis-  
 set agnus unum de  
 septem sigillis, & au-  
 diui unum de quatuor  
 animalibus dicens tanquam uo-  
 cem tonitru: Veni, & uide. Et ui-  
 di & ecce equus albus, & qui se-  
 debat super illum, habebat ar-  
 cum, & data est ei corona, & ex-  
 iit uincens ut uinceret. Et cum  
 aperuisset sigillum secundum,  
 audiui secundum animal, dicens  
 Veni & uide. Et exiit alius e-  
 quus, rufus, & qui sedebat super  
 illum, datum est ei ut lumeret  
 pacem de terra, & ut inuicem  
 se interficiant, & datus est ei gla-  
 dius magnus. Et cum aperuisset  
 sigillum tertium, audiui tertium  
 animal, dicens: Veni & uide. Ecce  
 equus niger, et qui sedebat  
 super illum habebat stateram in  
 manu sua. Et audiui tanquam uo-  
 cē in medio quatuor animalū, di-  
 cētē: Bilibristrici denario uno,  
 & tres bilibres hordei denario  
 uno.

And every creature that is in hea-  
 ven, and vpon the earth, and vnder  
 the earth, and that are in the see, and  
 that are therein, I herde them all say-  
 enge: Vnto hym that syteth in the  
 seate, & vnto the lambe, be blessing,  
 and honoure, and gloꝝy, and power  
 for euer and euer. And the foure bea-  
 stes sayd: Amen. And the foure and  
 twenty elders fell vpon theyꝝ faces  
 and worshipped the lyuyng for euer  
 and euer.

## The vi. Chapter.

**A**nd I sawe that the lambe  
 had opened one of þe seue-  
 scales, and I herde one of  
 the foure beastes sayenge  
 as the voyce of a thȝder: Come, and  
 se. And I saw, and beholde a whȝte  
 horse, & he that sat vpon the same had  
 a bowe, and ther was a crowne ge-  
 uen vnto hym, and he wente out co-  
 queringe that he shoulde ouercome.  
 And whan he had opened þe seconde  
 scale, I herde the seconde beaſt say-  
 enge: Come and se. And ther wente  
 out another horse, rede, & he that sat  
 vpon it, it was geuen hym to take a  
 waie peace from the earth, and that  
 they shoulde slaye ech other, and ther  
 was a great swearde geuen hym.  
 And whan he had opened þe thȝrde  
 scale, I herde the thȝrde beaſt, say-  
 enge: Come and se. And beholde a  
 blacke horse, and he that sat vpon the  
 same had a papper of balades in his  
 hande. And I herde as it had bene a  
 voyce in þe myddes of the foure bea-  
 stes, sayenge: Two pounde weyght  
 of wheat for one peny, and the two  
 pounde weyghtes of barlye for one  
 peny.

APOCALYPSIS

peny, and the wyne and oyle do not  
thou hurte. And whā he had opened  
the fourth seale, I herde the voyce of  
the fourth beaste, sayenge: Come o  
se. And beholde a pale horse, and he  
that sat vpon it, hys name was cal  
led Death, and hell followed hym,  
and power was geuen hym vpon þ  
foure partes of the earth, to kyll w  
the sweache, hunger, and death, and  
beastes of the earth. And whā he  
had opened the spfte seale, I saw vnder  
the altare the soules of thē that  
were slayne for the worde of God,  
and for the wytnesse that they had,  
and cryed wth loude voyce, sayeng  
How longe LONGE thou holy and  
true, dost thou not iudge and dost  
not avenge our bloude of them that  
dwell vpon earth? And vnto euery  
one of them were geuen wythe  
mentres. And it was sayd vnto thē,  
that they shuld rest yet a lytle wythe  
vntyll they fellowseruauntes & bre  
thren be fulspilled, wythe they are to be  
hpylled as they also. And I saw whā  
he had opened the syxte seale, and be  
holde ther happened a great earth  
quake, and þ sōne became blacke as  
a heere sache, & the Moone became  
altogether as bloud, and the starres  
fell downe from heauen vpon earth,  
as the fygge tre casteth hys vntyme  
ly fygges, whā it is shakē of a greate  
wynde. And the heauē wente awape  
as a booke rolled together: and euery  
hpyll, and yles were remoued from  
theyr places: and the hyngers of the  
earth, and pynces, and capytaynes,  
and the rych, and the stronge, & euery  
bondman and fre man hpyd them  
selues

uno, & vinum, & oleum no laesū  
is. Et cum aperuisset sigillum  
quartum, audiui uocem quarti  
animalis, dicentis Veni et uide.  
Et ecce equus pallidus, et qui se  
debat super eū, nomē illi Mors,  
et infernus sequebatur eum, et  
data est illi potestas super qua  
tuor partes terræ, interficere gla  
dio, fame, et morte, et bestiis ter  
ræ. Et cum aperuisset sigillum  
quintum, uidi subtus altare anio  
mas interfectionum propter ucto  
rium Dei, et propter testimoniū  
quod habebant, et clama  
bant uoce magna, dicentes: Us  
quequo Domine, sanctus et ue  
rus non iudicas, et non uindicās  
sanguinem nostrum de his qui  
habitant in terra? Et data sunt  
illis singulæ stolæ albæ, et di  
ctum est illis ut requiescerent  
adhuc tēpus modicū, donec cō  
pleātur cōserui eorū & fr̄es eorū,  
qui interficiendi sunt sicut et il  
li. Et uidi cum aperuisset sigil  
lum sextum, et ecce tremor  
magnus factus est, et sol factus  
est niger tanquam saccus silicio  
nus: et luna tota facta est sicut  
sanguis, et stellæ de cœlo ceci  
derunt super terram, sicut ficus  
emittit grossos suos cum a uēto  
magno mouetur: & cœlū recessit  
sicut liber inuolutus, & om̄is mōs,  
et insule de locis suis motę sunt  
et reges terræ, et principes, et tri  
buni, et diuites, et fortes, et omo  
nis seruus, et liber absconderunt  
se in

4. eph. 11. b  
Rom. 12. b

1. cor. 14. c

1. cor. 17. c

1. cor. 1. c

## CAPVT. VII.

Pol. 329

se in spellicia & petris montium,  
et dicunt montibus et petris: Ca-  
dite super nos, et abscondite  
nos a facie sedentis super thro-  
num, et ab ira agni: quoniam ue-  
nit dies magnus iræ ipsorum. Et  
quis poterit stare?

## CAPVT VII.

**E** Ost hæc uidi quatuor  
angelos stantes super  
quatuor angulos ter-  
re, tenentes quatuor  
uentos terre, ne flarent super  
terram, neque super mare, ne-  
que in ullam arborem. Et uidi  
alterum angelum ascendentem  
ab ortu solis, habentem signum  
Dei uiui, et clamauit uoce ma-  
gna quatuor angelis, quibus da-  
tum est nocere terre & mari, di-  
cens: Nolite nocere terre et ma-  
ri, neque arboribus, quoadusque  
signemus seruos Dei nostri in  
frontibus suis. Et audiui nume-  
rum signatorum, centum qua-  
draginta quatuor milia, signati  
ex omnibus filiorum Israel.  
Ex tribu Iuda, duodecim milia  
signati. Ex tribu Ruben, duode-  
cim milia signati. Ex tribu Gad,  
duodecim milia signati. Ex tribu  
Aser, duodecim milia signati. Ex  
tribu Nephthalim, duodecim  
milia signati. Ex tribu Manasse,  
duodecim milia signati. Ex tribu  
Symeon duodecim milia signati. Ex  
tribu Levi, duodecim milia signati.  
Ex

selues in the bushes and in rocks of  
the hylls, and saye vnto the moun-  
taynes and rockes: \* Fall vpon vs,  
and hyde vs from the sighte of hym  
that sitteth vpon the throne, and fro  
the wrath of the lambe: for þ great  
daye of theyr wrath is come. And  
who shalbe able to endure?

## The vii. Chapter.

**A**fter these thynges saue  
I sawe angeli standynge  
vpon the foure corners of  
the earth, holdynge þ foure  
wyndes of þ earth, that they shoulde  
not blowe vpon earth, nor vpon þ see,  
nor vpon any tre. And I sawe ano-  
ther angell conynge vp from the  
sprynge of the Sonne, haupnge the  
token of the trypnge God, and be-  
croyed with loude voyce vnto þ foure  
angeli, vnto whome it was geuen  
to hurte the earth and the see, saye  
enge: \* Hurte not the earth and  
see, nother the trees, vntill we seale  
the seruauntes of our God in theyr  
foreheades. And I herde the num-  
bre of the sealed, hundreth and foure  
and sixty thousande, sealed of eu-  
ery trybe of the chyl dren of Israel.  
Of the trybe of Iuda are twelwe  
thousande sealed. Of the trybe  
of Ruben are twelwe thousande sea-  
led. Of the trybe of Gad are  
twelwe thousande sealed. Of the  
trybe of Aser are twelwe thousande  
sealed. Of the trybe of Nephtha-  
lim are twelwe thousande sealed. Of  
þ trybe of Manasse are twelwe thou-  
sande sealed. Of the trybe of Symeon  
are twelwe thousande sealed. Of the  
trybe of Levi are twelwe thousande sealed.  
Of

Mat. 23. 3  
Luc. 21. 3  
Apoc. 9. 3

Apoc. 9. 3

Apoc. 9. 3

## APOCALYPSIS

greate mountayne burnynge was  
cast in þe see, and þe thyrde parte of þe  
see became bloude: and the thyrde  
parte of þe creatures dyed, those that  
had lyfe in the see, & the thyrde parte  
of the shippes perished. And þe thyrde  
angell blew wryth a trompet, & ther  
fell a greate burnynge starre frō hea-  
uen lyke a cresset, and it fell vpon the  
thyrde parte of the floodes, and vpon  
the fountaynes of waters: and the na-  
me of the starre is called Worme-  
woode, and the thyrde parte of þe wa-  
ters became wormewoode, & many  
men dyed of the waters, for they be-  
came byt'er. And the fourth angell  
dyd blowe wryth the trompet, and þe  
thyrde parte of the Sonne was symt-  
ten, and the thyrde parte of þe Moone  
and the thyrde parte of the starrs,  
ensomuche that the thyrde parte of  
them was darkened, and the thyrde  
parte of the day dyd not shyne, and  
of the nyghte lychewyse. And I sawe  
and herde the voyce of an Eagle sy-  
enge by the myddes of heauen say-  
enge wryth loudre voyce: Wo, wo, wo  
vnto the dwellers in earth, of þe voy-  
ces of the angels, that were for to  
blowe wryth the trompet.

## The ix. Chapter.

**¶** And the fiftie angell dydde  
blowe wryth a trompet, &  
I sawe a starre to be fall  
downe vpon earth, & ther  
was grete hym þe keye of the bottō-  
lesse pytte. And he opened the bottō-  
lesse pytte, and the smoke of þe pytte  
wente vp, & as the smoke of a greate  
foynace: and the Sonne and the ayre  
was darkened for the smoke of the  
pytte

mons magnus igne ardens, missus  
est in mare, et facta est tertia  
pars maris, sanguis, et mortua  
est tertia pars creature, eorum  
que habebant animas in mari,  
et tertia pars navium interiit. Et  
tertius angelus tuba cecinit, et  
cecidit de celo stella magna  
ardens tanquam facula, et cecidit  
in tertiam partem fluminum,  
et in fontes aquarum: et nomen  
stellæ dicitur Absynthium, et facta  
est tertia pars aquarum in  
absynthium, et multi hominum  
mortui sunt de aquis quia amara  
facta sunt. Et quartus ange-  
lus tuba cecinit, et percussa est  
tertia pars solis, et tertia pars  
lunæ, et tertia pars stellarum, ita  
ut obcuraretur tertia pars eo-  
rum, et dici non lucret pars ter-  
tia, et noctis similiter. Et uidi,  
et audiui uocem unius aquilæ  
uolantis per medium celi, di-  
centis uoce magna: Vx, ux, ux,  
habitantibus in terra, de ceteris  
uocibus trium angelorum, qui  
erant tuba canituri.

## CAPVT IX.

**¶** Quintus angelus tu-  
ba cecinit, et uidi stel-  
lam de celo cecidisse  
in terram, et data  
est ei clavis putei abyssi. Et  
aperuit puteum abyssi, et as-  
cendit fumus putei, sicut fu-  
mus fornacis magnæ: et obscu-  
ratus est sol, et aer de fumo pu-

apoc. 9. b

apoc. 14. c  
apoc. 19. c

Apoc. 9. 1

Exe. 10. 1  
Apoc. 9. 1

C

C. 1. 1. 1.

rei. Et de fumo putei exierunt locustæ in terram, & data est illis potestas, sicut habent potestatem scorpiones terræ, & preceptum est illis ne lederent frum terræ, neque omne uiride, neque omnem arborem nisi tantum homines, qui non habent signum Dei in frontibus suis: & dictum est illis, ne occiderent eos, sed ut cruciarentur mensibus quinque: & cruciatus eorum, ut cruciatus scorpionum cum percutit hominem. Et in diebus illis querent homines mortem, et non inuenient eam: & desiderabunt mori, et fugiet mors ab eis. Et similitudines locustarum similes equis paratis in prælum: et super capita earum tanquam coronæ similes auro, & facies earum tanquam facies hominum: et habebant capillos sicut capillos mulierum, et dentes earum sicut dentes leonum erant: et habebant loricas sicut loricas ferreas, et uox alarum earum sicut uox currum equorum multorum currentium in bellum: et habebant caudas similes scorpionum, et aculei erant in caudis earum: et potestas earum nocere hominibus mensibus quinque. Et habebant super se regem angelum abyssi, cui nomen hebraice Abaddon, græce autem Appollyon, & latine habens nomen Exterminans. Vñ unum abiit, & ecce ueniunt ad iudicium duo uir post hec. Et sextus angelus tuba cecinit, et audiuit uocem unam ex quatuor

pytte. And out of the smoke of þe pytte went locustes into the earth, & power was gauen them, as the scorpijs of þe earth haue power, - and it was commaunded them that they shulde not hurte the grasse of the earth, nor eny grene thyng, nor eny tre: saue onely the men that haue not þe token of God in theyr foreheades: & it was sayd vnto the, that they shuld not hyl the, but þe they shuld bere the spure monethes: & theyr payne [was] as the payne of a scorpion, whan he styngeth a man. In those dayes - shall men seke death, and shall not fynde it: and they shall couet to dye, and death shall flye from them. And the lyknesse of the locustes were lyke vnto horses preparyd vnto battayll: and vpon theyr heades as it had ten crownes lyke vnto golde, and theyr faces, as the faces of men, and heetes as the heetes of women, & theyr teth were as the teth of lions: & they had habergions as yron habergions and the soude of theyr wynges was, as the soude of the charretts of many horses rummyng in a battayle: and theyr had tayles lyke as of scorpions, and ther were stynges in theyr tayles: and theyr power was to hurte men fyue monethes. And theyr had the angell of þe bottomlesse pytte for a kynge ouer them, whose name is in hebreue Abaddon. but in Greke, Apollyon, and in Latine, habynge þe name Rootynge out. Vñe two is paste, & beholde ther come yet two moore after this. And the fyrte angell byd blowe in a trompet, and I herde a voyce out of the foure

boznes of the golden altare, whyche  
is before þe eyes of God, sayenge un-  
to the fyrte angel þe had the troþre:  
Louse the foure angels þe are bolde  
in the great floude Euphrates. And  
the foure angels were loused, which  
were ready at an houre, and a daye,  
a moueth, and yere, that they shuld  
kylle the thyrde parte of mē. And the  
nombere of horsemen was twenty ty-  
mes ten thousande: and I herde theþ  
nombere. And thus I sawe the horses  
in a vision, and they that sat vpon the  
had fyre habergions, and yelowe, &  
hyrmston: & the horses heades were  
as the heades of ypones, & out of theþ  
mouth come forth fyre, and smoke, &  
hyrmstone. And of these thre plagis  
was the thyrde parte of men slayne,  
[namely, of fyre, of smoke, & hyrm-  
stone, whych dyd come forth out of  
theþ mouth. For the power of þe hor-  
ses is in theþ mouth, & in theþ tay-  
les: for theþ tayles are lyke serpen-  
tes, haupnge heades, and wylth the  
same do they hurte. And þe rest of mē  
that were not kylled wylth these pla-  
ges, nother repented of the woþkes  
of theþ handes, that they shulde not  
woþship deuils. and golden ymagis  
and spluer, & of brasse, & of stone, &  
of woode, whych nother can heare, nor  
se, nor walke, & and haue not repen-  
ted of theþ manslaughter, nor of theþ  
wylthcraftes, nor of theþ for-  
nication, nor of theþ thestes.

The .x. Chapter.

**A**d I saw another mighty  
angel cōpyng downe fro  
heauē, clothed w a cloude,  
& the raynebōw vpon his  
heade;

cornibus altaris aurei, quod est  
ante oculos Dei, dicentem sex-  
to angelo qui habebat tubam:  
Solue quatuor angelos, qui li-  
gati sunt in flumine magno Eu-  
phrate. Et soluti sunt quatuor an-  
geli, qui parati erant in horam, &  
diem, & mēsem, & annum, ut oc-  
ciderent tertiā partem hominū.  
Et numerus equestris exercitus,  
uicies millies dena milia. Et au-  
diui numerū eorū. Et ita uidi e-  
quos in uisione, & qui sedebāt sup-  
eos, habebant loricas igneas, &  
hyacinthinās, & sulphureas: &  
capita equorū erant tanq̃ capita  
leonum, & de ore eorū procede-  
bat ignis, & fumus, & sulphur. Et  
ab his tribus plagis occisa est ter-  
tia pars hoīm, de igne, & de fu-  
mo, & sulphure, quæ procedebāt  
ex ore ipsorū. Potestas em̃ equo-  
rum in ore eorū est, & in caudis  
eorū: nā caudæ eorū similes ser-  
pētibus, habētes capita, & in his  
nocēt. Et ceteri hoīes qui nō sūt  
occisi in his plagis, neque pœni-  
tentiā egerunt de operibus ma-  
nū suarū, ut non adorarēt dæ-  
monia, & simulachra aurea, & as-  
gentea, & ærea, & lapidea, & li-  
gnea, quæ neq; uidere possūt, ne-  
que audire, neq; ambulare, & nō  
egerūt pœnitentiā ab homicidiis  
suis, neq; a ueneficiis suis, neq; a  
fornicatione sua, neq; a furtis suis.

CAPVT X.

**E** uidi alium angelum  
fortem descendentem  
de celo, amictum nu-  
be, et iris in capite

clar, & facies eius erat ut sol, & pedes eius tanquam columna ignis: & habebat in manu sua libellum apertum. Et posuit pedem suum dexteram super mare, sinistrum autem super terram, & clamauit uoce magna, quemadmodum cum ieo rugit. Et cum clamasset, locuta sunt septem tonitrua uoces suas. Et cum locuta fuissent septem tonitrua uoces suas, ego scripturus eram: & audiui uocem de celo, dicentem mihi: Signa quae locuta sunt septem tonitrua, & non es scribere. Et angelus quem uidi stantem super mare & super terram, leua uit manam suam ad caelum, & iurauit per uiuentem in secula seculorum, qui creauit caelum, & ea quae in eo sunt: & terram, & ea quae in ea sunt: & mare, & ea quae in eo sunt: Quia tempus non erit amplius, sed in diebus uocis septimi angeli, cum coeperit tuba canere, consummabitur mysterium Dei, sicut euangelizauit per seruos suos prophetas. Et audiui uocem de celo, iterum loquentem mecum & dicentem: Vade, & accipe librum apertum de manu angeli stantis super mare et super terram. Et abi ad angelum, dicens ei, ut daret mihi librum. Et dixit mihi: Accipe librum, & deuora illum, & faciet amaricari uentrem tuum, sed in ore tuo erit dulce tanquam mel. Et accepi librum de manu angeli, & deuoraui illum, & erat in ore meo tanquam mel dulce: & cum deuorasset eum,

ama

brade, and hys face was as þe sone, and hys fete as a pylle of fyre: and he had in hys hande a lytle boke open. And he set hys ryght foote vpon þe see, but the lyste vpon the earth, and he cryed wryth loude voyce, as whan a lyon roareth. And whā he had cryed, the seuen thunders spake theyr voyces. And whan þe seuen thunders had spoken theyr voyces, I was about to wyte, & I herde a voyce fro heauen sayng vnto me: Seale vp thynges þe seuen thunders haue spokē, & wyte the not. And the angel whome I sawe standyng vpon the see & vpon þe lande lyfte vp hys hāde towarde heauen. & he swore by þe luyngge fox euer & euer, whych god create heauē, & the thynges that are therein: & the earth & the thynges þe are in it: & the see, & the thynges þe are therein: That they shalbe nomore tyme, but in þe dayes of the voyce of the seuen thunders, whā the troget shal begyn to blow, the mystry of God shalbe synished, as he hath preached by hys seruantes & prophetes. And I herde a voice fro heauen speaking agayne to me, sayenge: Go, and take the boke that is open of the hande of the angel, & dyange vpon the see and vpon þe earth. And I wente vnto the angel, sayenge vnto hym, that he shulde geue me the boke. And he sayd vnto me: Take the boke, and ate it vp, and it shall make thy belly to become bytter, but in thy mouth it shalbe swete as honny: And I toke the boke of the angels hande, and I vpon ate it vp, and it was swete in my mouth as honny: and whan I had eatē it vp,

C lll. my

Deut. 1. 1. 1. 1.

10

Ench. 1. 1. 1. 1.

## A P O C A L Y P S I S

my belly was become bitter, and he sayde vnto me: Thou must prophesy agayne vnto the thepthen, & peoples, and tungen, & many kynges.

The .xli. Chapter.



And ther was geuen me a reede lyke vnto a rotte, & it was sayde vnto me:

Ryse, and mete the temple of God, and the altare, & the that worship in it: but þe quere þe is in the temple, cast out, & mete it not: for it is geuen vnto the thepthen, and the halp cytie shal they tread vnder foot two & forty monethes. And I shall geue vnto my two wynters, & they shal prophesy thousande, two hundredeth & thre score dayes, clothed with sackes: These are two olyue trees & two spynges candelstiches, standing in þe presence of the God of þe earth. And yf ony man wyl hurte the, spye shal go out of theyr mouth, and shal consume theyr enemyes: & yf ony man wyl hurt the, so must he be kyled. These haue power to shut heauen, that it do not rayne þe tyme of theyr prophesy: and haue power ouer waters, to turne them into bloude, and to smyte the earth wth euery plague as ofte as they wyl. And when they shal haue spynded theyr testimony, the beaste that shal come vp out of the bottomelesse pit, shal make warre agaynst them, and shal ouercome them, and shal kyll them. And theyr bodies shal lye in the stretes of the grate cytie, whiche spiritually is called Sodom & Egypte, where theyr Lord also was crucified. And some of þe tribes & peoples

amaricatus est uenter meus: et dixit mihi: Oportet te iterum prophetare Gentibus, & populis, & linguis, & regibus multis.

CAPVT XI.



Datus est mihi calamus similis uirgæ, & dictum est mihi: Surge, & mete templum Dei, & altare, & adorantes in eo: atrium autem quod est intra templum, eice foras, & ne metiaris illud: quoniam datum est Gentibus, & ciuitatem sanctam calcabunt mensibus quadraginta duobus. Et dabo duobus testibus meis, & prophetabunt diebus mille ducentis sexaginta, amicti saccis. Hi sunt duæ oliuæ, & duo candelabra lucentia, in conspectu Domini terræ stantia. Et si quis uoluerit eos nocere, ignis exiet de ore eorum, & deuorabit inimicos eorum: & si quis uoluerit eos ledere, sic oportet eum occidi. Hi habent potestatem claudendi cælum, ne pluuias diebus prophetiæ ipsorum: & potestatem habent super aquas conuertendi eas in sanguinem, et percutere terram omni plaga quocumque uoluerint. Et cum finierint testimonium suum, bestia quæ ascendit de abyssu, faciet aduersum eos bellum, & uincet illos, & occidet eos. Et corpora eorum iacebunt in plateis ciuitatis magnæ, quæ uocatur spiritualiter Sodom, & Aegyptus, ubi & Dñs eorum crucifixus est. Et uidebunt de tribubus, & populis

Eccl. 4. 1.  
4. 4. 4. 1.

Eccl. 4. 1.

Eccl. 7. 1.  
Apoc. 11. 1.



pulla, & lingua, & gentibus corpora eorum per tres dies & dimidium, & corpora eorum non sinent poni in monumentis. Et inhabitantes terram gaudebunt super illis, & iucundabuntur, & munera mittent inuicem: & quoniam hi duo prophete cruciauerunt eos, qui habitabant super terram. Et post dies tres & dimidium, spiritus uitae a Deo intrauit in eos: & steterunt super pedes suos, & timor magnus cecidit super eos qui uiderunt eos. Et audierunt uocem magnam de caelo, dicen- tem eis: Accendite luc. Et ascenderunt in caelum in nube, & uiderunt illos inimici eorum. Et in illa hora factus est terramotus magnus, & de cima paraciu- tatis cecidit, & occisa sunt in terra motu nomina hominum septem milia, & reliqui in timorem sunt missi, & dederunt gloriam Deo coeli. Vnde secundum abiit, & ecce uenit tertium ueniet cito. Et septimus angelus tuba cecinit, & factae sunt uoces magnae in caelo, dicentes: Factum est regnum huius mundi Domini nostri & Christi eius, & regnabit in secula seculorum. Amen. Et uiginti quatuor seniores qui in conspectu Dei sedent in sedibus suis, ceciderunt in facies suas, & adorauerunt deum, dicentes: Gratias agimus tibi Domine Deus noster omnipotens, qui es, & qui eras, & qui uenturus es, quia accepisti uirtutem tuam magnam, & regnasti. Et irae sunt gentes, & aduenit ira tua, & tempus mortuorum iudicari,

&amp;

plures & gentes, & they shal sethys do byes thes dapes & an half, & they shal not suffice theys batyes to be layde in graues. And the dwellers vpon earth shal reioyce ouer thes, & be glad, & shal sende presentes to eche other: because that these two prophetes uerred the that dwelte vpon earth. & And after thes dapes and an halfe, byd p spiritus of lyfe from God entre into them, & they stode vpon theys fete, & a great feare fell vpon them that byd se thes. And they herde a great voyce from heauen sayenge vnto them: Come vpon hether. And they wente by into heauen into a cloude, and theys rempys sawe them. And in that houre there happened a great earthquake, & the thyrde parte of the erthe fell, and in the earthquake were slayne fiftieth of men seuen thousande, and p ermanente were feared, and gaue prayse vnto the God of heauē. & he seconde wo is past, and beholde the thyrde wo shal come shortly. And the seuenth angel byd blowe w p tēpēt, & ther happened great voyces in heauē sayenge: The kyngdō of this worlde is become oure **LORDS**, & bys Christes, & he shal raygne for euer & euer. Amen. And the foure & twentye elders, that syt in the syghes of God in theys seales, fell vpon theys faces, and worshipped god sayenge: We thanke the oure **LORDS** God almyghty, in bysch arte, & which werest, and whych arte to come, for thou hast receaued thy great might, and haste raygned. And the sepyth were angry, and thy wrath is come, & the tyme of the dead to be iudged.

&amp; ill. and

E  
Dante. 11. b

Dante. 11. f

D

## APOCALYPTIS

to geue reward vnto thy seruantes & prophetes, & vnto þe sapntes, & the þe drde thy name great & smal, & to roote out the þe haue corrupted þe earth. And þe tēple of God was opened in heaut, & the Acte of hys testamēt was sene in his tēple: & ther hapened lychtenynges, & voyces, & thō drynges, & earthquakes, and a great hayle.

The .xii. Chaptre.

**A**nd ther appeared a great tohē in heauen: A womā clothed wth the sūne, & the mōone vnder hyr fete, & on hyr head a crowne of twelſe ſtarres, & was wchylde, & cryed trauayſunge. & ſhe payned þe ſhe may drynge forth. And ther was ſene another to hen in heaut: And beholde, a greete verde draggō, hauyng ſeuē brades, & ten hoines, & vpon hyr heades ſeuē crownes, & wth his taylor due þe thyrde parte of the ſtarres of heaut, & caſte the to the earth. And þe draggō ſtode befoze the womā that ſhulde drynge forth, þe whan ſhe had brought forth. he myght deuour hyr chylde. And ſhe brought forth a m. chylde, which was for to rule all þe theythē wth a rod of yron, & hyr ſonne was takē vp vnto God, & vnto hys trone: & and the womā fled in þe wylderneſſe, where ſhe had a place prepared of god, þe ſhe may ſede her there thouſid & two hundreth, and thre ſcore dayes. And ther happened a grent battayll in heaut: & Michael & hys angels fought wth the draggon, & the draggon fought, & hys angels, & preuayled not, nother was the place founde ony more in heaut. & And the ſame grent draggon

& reddere mercedē ſeruis tuis prophetis, & ſanctis, & clementibus nomen tuum poſitis & magnis, & exterminādi eos qui corruerunt terrā. Et apertum eſt templum Dei in cōlo, & uila eſt arca teſtamenti eius in templo eius, & facta ſunt fulgura, & uoces, & tonitrua, & tremotus, & grando magna.

## CAPVT XII.

**E**t ſignum magnum apparuit in cōlo: Mulier amicta ſole, & luna ſub pedibus eius, & in capite eius corona ſtellarū duodecim, & in utero habens, & clamat parturiēs, & cruciatur ut pariat. Et uiſum eſt aliud ſignum in cōlo: & ecce draco magnus ruſus, habēs capita ſeptē, & cornua decem, & in capitibus eius diademata ſeptē, & cauda eius trahebat tertiā partē ſtellarū cōlō, & miſit eas in terrā. Et draco ſtetit ante mulierē quæ erat paritura, ut cū peperiſſet, filiū eius deuoraret. Et peperit filiū maſculū, qui recturus erat oēs gētes in uita ga ferrea, & raptus eſt filius eius ad deū, & ad thronū eius, & mulier fugit in ſolitudinē, ubi habebat locū paratū a deo, ut ibi paſſet eā diebus mille, ducentis, & ſexagita. Et factū eſt prēliū magnū in cōlo: Michael & angeli eius præliabantur cū dracone, et draco pugnabat & angeli eius, et non ualuerunt, neq; locus inuentus eſt eorū amplius in cōlo. Et proiectus eſt draco ille magnus, ſerpens

Apoc. 12. 1

2. 1

2. 14. 1  
2. 14. 1

CAPVT XII.

Polij. 4.

serpens antiquus, qui vocatur  
 diabolus et satanas, qui seducit  
 uniuersam orbē, et proiectus est  
 in terram, et angeli eius cum il-  
 lo missi sunt. Et audiui uocem  
 magnam in coelo dicentem:  
 Nunc iam est salus, et uirtus, et  
 regnum Dei nostri, et potestas  
 Christi eius, quia proiectus est  
 accusator fratrum nostrorum, qui  
 accusabat illos ante conspectum  
 Dei nostri die ac nocte. Et ipsi  
 uicerunt eum propter sangui-  
 nem agni, et propter uerbum te-  
 stimonii sui, et non dilexerunt  
 animas suas usque ad mortem:  
 propterea letamini coeli, & qui  
 habitatis in eis. Vae terrae et ma-  
 ri, quia descendit diabolus ad  
 uos, habens iram magnam, sci-  
 ens quod modicum tempus ha-  
 bet. Et postquam uidit draco  
 quod proiectus esset in terram,  
 persecutus est mulierem quae pe-  
 perit masculum: et datae sunt mu-  
 lieri alae duae aquilae magnae, ut  
 uolaret in desertum in locum su-  
 um, ubi alitur per tempus et tem-  
 pora, et dimidium temporis a  
 facie serpentis. Et misit serpens  
 ex ore suo post mulierem aqua-  
 tanquam flumen, ut eam faceret  
 trahi a flumine. Et adiunxit terra  
 mulierem, et aperuit terra os su-  
 um, et absorbit flumen, quod  
 misit draco de ore suo. Et iratus  
 est draco in mulierem, & abiit  
 facere praelium cum reliquis de  
 semine eius qui custodiunt man-  
 data

was cast out, & old serpent, whych is  
 called the deuil & Satanas, whych  
 deceaueth the whole worlde, and he  
 was caste to the earth, and hys an-  
 gels were sente wpth hym. And I  
 herde a great voyce in heauen, say-  
 inge: Now is the saluaciō, & strenght,  
 & þe kyngdome become our Gods, & þe  
 power hys Christes: for the accusor  
 of our brethren, whych accused them  
 nyght & daye before þe presēce of our  
 god is throwē downe. And they haue  
 ouercome hym because of the blood  
 of þe lambe, & because of the worde of  
 hys wyneesse, and they haue not lo-  
 ued theyr lyues vntyl deathe: reioyce  
 therfore ye heauens, & ye that dwell  
 in them. Voe vnto the earth and see,  
 for the deuill is come downe vnto  
 you, bruyng a great wyth bruyng  
 sure that he hath a lytle tyme. And  
 after that the dragon sawe that he  
 was caste downe to the earth, he per-  
 secuted the woman that had broughte  
 forth the manchild: and vnto þe wo-  
 man were geuen two greates wyng-  
 ges of a great Eagle, & that she shulde  
 flye into þe deserte in hys place, where  
 she is noursished for .i. a tyme, and .ii.  
 tymes, and halfe a tyme, from þe syghte  
 of the serpente. And the serpent cast  
 water out of hys mouth after þe wo-  
 man, lyke as a riuier, that he myght  
 make her to be drawen of the riuier.  
 And the earth helpd the woman  
 & the earth opened hys mouth, & swa-  
 lowed vp þe riuier, the whych þe dra-  
 gon cast out of hys mouth. And the  
 dragon was wyth in the woman, &  
 wylde to make battayll wth the residue  
 of hys seed, which hepe & commande-  
 t. iiii. men

E

Apoc. 12

Daniel 7. 2

D

mentes of God, and haue the wpt-  
nesse of Iesus Christe. And he stode  
vpon the sonde of the see.

The. viii. Chapter.

**A**nd I sawe a beast rysing  
out of the see, hawng se-  
uen heades & ten hornes,  
& vpon his hornes ten crow-  
nes. & vpon his heades the names of  
blasphemie. And the beast that I  
saw was lyke vnto a cat of f. most-  
tayne. and hys fete lyke the fete of a  
beere, & hys mouth as the mouth of a  
lyon. And the dragg gave hym hye  
vertue & great power. And I sawe  
one of hys heades, as slayd to death,  
& the stroke of hys death was healed  
And all the earth wondered after þ  
beaste, & they worshipped þ draggon  
that gaue power vnto the beast, and  
they worshipped the beast, sayenge:  
Who is lyke vnto the beast? & who  
shalbe able to styng wth hym? And  
hym was geuen a mouth speakyng  
greate thynges and blasphemyes: &  
power was geuen vnto hym to do  
twis and forty monethes. And he o-  
pened his mouth to blasphemyes vn-  
to God, that he shulde speake euell  
of hys name. and his tabernacle, and  
them that dwell in heauen: and it  
was geuen hym to make battayll w  
the sayntes, and to ouercome them.  
And power was geuen hym vpon eue-  
ry kynned, and people, and tinge, and  
nacion, and all they that dwell vpon  
earth worshipped the same, whose na-  
mes are not wrytten in the booke of  
lyfe of the lambe, whych was kyled  
f. from the begynnyng of the worlde.  
Wher that hath an eare, let hym heare

data Dei, et habet testimonium  
I E S V Christi. Et stetit supra a-  
renam maris.

CAPVT XIII.

**E**t uidi de mari bestiam  
ascendentem, habentem  
capita septem, et  
cornua decem, & su-  
per cornua eius decem diade-  
mata, & super capita eius nomi-  
na blasphemie. Et bestia quam  
uidi, similis erat pardo, & pedes  
eius sicut pedes ursi, & os eius si-  
cut os leonis. Et dedit illi draco  
uirtutem suam & potestatem ma-  
gnam. Et uidi unum de capitibus  
suis, quasi occisum in mor-  
tem, & plaga mortis eius curata  
est. Et admirata est uniuersa ter-  
ra post bestiam, & adorauerunt  
draconem qui dedit potestatem  
bestie, & adorauerunt bestiam,  
dicentes: Quis similis bestie? et  
quis poterit pugnare cum ea? Et  
datum est ei os loquens magna et  
blasphemias: & data est ei po-  
testas facere menses quadra-  
giata duos. Et aperuit os suum  
in blasphemias ad Deum, ut  
blasphemaret nomen eius, & ta-  
bernaculum eius, & eos qui in  
caelo habitant: & datum est illi be-  
lum facere cum sanctis, & uincere  
eos. Et data est illi potestas in  
omnem tribum, et populum, et  
linguam, et gentem, et adorare  
uerunt eam omnes qui inhabita-  
bant terram, quorum nomina non sunt scrip-  
ta nomina in libro uite agni,  
qui occisus est ab origine mundi.  
Si quis habet aurem, audiat

## CAPVT XIII.

Pol. 35.

Gen. 9. 2  
Mar. 14. 9

Ips. 14. 9

Qui in captiuitatem duxerit, in captiuitatem uadet: qui in gladio occiderit, oportet eum gladio occidi. Hic est patientia et fides sanctorum. Et uidi aliam bestiam ascendentem de terra, & habebat cornua duo similia agni, et loquebatur sicut draco. Et potestatem prioris bestie omnem faciebat in conspectu eius, et fecit terram et habitantes in ea adorare bestiam primam, cuius curata est plaga mortis. Et fecit signa magna, ut etiam ignem faceret de caelo descendere in terram in conspectu hominum. Et seduxit habitantes in terra propter signa quae data sunt illi facere in conspectu bestiae, dicens habitantibus in terra: uis faciant imaginem bestiae, quae habet plagam gladii, et uixit. Et data est illi ut daret spiritum imagini bestiae, et ut loqueretur imago bestiae, et faceret ut quicumque non adorauerit imaginem bestiae, occidatur.

Et faciet omnes pusillos et magnos, et diuites, et pauperes, & liberos, & seruos, habere characterem in dextera manu sua, aut in frontibus suis, et ne quis posset emere aut uendere, nisi qui habeat characterem, aut nomen bestiae, aut numerum nominis eius. Hic sapientia est. Qui habet intellectum, computet numerum bestiae. Numerus enim hominis est, et numerus eius sexcenti sexaginta sex.

## CAPVT

• He that shall leade into captiuitie, goeth into captiuitie: he þ shall slaye wyth the swearde, muste be slayne wyth the swearde. • Here is the patiente and fayth of the sayntes. And I sawe anothe beaste goyng vp out of the earth, and it had two hornes. lyke as þ lābes, & it spake lyke þ dragon. And it had al þ power of þ fyrste beaste in hys syght, and it caused the earth & them that dwelt in the same to worshippinge the fyrste beaste, whose wounde of death was healed. And it dyd great tokens, insomuche that it caused fyre also to come downe fro heauen on earth in the syght of men. And it myscaused the dwellers vpon earth, by reason of the tokens þ were geuen hym to do in the syghte of the beaste, sayenge vnto them that dwel on earth, that they make an ymage vnto the beaste, whych hath þ wounde of the swearde, and dyd lyue. And it was geuen hym þ he shoulde geue a sprete vnto the ymage of the beaste, and that the ymage of the beaste do speake: and it shall make, that whoso ever shall not worshippinge the ymage of the beaste, maye be slayne. And he shall cause all the small, and great, & ryche and poore, and fre, and boode to haue a marke in theyr ryght hande, or in theyr foreheade, and that no man myghte bye or sell, saue he that haue the marke or name of þ beaste, or the nombze of hys name. Here is wysedome. He that hath vnderstandyng, let hym count the nombze of the beaste. For hys nombze is the nombze of a mā: and hys nombze is syx hundredeth and thye scoze and syxe.

The



**A**nd I sawe, and beholde a  
lambe stode vpon þe mounte  
Sion, and wroth hym. hun  
dredth and foure and forty  
thousand, hauinge his name, and  
the name of his father wrytten in  
theyr foreheades. And I herde a  
voyce from heauen lyke the soode of  
many waters. and as the voyce of a  
greate thonder: and the voyce that  
I herd was lyke as of many harpers  
plapenge on theyr harper. And they  
sode spunge as it had ben a new songe  
before the seate, and before the foure  
beastes, and elders: and nomā could  
learne the songe, save those hundredth  
and foure and forty thousand, which  
are bought from the earth. And these  
are they that are not defiled wroth  
women: for they are virgins. These  
followe the lambe where so euer he  
goth go. + These are boughte from  
men, the fyrst frutes vnto God and  
the lambe, and in theyr mouth is no  
lye soode: for they are wrothout spot  
before þe trone of God. And I sawe  
another angell. spenge thowowe the  
rubbies of heauen hauinge the rurt-  
lastyng Gospels, þe myght preach  
vnto them that sode vpon earth, and  
vpon every nacion, and kynred, and  
tunge, and people, spenge w loude  
voyce: feare the LORD, and geue  
hym honoure: for the houre of his  
iudgement is come, and worshippe  
hym + that hath made heauen and  
earth, the see and the fountaynes of  
water. And another angell sode sol  
lowe hym, spenge: + She is fallen,  
she is fallen, that greate Babilon,  
wroth



**E**audi et agnus sta-  
bat supra montem Si-  
on, et cum eo centum  
quadraginta quatuor  
milia, habentes nomen eius, et  
nomen patris eius scriptum in  
frontibus suis. Et audiui uocem  
de celo tanquam uocem aqua-  
rum multarum, et tanquam uo-  
cem tonitruu magni: et uocem  
quam audiui, sicut citharizado-  
rum citharizantium in citharis  
suis. Et cantabant quasi cantu-  
cum nouum ante sedem, & ante  
quatuor animalia, & seniores, &  
nemo poterat discere canticum,  
nisi illa centum quadraginta  
quatuor milia, qui empti sunt  
de terra. Hi sunt qui cum mulier-  
ibus non sunt coinquinati: uir-  
gines enim sunt. Hi sequuntur  
agnū quocunque ierit. Hi empti  
sunt ex hominibus primitiæ Deo  
& agno, et in ore eorum non est  
inuentum mendacium. Sine ma-  
cula enim sunt ante thronum  
Dei. Et uidi alterum angelum  
uolantem per medium cœli, ha-  
bentem euangelium æternum,  
ut euangelizaret sedentibus su-  
per terram, et super omnem gen-  
tem, et tribum, et linguam, et po-  
pulum, dicens magna uoce: Tis-  
mete Dominum, et date illi ho-  
norem, quia uenit hora iudicii  
eius, et adorare eum, qui fecit  
cælum, et terram, mare, et fon-  
tes aquarum. Et alius angelus  
secutus est eum, dicens Cecidit,  
cecidit Babilon illa magna,  
qua

1. Cor. 6. 2  
Apoc. 5. 6

Apoc. 1. 4. 2  
Apoc. 1. 4. 2

Apoc. 1. 6  
Apoc. 1. 6  
Apoc. 1. 6

## CAPVT XIII.

Eol. 336.

que aulno in fornicationis suae,  
potauit omnes gentes. Et tertius  
angelus secutus est illos, di-  
cens uoce magna: Si quis ado-  
rauerit bestiam et imaginem eius,  
et acceperit characterem in  
fronte sua, aut in manu sua, et  
hic bibet de uino irae Dei, quod  
mixtum est mero in calice irae ip-  
sius: et cruciabitur igne & sul-  
phure in conspectu angelorum  
sanctorum, et ante confectum  
agni: et fumus tormentorum eo-  
rum ascendit in secula seculo-  
rum, nec habent requiem die ac  
nocte, qui adorauerunt bestiam,  
et imaginem eius: & si quis ac-  
ceperit characterem nominis eius.  
Hic patientia sanctorum  
est, qui custodiant mandata Dei  
& fidem I E S V. Et audiui uo-  
cem de caelo, dicentem mihi:  
Scribe: Beati mortui qui in Do-  
mino moriuntur. A modo iam di-  
cit spiritus, ut requiescant a la-  
boribus suis: opera enim illorum  
sequuntur illos. Et uidi, & ecce  
nubem candidam, et supernu-  
bem sedentem similem filio ho-  
minis, habentem in capite suo  
coronam auream, et in manu  
sua falcem acutam. Et alius  
angelus exiit de templo, cla-  
mans uoce magna ad sedentem  
super nubem: Mitte falcem tu-  
am, et metes, quia uenit hora ut  
metatur, quoniam aruit messis  
terrae, & misit qui sedebat super  
nubem falcem suam in terram, &  
deme-

whych hath made all nations to  
drinke of the wyne of the wrath of  
hys fornication. And the thyrde an-  
gell followed them, sayenge wpth  
loude voyce: Yf any man shall wor-  
shippe the beast, & hys ymage: he shall  
receaue the marke in hys foreheade,  
or in hys hande, thesame shall also  
drinke of the wyne of the wrath of  
God, the whych is mengled wth pure  
wyne in the cuppe of his wrath: And  
he shalbe tormented wpth fyre and  
brimstone, in the syght of þ holy an-  
gels, and before the syght of þ lambe.  
And the synke of theyr tormentes  
shal go vp for euermore, nother haue  
they rest nyght and day whych haue  
worshipped the beaste, and his yma-  
ge, and whosoeuer shall receaue the  
marke of hys name. Here is the pa-  
cience of the saintes, whych hope the  
commaundmentes of God, and the  
sayth of Iesus. And I herde a voyce  
from heauē sayeng vnto me: Wryte:  
Blessed are the deade that dye in þ  
LORDE. Hence forth name sayeth  
the sprete, that they do rest fro thes  
laboures: for thes wothes do follow  
them. And I looked, & beholde a whye  
cloude, and vpon the cloude one syt-  
tyng, lyke vnto the sunne of man,  
hauyng on his heade a golde crowne  
and a sharpe spekle in hys hande.  
And another angel wente out of the  
temple, cryeng wpth loude voyce to  
hym that sat vpon the cloude: Put  
in thy spekle, and reape, because the  
houre is come that it be reaped: for  
the harueste of the earthe is woren  
rype. And he þ sat on the cloude put  
in hys spekle into the earth, and byd  
reape

2 pet. 9. 6  
2 cor. 12. 6

2 pet. 12. 6

D

1 pet. 1. 6  
2 cor. 12. 6

## APOCALYPSIS

**E**scape it. And ther wente out ano-  
ther angell out of the temple. whych  
is in heauen, and he also had a sharpe  
spekle. And another angell went out  
from the altare, which had power o-  
uer fyre, & he cryed wyth loude voyce  
vnto hym that had the sharpe spekle  
sayenge: Put to thy sharpe spekle, &  
gather the clusters of the vyne parde  
of the earth: for hys grapes are ripe.  
And þ angel thrust hys sharpe spekle  
on the earth, and cut downe þ vyne  
parde of the earth, and cast them in  
to the great wynefat of the wrath of  
God: and the wynefat was trodden  
wythout the oyle, and bloude came  
out of the wynefat, vntyll the horse-  
byddes, by the space of thousande spre  
hundred furlonges.

The .xv. Chapter.

**I** sawe another greate  
and maruailous token in  
heauen: Seuen angels, ha-  
vinge the seuen laste pla-  
ges, & for in the is the wrath of God  
fulfilled. And I sawe as it were a  
glasse see, myngled with fyre, & them  
that had overcome the beaste, & hys  
ymage, and the nombre of his name  
standynge vpon the glasse see, ha-  
vinge the harpes of God, & synngynge  
the newe songe of Moyses the seruaunt  
of God, and the songe of the lambe,  
sayenge: Great and wonderfull are  
thy workes **LORD** & God almygh-  
ty, iust and true are thy wayes thou  
hyngst of euerlastynge tymes. & Who  
shall not feare the **LORD**, & shall  
magnifye thy name? for thou only  
art holy, for all Gentyles shal come  
and worshippe in thy syghte for thy  
wre-

demessuit eam. Et alius angelus  
exiit de templo, quod est in coe-  
lo, habens et ipse falcem acu-  
tam. Et alius angelus exiit de  
altari, qui habebat potestatem  
supra ignem, et clamavit voce  
magna ad eum qui habebat fal-  
sam acutam, dicens: Mitte fal-  
sam tuam acutam, et uindemia  
botros vinee terrae, quoniam  
maturae sunt uuae eius. Et misit  
angelus falcem suam acutam in  
terram, & uindemiauit vineam  
terrae, & misit in lacum ire Dei  
magnum, & calcatus est lacus  
extra ciuitatem, et exiit san-  
guis de lacu, usque ad frenos  
equorum per stadia mille sex-  
centa.

CAPVT XV.

**I** uidi aliud signum in  
coelo magnum et mi-  
rabile, angelos septē,  
habentes plagas sepe-  
tem nouissimas, quoniam in illis  
consummata est ira Dei. Et uidi  
tanquam mare uitreum mixtum  
igne, & eos qui uicerunt bestiam,  
et imaginem eius, & nume-  
rum nominis eius stantes super  
mare uitreum, habentes citha-  
ras Dei, et cantantes canticum  
Mosis serui Dei, & canticum agni,  
dicentes: Magna et mirabi-  
lia sunt opera tua Domine De-  
us omnipotēs, iustae & uerae sunt  
uirae tuae rex seculorum. Quis nō  
timebit te domine, & magnifica-  
bit nomē tuū? quia solus pius es,  
quoniam omēs gentes ueniet, & ado-  
rabunt in conspectu tuo, quoniam  
iudic-

iudic-



## CAPVT XVI.

iudicia sua manifesta sunt. Et post hæc uidi, & ecce apertus est templum tabernaculi testimonium in celo, et exierunt septem angeli, habentes septem plagas de templo, ne sitis lino mudo & candido, & præcicti circa pectora zonis aureis. Et unum de quatuor ailibus, dedit septem angelis septem phialas aureas, plenas iracundiæ Dei uiuentis in secula seculorum. Et impletum est templum dei fumo a maiestate Dei & uirtute eius, & nemo poterat introire in templum, donec consummarentur septem plagæ septem angelorum.

## CAPVT XVI.

**E**t audiui uocem magnam de templo dicentem septem angelis: Ite, & effundite septem phialas iræ Dei in terram. Et abiit primus angelus, & effudit phialam suam in terram, & factum est uulnus graue & pessimum in homines qui habebant characterem bestiarum, & in eos qui adorauerunt bestiam & imaginem eius. Et secundus angelus effudit phialam suam in mare, & factus est sanguis tanquam mortui, & omnis anima uiuens mortua est in mari. Et tertius angelus effudit phialam suam super flumina, & super fontes aquarum, & factus est sanguis. Et audiui angelum aquarum dicentem: Iustus es domine, qui es, & qui eras, sanctus, qui hoc iudicasti: quia sanguinem sanctorum et prophetarum effuderunt, et sanguinem eis dedisti bibere: digni erant.

Et

iudgements are manifest. And after these things I saw, & beholde þe tabernacle of witness in heauen was open, & the seven angels wrote out of the temple hauinge the seuen plagges, clothed wryth cleane and byghe linnen, and byngge gyled wryth golden gyrbles aboute the byestes. And one of the foure beastes gaue vnto the seuen angels seuen golde vials, full of þe wrath of the God spryng for euer & euer. And þe temple of god was fylled wth smoke from the maiesty of God, & of hys power: & nomā coulde entre into the temple, vntyll þe plagges of the seuen angels were fulfilled.

## The. xvi. Chapter.

**A**nd I herde a great voyce out of the temple sayeng vnto þe seuen angels: Go, and poure forth þe seuen vials of the wrath of God vpon þe earth. And the fyrst angel went and poured out hys vial vpon þe earth. And ther hapened a nopsome & moost greuous botch on men, whych had þe beastes marke, & vpon the that dyd worship the beast & hys ymage. And þe secōde angel poured out hys vial vpon the see, & it became bloude as of one þe deade, and euery spyringe soule dyd dye in the see. And the thyrde angell dyd poure out hys vial vpon the ryuers, & vpon þe fountaynes of waters, & it became bloude. And I herde the angell of waters sayeng: Thou arte righteous & true, which art & which werest, þe holy, whyche haste iudged this: because they haue shed þe bloud of thy saltes & prophetes, & þe halt geuen the bloude to drynke: for they be worship.

**¶** And I herde another angel sayeng :  
 Yet **LOWE** God almyghty, thy iud-  
 gemētes are true & ryghteous . And  
 the fourth anrell poured out his vy-  
 all agaynst the Sonne , and it was  
 geuen hym to bese nien wyth heate  
 and fyre . And the men byd rage for  
 greate heate, and blasphemed the na-  
 me of god hauping powet oure these  
 plagis, nother byd they repente, that  
 they shulde geue hym prayse. And þe  
 fyfte anrell poured out hys vyall vpon  
 the brastes seate, and hys kyng-  
 dome became darke, & they byd eate  
 theyr tungen for payne, and byd blas-  
 pheme the God of heauen for theyr  
 paynes and woundes, and byd not re-  
 pente of theyr woikes. And the syxte  
 anrell powred out hys vyall vpon þe  
 great floude of Euphrates, and he  
 dyed hys water, that þe waye myght  
 be ready vnto the kynges from the  
 eyssinge of the Sonne . And I sawe  
 thre uncleane spytes go oute of the  
 mouth of the draggon, and out of the  
 mouth of the braste, and out of the  
 mouth of the false prophet, lyke frog-  
 ges. For they are spytes of deuels,  
 doyng tokens, and they go forth vn-  
 to the kynges of the whole earth, to  
 gather the to battayll vnto the great  
 daye of þe almyghty God. Beholde  
 I come as a thefe. Happy is he that  
 watcheth and kepeth hys garmētes,  
 lest he go naked, and they se his syl-  
 thynesse. And he shal gather them in  
 to a place, that in hebreue is called  
 Armageddō . And the seuenth  
 anrell poured oute hys vyall a-  
 gaynst the ayre, and ther wente a  
 great voyce out of the temple from  
 the

Et audiui alterum angelū dicen-  
 tem: Etiam Domine Deus omni-  
 potens, uerget in ista iudicia tua.  
 Et quartus angelus effudit phia-  
 lam suam suam in solem, et da-  
 tum est illi aestu affligere homi-  
 nes et igni. Et aestuauerunt ho-  
 mines aestu magno, & blasphemau-  
 erunt nomen Dei, habentis  
 potestatem super has plagas, ne-  
 que egerunt poenitentiam, ut  
 daret illi gloriam. Et quintus an-  
 gelus effudit phialam suam su-  
 per sedem bestie, & factum est  
 regnum eius tenebrosum, & cō-  
 manducauerunt linguis suis pre-  
 dolore, & blasphemauerunt De-  
 um cœli pre doloribus et uulne-  
 ribus suis, & non egerunt poenit-  
 entiam ex operibus suis. Et sexto-  
 tus angelus effudit phialam su-  
 am in flumen illud magnum Eu-  
 phrate, & siccauit aquam eius, ut  
 prepararetur uia regibus ab or-  
 tu solis. Et uidi de ore draconis,  
 et de ore bestie, & de ore pseu-  
 doprophete exire spiritus tres  
 immundos, in modum ranarum.  
 Sunt enim spiritus demonio-  
 rum, facientes signa, & proce-  
 dunt ad reges totius terre, con-  
 gregare illos in prælum ad di-  
 em magnum omnipotentis Dei.  
 Ecce uenio cito sicut fur. Beatus  
 qui uigilat, & custodit uestimen-  
 ta sua, ne nudus ambulet, & ni-  
 deant turpitudinem eius. Et con-  
 gregabit illos in locū, quocumque  
 hebraice Armageddō. Et septi-  
 mus angelus effudit phialā suā in  
 aerē, & exiit uox magna de tē-  
 plo a

Mat. 24. 24.  
 Luc. 12. 10.  
 1. Cor. 13. 12.  
 1. Pet. 1. 12.  
 1. Thim. 4. 1.

## CAPVT XVII.

plō a throno, dicēst Factum est. Et facta sunt fulgura, & uoces, & tonitrua, & terramotus factus est magnus, qualis nūquam fuit, ex quo hoīes fuerūt super terrā, talis terramotus sic magnus. Et facta est ciuitas magna in tres partes, & ciuitates gentium ceciderunt. Et Babylon magna uenit in memoriā ante deum, date illi calicē uini indignationis irae eius. Et omnis insula fugit & nō res non sunt inuenti. Et grando magna sicut talentum descendit de caelo, in homines, & blasphemauerunt Deū hoīes propter plagam grandinis: quoniam magna facta est uehementer.

## CAPVT XVII.

**T**uenit unus de septē angelis qui habebant septem phialas, & locutus est mecum, dicens: Veni, & ostēdam tibi dānationē meretricis magnae, quae sedet super aquas multas, cum qua fornicati sunt reges terrae, & inebriati sunt qui inhabitabāt terrā de uino prostitutionis eius. Et abstulit me in spiritu in desertum. Et uidi mulierē sedentē super bestiam coccineā plenā nominibus blasphemiae, habentem capita septē & cornua decem. Et mulier erat circumdata purpura & coccino, & inaurata auro & lapide precioso, & margaritis, habens poculum aureum in manu sua, plenum abominatione et immundicia fornicationis suae. Et in fronte eius nomen scriptū, mystice

the seate, saynge: It is done. And ther happened iygthenynges, & boyces, and thonderynges, and ther happened a greate earthquake, suche as neuer was sence mē were vpo earth such an earthquake so great. And þ great cytie became in thre partes, & the cyties of the nation s fel downe. And great Babylon came in remembrance before God, to geue her the cuppe of wyne of the scarcenesse of hys wryath. And euery yle vpo fye, & the mountaynes were not founde. And a great hayle lyke a talēt came downe from heauen vpon men, and men blasphemed god, because of the plage of the hayle: for it became excreadyng great.

## The xviij. Chapter.

**A**nd one of the seuen angels that had the seuen vials came vnto me, and spake wpyth me, sayenge: Come and I wpll shewe the þ dānation of the great whore, whych spyteth vpon many waters, wpyth the whych the hynges of the earth haue corrupted fornicacion, and they that vpd dwell vpon earth are become dronke of the wyne of hys whozedome. And he toke me in sperte into the deserte. And I sawe a woman syttyng vpo the rose coloured beaſt, ful of names of blasphemy, haupnge ſeuē hendes, and ten hornes. And the womā was clothed wpyth purper and scarlet, and gylt wpyth golde, and pꝛecious ſtone, and pearles, haupnge a golde cuppe in hys hande, full of the abominaciō and vncleennesse of hys fornicacion. And in hys forehead a name writen,

a myſtery: Great Babilon þ mother  
of the fornications & abominacions  
of the earth. And I ſawe the woman  
drunke of the bloude of the ſayntes,  
and of the bloude of the martyres of  
Jeſus. And when I ſawe her, I mar-  
uayled wth great wonder. And the  
angell ſayd vnto me: Wherefore mar-  
uayleſt thou? I ſhall tell the the myſ-  
tery of the woman, and of the beaſt  
that beareth her, which hath ſeuē hea-  
des and ten hornes. The beaſt that  
thou haſt ſene, was, and is not, & ſhal  
come out of the bottomleſſe pytte, &  
ſhall go into deſtruction, & the dwel-  
lers vpon earth ſhall wonder, & whoſe  
names are not wyſtten in the booke  
of lyfe from the conſtitucion of the  
worlde. ſeprnge the beaſt that was, &  
is not. And here is a meynynge that  
hath myſedome. The ſeuē heades  
are ſeuē moataynes, vpon þ which  
the woman ſytteth, and there are ſe-  
uen kynges. ſyue are fallen, one is,  
and the other is not yet come: and  
when he ſhall come, he muſte abyde  
a litle ſeaſon. And the beaſt whych  
was and is not, ſhe alſo is the epyſcōp,  
and is of the ſeuē, and goeth into de-  
ſtruction. & And the ten hornes that  
thou haſt ſene are ten kynges, which  
haue not yet receaued the kyngdom  
but ſhal receaue power at one houre  
as kynges after the beaſt. Theſe  
haue one counſell, and they ſhall de-  
lyuer theꝝ power and ſtrength vnto  
þ beaſt. Theſe ſhall fygth with þ  
lambe, and the lambe ſhal ouercome  
them: for he is a Lorde of lordes  
and a kyng of kynges: and they that  
are wth hym, [are] called, & chyſen,  
and

myſterium Babilon magna ma-  
ter fornicationum & obomina-  
tionum terræ. Et uidi mulierem  
ebriam de ſanguine ſanctorum,  
& de ſanguine martyrum IEſu.  
Et miratus ſum cum uiderem il-  
lam admiratione magna. Et di-  
xit mihi angelus: Quare miraris?  
Ego dicam tibi ſacramentum  
nubilis, et beſtiæ quæ portat e-  
am, quæ habet capita ſeptem &  
cornua decem. Beſtia quam ui-  
diſti, fuit, et non eſt, et alenſu-  
ra eſt de abyſſo, et in interitum  
ibit, et mirabuntur inhabitantes  
terram, quorum non ſunt ſcripta  
nomina in libro uitæ a conſtitu-  
tione mundi, uidet. et beſtiam  
quæ erat, et non eſt. Et hic eſt  
ſenſus qui habet ſapientiam.  
Septem capita, ſeptem montes  
ſunt, ſuper quos mulier ſedet, et  
reges ſeptem ſunt. Quinque ce-  
ciderunt, unus eſt, et alius non-  
dum uenit, et cū uenerit, oportet  
illum breue tēpus manere. Et be-  
ſtia quæ erat, et non eſt, ipſa o-  
ſcua eſt, et de ſeptem eſt, et in  
interitum uadit. Et decem cor-  
nua quæ uidiſti, decem reges  
ſunt, qui regnum nondum acce-  
perūt, ſed poteſtatem tanquam  
reges una hora accipient poſt  
beſtiam. Hi unū conſiliū habent,  
et uirtutem, et poteſtatem ſu-  
am beſtiæ tradent. Hi cum a-  
gno pugnabunt, et agnus uin-  
cet illos: quoniam Dominus do-  
minorum eſt, & Rex regū: & qui  
cum illo ſunt, uocati, et electi,  
& &

Lam. 1. 6  
Eſay. 4. 2  
Apoc. 11. 6

Rev. 7. 6  
Apoc. 11. 6

Lam. 4. 1  
Apoc. 19. 6

CAPVT XVIII.

Fol. 39.

& fideles. Et dixit mihi: Aquas  
quas uidisti ubi meretrix sedet,  
populi sunt, & Gentes, et lingua.  
Et decem cornua quas uidisti in  
bestia, hi odient fornicariam, &  
desolatam facient illam, et nu-  
dam, et carnes eius manduca-  
bunt, et ipsam igni concrema-  
bunt. Deus enim dedit in corda  
eorum, ut faciant quod placitum  
est illi, ut dent regnum suum be-  
stie, donec consummentur uer-  
ba Dei. Et mulier quam uidisti,  
est ciuitas magna, quae habet re-  
gnum super reges terrarum.

CAPVT XVIII.

**E**T post haec uidi alium  
angelum descenden-  
tem de caelo, haben-  
tem potentatem ma-  
gnam, et terra illuminata est a  
gloria eius. Et exclamauit in for-  
titudine, dicens: Cecidit, cecidit  
Babylon magna, & facta est ha-  
bitatio demoniorum, & custodia  
ois spiritus immundi, & custodia  
omnis uolucris immunde & odi-  
bilis: quia de uino iter fornicatio-  
nis eius biberunt omnes Gen-  
tes, & reges terrarum cum illa forni-  
caui sunt, & mercatores terrarum de  
uirtute deliciarum eius uiuentes  
facti sunt. Et audiui aliam uo-  
cem de caelo, dicentem: Exite  
de illa popule meus, et ne parti-  
cipes sitis delictorum eius, & de  
plagis eius non accipiat. Quo-  
niam peruenierunt peccata eius  
usque ad caelum, & recordatus est  
Dominus iniquitatem eius. Red-  
dite illi, sicut et ipsa reddidit  
nobis,

and saythfull. And he sayd vnto me:  
The waters that thou haste sene,  
where the whore spitteth are peoples  
and nations, and illes, and the ten  
horne that thou haste sene in the  
beaste, they shall hate the whore, and  
shall make her desolate, and naked,  
and shall ate hyr flesh, & shall burne  
her wth fyre. For God hath geuen  
in theyr hartes, that they do it that  
pleaseh hym, & they geue hys kyng-  
dome vnto the beaste, vntyll & wro-  
des of God be fulfilled. And the wo-  
man that thou hast sene is the great  
citty, which hath rule ouer the kyng-  
ges of the earth.

The. xviii. Chapter.



And after these thinges saw  
I another angel. comynge  
downe fro heauē, hauing  
a great power, and the earth  
was lightened of hys glorie. And he  
cryed out wth strenght, sayenge:  
She is fallen, she is fallen greate  
Babylon, and is become dwelling  
of deuils, and the holde of euery vn-  
cleane spyte, and a holde of euery  
uncleane & hateful byrde, for of the  
toppe of the wrath of hys fornicaciō  
haue all theythen dronke, and the kyng-  
ges of the earth haue vsed fornicaciō  
wth her, & the marchauntes of the  
earth are become treb of power of  
hys pleasures. And I herde another  
voyce fro heauē, sayenge: Go ye  
out of her my people, & be not ye par-  
takers of hys synnes, & that ye recei-  
ue not of hys plagis. For hys synnes  
are come vntyll heauen, & the Lord  
hath remembred hys wretchednesse  
vnto her, as she also hath grudged  
vnto

etiam. et  
Ite. et  
Ite. et

etiam. et  
Ite. et  
Ite. et

unto you, and geue her two fold, ac-  
cordinge to hyr workes. In the cup  
that she tyd myrr vnto you, myrr  
vnto her Luble. As much as she hath  
glorified herselfe, & hath used pleasu-  
res, so much payne & sorrow geue her  
Because she sayeth in hyr harte: \* I  
syt verryng a queene, & am no widow  
and I shall se no sorrow: \* Therefore  
shall hyr plagues come in one daye,  
death, and sorrow, and hunger,  
\* and wyth fyre shall she be burnte:  
For stronge is the God whyche shall  
Iudge her. And the kinges of þe earth  
shal bewepe & waple ouer her, which  
haue used fornicacion wyth her, and  
haue lyued in pleasures, whan they  
standynge asafarre of shall se þe smoke  
of hyr burnynge. sayenge for feare of  
hyr punishment: Wo, wo, that greate  
cittyte \* Babilon, that stronge cyttyte:  
for at one houre is thy iudgemente  
come. And þe marchautes of þe earth  
shall wepe and waple ouer her, for  
noman shall bye theyr wares any  
more, the wares of golde, and syluer  
and precious stone, and pearle, and  
fynne linnen, and purple, and sylke, &  
scarlet, & al thynnen woode, & vessels  
of yuo: & al vessels of precious  
stone, & of brass, & of yron, & of mar-  
ble, & cynamon, & the rose of Jericho,  
& odoure, & salve, & frankeincense, &  
woyne, & oyle. & fynyne floze, & wheate,  
& cattell, & sheepe and horses, & char-  
rettes, and bought seruauntes, and  
soules of men. And the appels of thy  
soules lust are departed from þe, and  
all well fed & costly thynges are pe-  
rished frō the, & the marchauntes of  
these thynges shal sowe the nome.

Ther

uobis, & duplicatē duplicia se-  
cundum opera eius. In poculo  
quo miscuit uobis, miscete illi  
duplum. Quātum glorificauit se,  
et in deliciis fuit, tantum date il-  
li tormentum et luctum. Quia in  
corde suo dicit: Sedeo regina,  
et uiduam non sum, & luctum non  
uidebo: Ideo in una die uenient  
plaga eius, mors, et luctus, & fa-  
mes, & igne comburetur: quia  
fortis est Deus qui iudicabit il-  
lam. Et flebunt et plangent se su-  
per illam reges terrę, qui cum il-  
la fornicati sunt, & in deliciis ui-  
xerunt, cum uiderint fumum in-  
cendii eius longe stantes, pro-  
pter timorē tormentorū eius, dicen-  
tes: Vg, uq ciuitas illa magna Ba-  
bylon, ciuitas illa fortis, quon-  
iam una hora ueniet iudicium tu-  
um. Et negociatores terrę fle-  
bunt, et lugebunt super illam,  
quoniam merces eorum nemo  
emet amplius, merces auri, & ar-  
genti, et lapidis preciosi, & mar-  
garitę, et byssi, et purpure, & seri-  
ci, & cocci, et omne lignū thynū,  
& omnia uasa eboris, et omnia  
uasa de lapide precioso, et aras-  
mento, et ferro, et marmore, &  
cynomomum, & amomum, & o-  
doramentorum, & unguenti, et  
thuris, & unī, & olei, & similis,  
& tritici, & iumentorum, & o-  
uium, & equorum, et shedarum,  
et mācipiorū, et animarū hoīm.  
Et poma desyderii aīę tuę disces-  
serunt a te, & oīa pinguis, & prę-  
clara perierūt a te, et āplius illa  
nō inueniēt mercatores hoīm.

Qui

Qui diuites facti sunt ab ea, longe stabant, propter timorem tormentorum eius, flentes, ac lugentes, et dicentes: Vae, uae, ciuitas illa magna, quae amicta erat bysso, & purpura, & cocco, & decurata erat auro, et lapide precioso, et margaritis: quoniam una hora desolatae sunt tantae diuitiae. Et omnis gubernator et omnes qui in lacu navigant, et nautae, et qui in mari operantur, longe steterunt, et clamauerunt uidentes locum incendii eius, dicentes: Quae similis ciuitati huic magnae? Et miserunt puluerem super capita sua, & clamauerunt, flentes et lugentes, dicentes: Vae, uae, ciuitas illa magna, in qua diuites facti sunt omnes sunt, qui habebant naues in mari de preciiis eius: quoniam una hora desolata est. Exulta super eam coelum, & sancti Apostoli, & prophetae: quoniam iudicauit Deus iudicium uestrum de illa. Et sustulit unus angelus fortis lapidem, quasi molarem magnum, & misit in mare, dicens: Hoc impetu mittetur Babylon ciuitas illa magna, & ultra iam non inuenietur. Et uox cithararum, & musicorum, & tuba canentium: & tuba non audietur in te amplius, & omnis artifex omnique ars non inuenietur in te amplius, & uox moribundi non audietur in te amplius, & lux lucernarum non lutebit in te amplius, & uox sponsi & sponsae non audietur adhuc in terra: quia mercatores tui erant principes terrae, quia in uenit medicus tuus errauerunt omnes gentes. Et

They that are become ryche of her shall stande asafarre of, because of the feare of hyr tormentes, wepyng and waylyng, and sayenge: \* Vae, uae, that great cytte, whych was clothed with fyne linnen, and purple, and scarlet, and was gylte wyth golde, & precious stone, & pearles: for at one houre are so greate ryches come to nought. And every ship gouernour and al they that sarle in the see, and all shipmen, and they that worke in the see, dyd stande asafarre of, & cryed out seynge the place of hyr burning sayenge: What cytte was lyke unto thyso great cytte: And they cast dust vpon theyr heales, & cryed wepyng and waylyng, sayenge: \* Vae, uae, that greate cytte, in the whych were become ryche all they, that had shippes of hir warres in the see: for at one houre is she made desolate. Reioyce ouer her thou heauen, and ye holy Apostles, and prophetes: for God hath iudged youre iudgemente of her. And a stronge angell toke vp a stone as a great myllstone, and caste it in the see, sayenge: Wpith such violence shall \* the greate cytte Babylon be throwen, and shall nomore be folde. And þe voyce of harpers, & of musiciars, & ppyers, & the croȝet shall nomore be herde in the, & every craftesma, & every craft shall nomore be folde in the, & the founde of the myll shall nomore be herde in the, and the lyght of þe burning light shall nomore shyne in the: & the voyce of the byrdgrome & byrde shall nomore be herde in þe: for thy marchantes be priues of þe earth, for al nacions haue erred in

Jer. 1. 6

Jer. 2. 26

Jer. 4. 25

U. 11. the

## APOCALYPSIS

unto you, and geue her timofalde, ac-  
cordinge to hyr wothes. In the cup  
that she dremyde vnto you, inpre-  
vnto her libte. 2.9 much as she hath  
glorified herselfe, & hath vsed pleasu-  
res, so much payne & sorow geue her  
Because she sapeth in hyr harte: \* I  
syt brynging a quene, & am no widow  
and I shall se no sorowe: \* Therefore  
shall hyr plagues come in one daye,  
death, and sorowe, and hunger,  
-and wyth fyre shall she be burnte:  
for stronge is the God whyche shall  
iudge her. And the kinges of þe earth  
shal bewepe & wape ouer her, which  
haue used fornicacion wyth her, and  
haue lyued in pleasures, when they  
standynge asafarre of shall se þe smoke  
of hyr burnynge, sayenge for feare of  
hyr punishment: Wo, wo, that greete  
cittyte \* Babilon, that stronge cittyte &  
for at one houre is thy iudgemente  
come. And þe marchautes of þe earth  
shall wepe and wape ouer her, for  
noman shall bye theyr wares any  
more, the wares of golde, and syluer  
and precious stone, and pearle, and  
fynne linnen, and puerple, and sylke, &  
scarlet, & al thynnen woode, & vessels  
of yuoze, and al vessels of precious  
stone, & of baffe, & of yron, & of mar-  
ble, & cynamon, & the rose of Jericho,  
& odoure, & salve, & frankincense, &  
wyme, & oyle, & fyne floze, & wheate,  
& castell, & shepe and horses, & char-  
rettes, and bought seruaintes, and  
soules of men. And the appris of thy  
soules lust are departed from þe, and  
all well fed & costly thynges are pr-  
ysed frō the, & the marchaunters of  
these thynges shal spnde the nomore.  
Ther

vobis, & duplicatē duplici sc-  
cundum opera eius. In poculo  
quo miscuit vobis, miscete illi  
duplum. Quātum glorificauit se,  
et in deliciis fuit, tantum date il-  
li tormentum et luctum. Quia in  
corde suo dicit: Sedeo regina,  
et uiduan non sum, & luctum non  
uidebo: Ideo in una die uenient  
plagae eius, mors, et luctus, & fa-  
mes, & igne comburetur: quia  
fortis est Deus qui iudicabit il-  
lam. Et flebunt et plangent se su-  
per illam reges terrae, qui cum il-  
la fornicati sunt, & in delictis ui-  
xerunt, cum uiderint fumum in-  
cendii eius longe stantes, prop-  
ter timorē tormentorū eius, dicen-  
tes: Vp, up ciuitas illa magna Ba-  
bylon, ciuitas illa fortis, quon-  
iam una hora ueniet iudicium tu-  
um. Et negociatores terrae fle-  
bunt, et lugebunt super illam,  
quoniam merces eorum nemo  
emet amplius, merces auri, & as-  
genti, et lapidis preciosi, & mar-  
garitae, et byssi, et purpure, & seri-  
ci, & cocci, et, omne lignū thynū,  
& omnia uasa eboris, et omnia  
uasa de lapide precioso, et ara-  
mento, et ferro, et marmore, &  
cynomomum, & amomum, & o-  
doramentorum, & unguenti, et  
thuris, & uini, & olei, & similis,  
& tritici, & iumentorum, & o-  
uium, & equorum, et rhedarum,  
et mācipiorū, et animarū hoim.  
Et poma desiderii aīe tuę disces-  
serunt a te, & oīa pinguis, & prae-  
clara perierūt a te, et āplius illa  
lā non inueniēt mercatores horū.  
Qui



Qui diuites facti sunt ab ea, longe stabunt, propter timorem tormentorum eius, flentes, ac lugentes, et dicentes: Vae, vae, ciuitas illa magna quae amicta erat bysso, & purpura, & cocco, & decurata erat auro, et lapide precioso, et margaritis: quoniam una hora desitutae sunt tantae diuitiae. Et omnis gubernator et omnes qui in lacu nauigant, et nauae, et qui in mari operantur, longe steterunt, et clamauerunt uidentes locum incendii eius, dicentes: Quae similis ciuitati huic magnae? Et milerunt puluerem super capita sua, & clamauerunt, flentes et lugentes, dicentes: Vae, vae, ciuitas illa magna, in qua diuites facti sunt omnes sunt, qui habebant naues in mari de precijs eius: quoniam una hora desolata est. Exulta super eam coelum, & sancti Apostoli, & prophetae: quoniam iudicauit Deus iudicium uestrum de illa. Et sustulit unus angelus fortis lapidem, quasi molarem magnum, & misit in mare, dicens: Hoc imperu mittetur Babylon ciuitas illa magna, & ultra iam non inuenietur. Et vox cithararum, & musicorum, & tibia canentium: & tuba non audietur in te amplius, & omnis artifex omnisque ars non inuenietur in te amplius, & vox moribundae non audietur in te amplius, & lux lucernae non lucebit in te amplius, & vox sponsi & sponsae non audietur adhuc in te: quia mercatores tui erant principes terrae, quia in ueneficijs tuis errauerunt omnes gentes.

Et

They that are become ryche of her shall stande as farre of, because of the feare of hyr tormentes, wepyng and wapyng, and sayenge: \* Vae, vae, that great cytle, whych was clothed wyth syne lynnene, and purple, and scarlet, and was gyfte wyth golde, & precious stone, & pearles: for at one houre are so greate ryches come to nought. And curry ship gouernour and all they that sayle in the see, and all shipmen, and they that worke in the see, shal stande as farre of, & cryed out saynge the place of hyr burning sayenge: What cytle was lyke unto this great cytle: And they cast dust vpon theyr heades, & cryed wepyng and wapyng, sayenge: \* Vae, vae, that greate cytle, in the whych were become ryche all they, that had shippes of hir wares in the see: for at one houre is she made desolate. Reioyce ouer her thou heauen, and reioyce Apostles, and prophetes: for God hath iudged poure iudgemente of her. And a stronge angel toke vp a stone as a great myllstone, and cast it in the see, sayenge: Wyth such violence shall the greate cytle Babylon be throwen, and shall nomore be folde. And þe voyce of harpes, & of musiciars, & ppyers, & the tropet shall nomore be herde in the, & euery craftesman, & euery craft shall nomore be folde in the, & the sounde of the myll shal nomore be herde in the, and the lycht of þe burning lycht shal nomore shyne in the: & the voyce of the wyddgrome & wydde shal nomore be herde in þe: for thy marchantes be pilces of þe earth, for all nations haue erred in

vnto. the

Ier. x. b

Ier. x. b

Ier. x. b

## APOCALYPSIS

thy wyrdcroffes. And the bloude of the prophetes and sayntes was sold in the same, and of all them that are slayne on earth.

## The .xix. Chapter.

**A**fter this I herd as it had been þ voyce of much people in heauē, sayēge: Alle-  
luia. Prayse, & glory, & po-  
wer be vnto our God: for hys iudge-  
mentes are true & ryghteous, which  
hath iudged of þ great whore, whych  
hath corruēte the earth wth hys whore  
dome, & hath aurnged the bloude of  
hys seruauntes of hys handes. And  
they said agayne: Alleluia. And he  
forhe wente vp for ruer and euer:  
And the foure and twenty elders, &  
the foure beastes fell downe, & wo-  
shipped God sylepynge vpon the trone  
sayenge: Amen. Alleluia. And ther  
wente a voyce out of the trone, say-  
enge: Prayse ye our God, all hys  
sayntes, & ye that feare hym small &  
grate. And I herde as it were the  
voyce of a great multitude, and as þ  
soulde of many waters, & as þ voyce  
of great thonders, sayenge: Alleluia  
for oure Lord God almyghty  
hath caryned. Let vs be glad and  
reioyce, and let vs geue prayse vnto  
hym: for the spousales of the labe  
are come, and hys wyfe hath made  
herselfe ready. And it was geue vnto  
her that she do decke herself wth  
bryght fyne linnen and whyte. For  
the fyne linnen are the ryghteous-  
nesses of the sayntes. And he said vnto  
me: Myte: & blessed are they þ  
are called to the supper of the labes  
spousale. And he sayde vnto me:

Christ

Et in ea lingua prophetarum  
& sanctorum inuentus est, & om-  
nium qui interfecti sunt in terra.

## CAPVT XIX.

**P**ost hæc audiui quasi  
uocem turbarum multi-  
tatum in celo dicen-  
tium: Alleluia. Laus, &  
gloria, & uirtus Deo nostro est,  
quia uera & iusta iudicia sunt eo-  
ius qui iudicauit de meretrice  
magna, quæ corrupit terram in  
prostitutione sua, & uindican-  
s ianguinem seruorum suorum de  
manibus eius. Et iterum dixe-  
runt: Alleluia. Et fumus eius as-  
cendit in secula seculorum. Et ce-  
derunt seniores uigintiquatuor,  
& quatuor animalia, & adoraue-  
runt Deum sedentem super thro-  
num, dicentes: Amen, Alleluia.  
Et uox de throno exiit, dicens:  
Laudem dicite Deo nostro o-  
mnes sancti eius, & qui timetis e-  
um pusilli & magni. Et audiui  
quasi uocem turbe magnæ, & sic-  
ut uocem aquarum multarum,  
& sicut uocem tonitruorum ma-  
gnorum, dicentium: Alleluia,  
quoniam regnauit Dominus De-  
us noster omnipotens. Gaudeamus,  
& exulemus, & demus glo-  
riam ei, quia uenerunt nuptiæ ag-  
ni, et uxor eius præparauit se.  
Et datum est illi ut cooperiaretur  
byssino splendenti & candido.  
Byssinū enim iustificationes sunt  
sanctorum. Et dixit mihi: Scri-  
be: Beati qui ad cœnā nuptiarū  
uocati sunt agni, Et dixit mihi:

Hæc

Hec uerba Desueta sunt. Et cecidi ante pedes eius, ut adorarem eum. Et dixit mihi: Vile ne feceris? Consecutus enim tuus sum, et fratrum tuorum habentium testimonium IESV. Deum adora. Testimonium enim IESV est spiritus prophetie. Et uidi celum apertum, et ecce equus albus, et qui sedebat super eum, uocabatur fidelis et uerax, et cum iustitia iudicat & pugnabit. Oculi autem eius sicut flamma ignis, et in capite eius diademata multa, habens nomen scriptum, quod nemo nouit, nisi ipse. Et uestitus erat ueste alba tanquam gualne, & uocabatur nomen eius Verbum Dei. Et exercitus qui sunt in celo, lequebantur eum in equis albis, uestiti byllo albo et mundo. Et de ore eius procedit gladius, ex utraque parte acutus, ut in ipso percutiat Gentes, et ipse reget eas in uirga ferrea, et ipse calcet torcular uini furoris irae Dei omnipotentis. Et habet in uestimento et in femore suo scriptum: Rex regum, et Dominus dominantium. Et uidi unum angelum stantem in sole, et clamauit uoce magna, dicens omnibus aubus qui uolunt hanc per medium coeli: Venite, et congregamini ad cenam magnam Dei, ut māducetis carnes regū, et carnes tribunorū, et carnes fortium, et carnes equorum, & se.

These wordes of god are true. And I fell before hys fete that I myghte worshippe him. And he sayd vnto me + Ioke thou do it not. I am thy seloer seruante, and of thy brethren, hauyng & wytnesse of Iesu. Worship God. for the wytnesse of Iesu, is þe foyete of prophete. And I sawe heauen open, and behold, a whyte horse, and he that sat upon it, was called saythfull and true, and he iudgeth & fygtheth wpyth ryghteousnesse. And hys ryen are las a flaine of fyre, & upon hys heade many crowne, hauyng a name wypten in hich noma knoweth saue hymself. And he was clothed wyth a garment sprenkled w bloude, and hys name was called þe wyte of God. And the hoosten that are in heauen byd followe hym wpyd whyte horses, clothed wyth a whyte fyne linnen and pure. And out of hys mouth doth procede a sawarde, sharpe of both sydes, that wyth the same he maye smyte the hepythen, and he shall rule them wyth a rodde of yron. and he treadeth the wynefat of the scarcenesse of the wyne of the wrath of almyghty God. And on his garment and thygh he hath a name wypten: + kynge of kynge, & lord of lordes. And I sawe an angell standyng in the Sonne, & he cryed wyth loude voyce, sarynge vnto all the bydes that byd fyre by þe myddes of heauē: Come and be gathered vnto the greate supper of God, & that ye maye eate the fleshes of kynge, and the fleshes of the byghe captaynes, and the fleshes of the myghtye, and the fleshes of horses, &c.

Item. 10. c.  
and. 14. c.  
Apoc. 11. c.

Item. 10. c.  
and. 14. c.

Item. 10. c.

Item. 10. c.

Item. 10. c.

Item. 10. c.  
Item. 14. c.  
Apoc. 17. c.

Item. 10. c.

## APOCALYPSIS

and of them that syt on them, & the  
fleshes of all them þe be for a bonde,  
of the small & great. And I sawe the  
beaste, & the kynges of the earth, and  
the þe hoostes gathered to make bat-  
tall wþ hym that sat vpon þe horse,  
and wþ his hoost. And þe beast was  
taken, & wþ hym the false prophete  
whycher wroughte myracles bfoze  
hym, wher wþ he deceaued them  
that receaued the beastes marke, &  
them that vpon worshipp hym ymage  
\* These two were put quyeke into  
the poonde of burninge fyre wþ  
brymstone: and the rest were slayne  
wþ the swerde of the spetynge  
vpon the horse, whycher doth procede  
out of his mouth, & all hydes were  
sattysfied wþ the fleshes.

## The .xx. Chapter.

**A**nd I sawe an angell com-  
ingynge downe from hea-  
uen, hauynge the keye of  
the battomlesse ppte, and  
a great cheyne in his hande. \* And he  
toke þe draggo þe olde serpente, which  
is the deuyl & Satanas, & he bounde  
hym for the space of a thousande yea-  
res, and put hym in the battomlesse  
ppte, and vpon shut hym, and sealed  
vpon hym, that he do deceaue the  
theythen nymore, vntyll the thou-  
sante yere be fulfilled: And after  
that must he be lowsed a lytle tyme.  
\* And I sawe seates, and the þe sat vpon  
them, and iudgemente was geuen  
ther: and [I sawe] the soules of the  
that were beheaded for the wytnesse  
of I: su, and for the worde of God,  
and that vpon not worshipp þe beast  
nor hym ymage, nother vpon receaue  
hys

& sedentium in ipsis, et carnes  
omnium liberorum et seniorum,  
et pusillorum, et magnorum. Et  
vidi bestiam, et reges terræ, &  
exercitus eorum congregatos  
ad faciendum prelium cum illo  
qui sedebat in equo, et cum ex-  
ercitu eius. Et apprehensa est be-  
stia, & cum ea pseudopropheta,  
qui fecit signa coram ipso, qui-  
bus seduxit eos, qui acceperunt  
characterem bestie, & qui ado-  
rauerunt imaginem eius. Vni  
missi sunt hi duo in stagnum  
ignis ardentis sulphuris et ceteri  
occisi sunt in gladio sedentis  
super equum qui procedit de o-  
re ipsius, et omnes aues saturate  
sunt carnibus eorum.

## CAPVT XX.

**V**idi angelum descen-  
dentem de celo, ha-  
bentem clauem abyssi,  
et catenam magnam  
in manu sua. Et apprehendit dra-  
conem serpentem antiquum, qui  
est diabolus et satanas, et liga-  
uit eum per annos mille, et misit  
eum in abyssum, et clausit, & ro-  
gnauit super illum, ut non sedu-  
cat amplius gentes, donec con-  
summentur mille anni, post hoc  
oportet illum solui modico tem-  
pore. Et audiui sedes, et sederunt  
super eas, et iudicium datum est  
illis: et animas decollatorum  
propter testimonium I E S V,  
et propter uerbum Dei, et qui  
non adorauerunt bestiam, neque  
imaginem eius, nec acceperunt  
clara.

Daniel. 7. b  
Matth. 17. b  
Apoc. 20. c

Apoc. 4. c

34. 4. b  
2. Petri. 1. b

25  
Daniel. 7. b  
Apoc. 4. a

charactere[m] eius in frontibus  
aur[ibus] in manibus suis, & uixerunt &  
reg.auerunt cum Christo mille  
annis. Ceteri uero mortuorum  
non uixerunt, donec consumme-  
tur mille anni. Hec est resurre-  
ctio prima. Beatus & sanctus qui  
habet partem in resurrectione  
prima. In his secunda mors non  
habet potestatem, sed erunt sa-  
cerdotes Dei & Christi, & regna-  
bunt cum illo mille annis. Et  
cum consummati fuerint mille  
anni, soluetur satanas de carce-  
re suo, et exibit, & seducet gen-  
tes que sunt super quatuor angu-  
los terre Gog et Magog, et con-  
gregabit eos in praelium, quo-  
rum numerus est sicut arena ma-  
ris. Et ascenderunt super latitu-  
dinem terre, & circumierunt ca-  
stra sanctorum, & ciuitatem dile-  
ctam. Et descendit ignis a Deo  
de caelo, & deuorauit eos, & dia-  
bolus qui seducebat eos, missus  
est in stagnum ignis & sulphuris,  
ubi & bestia & pseudoprophetae  
cruciantur die ac nocte in se-  
cula seculorum. Et uidi thronum  
magnum & candidum, & seden-  
tem super eum, a cuius conspectu  
fugit terra & caelum, & locus non  
est inuentus eis. Et uidi mortuos  
magnum & pusillos, stantes in con-  
spectu throni, & libri aperti sunt:  
& alius liber apertus est, qui est  
uitae, & iudicati sunt mortui ex his,  
que scripta erant in libris secundum  
opera ipsorum: & dedit mare mor-  
tuos suos qui in eo erant, & mors &  
infernus dederunt mortuos suos qui  
in

hys maris in theys forcheades or ha-  
des, & haue lyued and raygned wth  
Christ thousande yeares. But þ rest  
of the deade dyd not lyue, untill the  
thousande yeares be fulfilled. This  
is the first resurrection. Blessed &  
holy is he þ hath parte in þ first re-  
surrection. In these hath þ seconde  
death no power, but they shalbe the  
priestes of God and Christ, and shal  
raygne thousande yeares wth hym.  
And whan the thousand yeares shal  
be fulfilled, Satanas shalbe let loose  
out of hys prison, & he shal go oute &  
deceiue the nations þ are upon the  
four corners of the lande of. Gog  
& Magog. & he shal gather the to bat-  
tall, whose nombre is as þ sande of þ  
see. And they came vpo the bryth of  
the earth. & they compassed the tentes  
of þ sapntes, & the beloued cytie. And  
they came downe fyre fro God oute  
of þ heauen, & consumed them: & and  
the deuyl þ deceiued they was cast in  
to the poole of fyre and byrmstone,  
where both the beast & the prophete  
shalbe tormented daye and nyght for-  
euer and euer. And I sawe a great  
and a byghe trone and one sittynge  
vpon it, from whose syghte the hea-  
uen and earth dyd flye, and there  
was no place founde vnto them.  
& And I sawe the deade great & smal  
standynge in the syghte of the trone,  
& the booke were opened: & another  
booke was opened, whych is [þ booke]  
of lyfe: and the deade were iudged of  
those thynges þ were wytted in þ bo-  
kes, accordyng to theys wothes. And  
þ see gaue hys deade þ were therein,  
& death & hell gaue theys deade that  
wore

1. Thim. 2. 8  
and 19.

Daniel. 7. 9  
2. Peter. 19. 9  
Mary. 17. 9

Daniel. 7. 9

W. 1111. were

## APOCALYPSIS

were in them: and of euery one was  
it iudged accordyng to theyr wor-  
kes. And hell and death were cast in  
to the poole of fyre. This is the se-  
conde death. And he that was nat  
founde wyrtten in the boke of lyfe,  
was caste into the poole of fyre.

## The xxi. Chapter.

**A**nd I sawe a new heauē,  
and newe earth. For the  
first heauen, and the first  
earth was gone, and the  
see is not nowe. + And I Ihon sawe  
the holy cytie newe Iherusalem, com-  
myng downe from heauen, prepa-  
red of God. as a wyde garnyshe  
vnto hys husbande. And I herde a  
great voyce from the throne sayeng:  
Beholde, the tabernacle of God is  
wyth men, and he shall dwell wyth  
them, and they shalbe hys people, &  
God hymselfe [brynge] wyth them,  
shalbe they: God: + and God shall  
wepe awaye euery teare from theyr  
eyen. And ther shalbe no more death,  
nor wepyng, nor cryeng, nother shal  
ther be ony more payne: for the first  
are gone. And he that sat in the  
throne sayde: + Beholde, I make all  
thynges newe. + And he sayde vn-  
to me: Wryte, for these wordes are  
most saythfull and true. And he  
sayde vnto me: It is done. + I am  
Alpha and Omega: the begynnyng  
and ende. I wyl grue vnto hym  
that thyrsteth of the fountayne of  
lyuynge water frely. He that shall  
ouercome, shal possesse these thin-  
gs, and I shalbe a God vnto hym,  
and he shalbe a sonne vnto me. But  
vnto the fearfull, and vnbelyuynge,  
and

in ipsis erant, & iudicatum est  
de singulis secundum opera ipso-  
rum. Et infernus et mors missi  
sunt in stagnum ignis. Hec est  
mors secunda. Et qui non in-  
uentus est in libro uitae scriptus,  
missus est in stagnum ignis.

## CAPVT XXI.

**E**grediens uidi caelum nouum,  
et terram nouam: pri-  
mum enim caelum, et  
prima terra abiit, et  
mare iam non est. Et ego Ioan-  
nes uidi sanctam ciuitatem Ihe-  
rusalem nouam, descendentem  
de caelo, a Deo paratam, sicut  
sponsam ornata uiro suo. Et  
audiui uocem magnam de thro-  
no dicentem: Ecce tabernacu-  
lum Dei cum hominibus, et ha-  
bitabit cum eis: et ipsi populus  
eius erunt, et ipse Deus cum eis  
erit eorum Deus: et absterget  
Deus omnem lachrymam ab o-  
culis eorum, et mors ultra non  
erit, neque luctus, neque cla-  
mor, neque dolor erit ultra: quia  
prima abierunt. Et dixit qui se-  
debat in throno: Ecce noua fa-  
cio omnia. Et dixit mihi: Scribe,  
quia haec uerba fidelissima sunt  
& uera. Et dixit mihi: Factum  
est. Ego sum alpha et omega, initium  
et finis. Ego scienti dabo de  
fonte aquae uitae gratis. Qui ui-  
cerit, possidebit haec: et ero illi  
Deus, et ille erit mihi filius. Ti-  
midis autem et incredulis, et ex-  
ecra-

apoc. 1. c.  
2. p. 1. b

apoc. 1. c.

apoc. 1. c.  
2. p. 1. b

apoc. 1. c.  
2. p. 1. b

apoc. 1. c.  
2. p. 1. b

apoc. 1. c.  
2. p. 1. b

etratis, & homicidis, & fornicato-  
ribus, & ueneficis, & idolola-  
tris, & omnibus mēdacibus pars  
illorū erit in stagno ardētī igne  
et sulphure, quod est mors secun-  
da. Et uenit unus de septē ange-  
lis, habētibus phialas plenas sep-  
tem plagis nouissimis, & locutus  
est mecū, dicēs: Veni, & ostendā  
tibi sponsam, uxorem agni. Et  
sustulit me in spiritu in montem  
magnum & altum, & ostendit mi-  
hi ciuitatem sanctam Hierusa-  
lem, descendentem de cōelo a  
Deo, habentem claritatem Dei,  
& lumen eius simile lapidi pre-  
cioso, tanquam lapidi aspidis, si-  
cut Cristallum. Et habebat murū  
magnum & altum, habentē por-  
tas duodecim, & in portis ange-  
los duodecim, & nomina incrip-  
ta, quæ sunt nomina duodecim  
tribū filiorū Israel. Ab oriente  
portæ tres, ab aquilone portæ  
tres, ab austro portæ tres, ab oc-  
casu portæ tres. Et murus ciuita-  
tis habens fundamenta duode-  
cim, & in ipsis duodecim nomi-  
na duodecim Apostolorū agni.  
Et qui loquebatur mecum, habe-  
bat mensuram arundineā aureā,  
ut metiretur ciuitatem, & portas  
eius, & murū. Et ciuitas in qua-  
dro posita est, longitudo eius tā-  
sa est, quāta & latitudo: & mēsus  
est ciuitatē de arundine aurea p  
stadia duodeci milia, longitudo,  
& altitudo, & latitudo eius equa-  
lia sūt. Et mēsus est murū eius cē-  
tū quadragita quatuor cubitorū,  
mēsurā hoīs, q̄ est angeli. Et erat  
structu-

and cursed, and murtherers, & whore-  
mongers, and sorcerers, and Idolas-  
ters, and all lyars (shall they: parte  
be in the poole burninge wpth fyre  
and byrmstone, which is the seconde  
death. And ther came one of the seue  
angels that haue the vials full of  
the last plagues, and spake wth me,  
sayenge: Come, and I shall shewe  
the the byrde, the lambe wyse. And  
he toke me vp in sperte into a greate  
and hygh mountayne, and shewed  
me the holy ctyte Jerusalem, com-  
pyngne downe fro heauen fro God,  
haupnge the clearnesse of God: and  
hys lpyght lyke vnto a pprecious stone  
cut vnto a Jaspar stone, as Crystall.  
And he had a great and hygh wall,  
haupnge twelue gates, and in the ga-  
tes twelue angels, and names wyte-  
ten, whych are the names of the  
twelue trybes of the chyldren of Is-  
rael. On the Easte, thre gates, and  
on the North, thre gates: and on  
the South, thre gates: and on the  
Weste thre gates. And the wall of  
the ctyte was haupnge twelue fūda-  
mētes, & in thē the twelue names of  
the twelue Apostles of s̄ libe. And he  
that spake to me, had a golde mea-  
sure of rede, that he myght measure  
the ctyte, and hys gates, & the wall.  
And the ctyte was set in square, and  
hys length is as much as s̄ bredth.  
And he byd meete the ctyte with the  
golden rede by twelue thousande fur-  
longes: and hys length, and bredth, &  
heryght are equal. And he measured  
the wall therof hundredy and fure  
and forty cubytes, the measure of a  
man, whych is the angels. And the  
byrdpyng

apoc. 21. 2

141. 2. 8



## APOCALYPSIS

byrpyng of hye wall was of Iaspere stone: but the cytie it selfe was pure golde, lyke vnto cleane glasse.

And the foundations of the wall of þe cytie were garnished wth euery precious stone. The fyrst foßadaciõ [was] a Iaspere, the secõde a Saphyre, the thyrde a Calcedony, & fourth a Smaragde, the fyfte a Sardonix, the syxt a Sardonix, the seuenth a Chrysolitus, the eyght a Beral, the nyynth a Topase, the tenth a Chrysoprasus, & eleuenth a hyacinth, & twelst an Amethyste.

And þe twelst gates are twelst pearles seuerally, & euery gate was of one pearle: & the streets of þe cytie was pure gold, lyke thowow shynyn glasse. And I sawe no temple in it:

for the LORD & God omnipotent is the temple of it & the lambe. And the cytie nedeth not the Sonne nor the Moone, that they may shyne therein for the bryghtnesse of God shal lpygh ten it, & the lambe is the lpyght of it.

And the theythen shal walke in hye lpyght, & the honger of the earth shal byrnye theyr glorie & honoure in the same. \* And hye gates shal not be shute by daye: for ther shal no nyghte be there, and they shal byrnye & glorie and honoure of the theythen in the same. Ther shal not enter therein ony defyled thyng, or wylthyng a hominaciõ or makynge lpe: saue they þe are wrytten in þe boke of lyfe of þe labe.

The xxii. Chapter.

And he shewed me & the ryuer of þe lpyng water, shynynge as Cristall, comynge out fro the seate of God, & the labe. In þe myddes of hye strete

and

structura muris lapide Iaspides ipsa uero ciuitas aurum mundum, simile uitro mundo. Et fundamēta muri ciuitatis omni lapide precioso ornata. Fundamentum primum Iaspis, secundum Saphyrus, tertium Calcedonius, quartum, Smaragdus: quintum, Sardonix, sextum, Sardonius, septimum, Chrysolitus, octauum, Beryllus, nonum, Topazius, decimum, Chrysoprasus, undecimum, Hyacinthus, duodecimum, Amethystus. Et duodecim porte, duodecim margarite sunt per singulas, & singula porte, erat ex singulis margaritis: & platea ciuitatis, aurum mundum, tanquam uitrum perucidum: & templum non uidi in ea. Dominus enim Deus omnipotens, templum illius est & agnus. Et ciuitas non eget sole, neque luna, ut luceant in ea: nam claritas Dei illuminabit eam, & lucerna eius est agnus. Et ambulabant gentes in lumine eius, & reges terre afferēt gloriam suam, & honorem in illā. Et porte eius non claudentur per diem: non enim nō erit illic. Et afferent gloriam & honorem gentium in illam. Nō intrabit in eam aliquid inquinatū, aut abominationē faciens & mendacium, nisi qui scripti sunt in libro uitę agni.

CAPVT XXII.

Et ostendit mihi fluuiū aque uiuę, splēdidum tanquā Cristallū, procedentem de sede Dei & agni. In medio plateę eius, & ex





Et ex utraque parte fluminis lignum uitæ, afferens fructus duo decim, per menses singulos fructum suum, & folia ligni ad sanitatem gentium. Et omne maledictum non erit amplius, sed sedes Dei & agni in illa erunt, & serui eius seruiant illi, et uidebunt faciem eius, et nomen eius in frontibus eorum. Et nox ultra non erit, et non egebunt lumine lucernæ, neque lumine solis: quoniam Dominus Deus illuminabit illos, et regnabunt in secula seculorum. Et dixit mihi: Hæc uerba fidelissima sunt & uera. Et Dominus Deus spirituum prophetarum misit angelum suum ostendere seruis suis, quæ oportet fieri cito. Et ecce uenio uelociter. Beatus qui custodit uerba prophetiæ libri huius: et ego Ioannes qui audiui, & uidi hæc: Et postquam audissem & uidissem, cecidi ut adorarem ante pedes angeli, qui mihi hæc ostendebat, et dixit mihi: Vide ne feceris: conseruus enim tuus sum, et fratrum tuorum prophetarum, et eorum qui seruant uerba prophetiæ libri huius. Deum adora. Et dixit mihi: Ne signaueris uerba prophetiæ libri huius: tempus enim prope est. Qui nocet, noceat adhuc: et qui in sordibus est, sordescat adhuc: et qui iustus est, iustificetur adhuc: & sanctus, sanctificetur adhuc. Ecce uenio cito, & merces mea

and on ether syde of the ryuer was the tre of lyfe, brynnyng forth twelfe frutes, geuynge hys frute euery moneth. & the leaues of þ tre are for the health of the werlde. And ther shalbe no more curse, but the seate of God & the tabe shalbe therin, & hys seruantes shal serue hym, & they shal behold hys bysage, & hys name shalbe in theyr foreheades. And ther shalbe no more nyght, & they shal haue no neede of the lycht of þ burnyng lycht: nor the lycht of the Sonne: for þ Lord is God shal lychte the, & they shal ragne for euer & euer. And he sayd vnto me: These wordes are moost saythfull & true. And the Lord is God of þ spretes of þ prophetes sent hys angell to shewe it vnto hys seruantes the thynges þ must be done quychely. And beholde, I come quychely. happy is he that kepeth þ sayenges of the prophecy of this boke: And it is I Ihon that haue herde & sene these thynges. And after that I had herde & sene [them,] I fell downe, & I myghte worshippe before the fete of the angell, whyche byd shewe me these thynges. And he sayd vnto me: Se þ do it not: for I am thy filloweseruaunt, & of thy brethren the prophetes, & of the þ kepe the wordes of the prophecy of this boke. Worshippe God. And he sayeth vnto me: Seale not þ wordes of the prophecy of this boke, for þ tyme is at hand. he þ hurteth, let hym hurte sylly: & he þ is in synnesse, let hym be synful: & he þ is ryghteous, let hym be more ryghteous: & he þ is holy, let hym be more hallowed. Behold I come quychely,

# A P O C A L Y P S I S

hely, and myrrour is wryth my, to  
geue vnto euery man accordyng to  
hys workes. I am Alpha & Omega,  
the first and laste, the begynnyng &  
ende. Blessed are they þ that wash theyr  
garmentes in the bloude of þ lambe,  
that theyr power may be in þ tree of  
lyfe, and þ they maye go into þ cytie  
thorow the gates. Without are dog  
ges and forcerers, & vncleane persōs  
& murderers, & Idolaters, & euery  
one þ loueth & maketh lesynge. I Je-  
sus haue sente myne angell to testi-  
fy thesē thynges in þ cōgregacions.  
I am the roote & kynred of Dauid,  
the spryng and moonyng starre.  
And the spyrte & the wyrdgome say:  
Come. And he þ heareth, let hym say:  
Come. And he þ doth thyrst, let hym  
come: & he that wyl, let hym take þ  
water of lyfe fre. For I testifye vnto  
euery one hearyng þ wordes of  
thys prophete: Yf ony shall adde to  
thesē, God shall adde vpon hym the  
plages wrytten in thys boke. And yf  
ony mā diminish of þ wordes of the  
boke of this prophete, God shal take  
awaye hys parte out of the boke of  
lyfe, and of the hoī cytie, & of thesē  
thynges þ are wrytten in thys boke.  
He that beareth wptnesse of thesē  
thynges, sayeth: Yee I come quickly.  
Amen. Come LORD & Jesu. The  
grace of our LORD & Jesu Chryste  
be wth you all. Amen.

¶ The ende of the Apocalypse or re-  
uelation of Ihon the Apostle.

¶ The ende of the new  
Testament.

mea mecum est reddere unicuique  
secundum opera sua. Ego  
sum alpha et ω, primus & novissi-  
mus, principium et finis. Beati  
qui lauant stolas suas in sanguine  
agni, ut sit potestas eorum in  
ligno vite, et per portas intrent  
in civitatem. Foris canes et uer-  
nifici, & impudici, & homicidæ,  
& idolis seruientes, & omnis qui  
amat & facit mendacium. Ego  
IESVS misi angelum meum,  
testificari vobis hæc in ecclesiis.  
Ego sum radix & genus Dauid,  
stella splendida & matutina. Es-  
piritus & sponsus dicunt: Veni.  
Et qui audit, dicat: Veni. Et qui  
sitit, ueniat: & qui uult, accipiat  
aquam vite gratis. Testor  
enim omni audienti uerba pro-  
phetie libri huius. Si quis appo-  
suerit ad hæc, apponet Deus su-  
per illum plagas scriptas in libro  
isto. Et si quis diminuerit de uer-  
bis libri prophetie huius, aufe-  
ret Deus partem eius de libro ui-  
te, et de ciuitate sancta, et de  
his quæ scripta sunt in libro isto.  
Dicit qui testimonium perhibet  
istorum. Etiam uenio cito: Amen.  
Veni Domine IESV. Gratia  
Domini nostri IESV, Christi  
cum omnibus uobis. Amen.

¶ Finis apocalypsis iohannis  
Apostoli.

¶ Finis noui testamenti.

**A** table to finde the Epistles  
and Gospels usually red in the church  
after Salisbury use, wherof the first line  
is the Epistle, and the other the Gospels  
whose begynnyng thou shalt fynde in the  
boke marked wth a crosse, & and the ende  
wth halfe a crosse, & contayned wthin  
the letters namclp, A. B. C. D. &c.

**O**n the first sondays in advent.

Rom. xiii. B And knowynge thys

Mat. xxi. A And whan he cometh

On the wednesdays.

Jaco. v. B Be patient therfore mythe.

Mar. i. A The begynnyng of the Gos.

On the frydays.

Eccl. xi. A Harken vnto me

Math. xiii. A Chan came Iesus from

**O**n the seconde sondays in advent.

Rom. xv. A For what thynges looues

Luce. xxi. A And ther shall be tokens

On the wednesdays.

Jaco. viii. A Thus sayeth the LORD.

Math. xi. B Verely I saye vnto you

On the frydays.

Eccl. i. A I will set watchmen

Joh. i. B Thon beareth wytnesse of

**O**n the iii. sondays in advent.

1. Cor. xiii. A Let man so clyme be

Math. xi. A But whan I shal herde in

On the wednesdays.

Eccl. ii. A Thys is the woide

Luce. i. B And in the syxts moneth

On the frydays.

Eccl. xi. A Ther shall come a radde

Luce. i. B And Mary clypynge in those

**O**n the fourth sondays in advent.

Phil. iiii. A Reioyce in the LORD

Joh. i. B And thys is the recorde

On the wednesdays.

Joel. ii. C. iii. A We glad than

Luce. vii. B And thys saynge of hym

On the frydays.

Jaco. ii. B Be glad and reioyce

Mar. viii. B Take hede and beware

On Christmase euen.

Rom. i. A Paule the seruaunt

Math. i. A Cruelly the generacion of

**I**n Christmase nyght at .j. a. masse.

Eccl. ii. B For the grace of God,

Luce. ii. B And it befell in those

**A**t the seconde masse.

Ch. ii. B But whan the kynedome

Luce. ii. A The shepherdes spake to

**A**t the thyrde masse.

Heb. i. B God speakynge in truer pte

Joh. i. B In the begynnyng was

On saynt Steuens daye.

Jaco. vi. B Eue herken full of fayth

Mar. xxi. A Therfore I saye vnto you

On .s. Thon the Euangelistes daye.

Eccl. xv. A He that seareth God

Joh. xxi. B Followe me. Peter beynge

On sylbermase daye.

Jps. xiii. A And I saue and beholde

Math. ii. A The angell of the LORD

**O**n the sondays after Christmase.

Gal. iiii. B But I saye as longe as

Luce. ii. C And his father and mother

**O**n newyears daye.

Eccl. ii. B For the grace of God

Luce. ii. A And whan eynge dayes

On the twelste euen.

Eccl. ii. B For the grace of God

Math. ii. B Whan herode was deade

On the twelste daye.

Eccl. ix. A Get the by ty tymes

Math. ii. A Whan Iesus therfore was

**O**n the first sondays after .xii. daye

Eccl. xiii. A O LORD I thanke the

Joh. i. B The next daye agayne shode

**O**n the .ii. sondays after .xii. daye.

Rom. vii. A I beseeche you therfore mythe

Luce. ii. f And whan he was twelste

**O**n the .iii. sondays after .xii. daye.

Rom. xii. A Lyke as we haue many

Joh. ii. B And vpon the thyrde daye

**O**n the .iiii. sondays after .xii. daye

Rom. xii. A We not wyse be your

Mat. viii. A Whan Iesus had come

**O**n the .v. sondays after .xii. daye.

Rom. xiii. B Owe noman ought, save

Mat. viii. A And whan he wente into

**O**n the .vi. sondays after .xii. daye

Colo. iiii. B Put ye on therfore as

Mat. xiii. B The kyngdome of heuens is,

**O**n septuagesima sondays.

1. Cor. x. B Knowe ye not that they

Math. xx. B The kyngdome of heuens

**O**n octage sima sondays

1. Cor. xi. A Ye suffre foolles gladly

Luce. viii. A Whan much people came

**O**n quinquagesima sondays.

1. Cor. xiii. A Ye I shall speake

**Luce. xvi. D** But I truste to him the  
On the wednesdays.

**Job. ii. E** And now therfore sayeth.  
**Math. vi. B** But when ye faste, become.

On the frydays.  
**Sta. i. vii. B** And therfore crys now.  
**Math. v. E** Ye haue herde that it is.

On the first sondays in lent.  
**ii. Cor. vi. E** But we helpeinge rydours.  
**Math. xiii. B** And en was Iesus led of.

On the wednesdays.  
**Eccl. xxi. E** In. iii. Reg. x. ii. A.  
**Math. xii. D** Then answered hym car.

On the frydays.  
**Eccl. xxi. E** Thus sayeth the L O X D.  
**Joh. v. B** After that ther was a.

On the seconde sondays in lent.  
**i. Cor. xiii. B** Farthermoze therfore be.  
**Mat. xv. E** And Iesus bryngge depac.

On the wednesdays.  
**Hee. xiii. D** But Marдохems thoughte  
**Math. xx. B** And Iesus goynge by id.

On the frydays.  
**Gen. xxxviii. B** Joseph sayd vnto his bye.  
**Math. xxi. D** There are another parable.

On the iii. sondays in lent.  
**Eph. v. B** Be ye therfore the follo.  
**Luce. xi. B** And he was callynge out.

On the wednesdays.  
**Eccl. xx. B** Honour thy father  
**Math. xii. B** Then came vnto hym

On the frydays.  
**Rum. x. B** And the congregation had  
**Joh. xiii. B** He came therfore in a cyte

On the fourth sondays in lent.  
**Gal. xiii. E** Forther is wyrtten that  
**Joh. vi. B** When Iesus left vs hys

On the wednesdays.  
**Eccl. i. E** And Eccl. xxi. D.  
**Joh. ix. B** And Iesus goynge by, he

On the frydays.  
**iii. Reg. xvi. E** And after these axten  
**Joh. xi. B** There was one syche called

On the v. sondays in lent.  
**Heb. ix. B** But Christ coumpunge by  
**Joh. viii. D** Which of you can rebuke

On the wednesdays.  
**Act. x. E** And the L O X D talked  
**Joh. x. E** And it was the dedication

On the frydays.  
**Yrr. xvi. E** L O X D, al they that for  
**Joh. x. B** Then gathered the hygh

On the frydays.  
**Yrr. xvi. E** L O X D, al they that for  
**Joh. x. B** Then gathered the hygh

On the frydays.  
**Yrr. xvi. E** L O X D, al they that for  
**Joh. x. B** Then gathered the hygh

On the frydays.  
**Yrr. xvi. E** L O X D, al they that for  
**Joh. x. B** Then gathered the hygh

On the frydays.  
**Yrr. xvi. E** L O X D, al they that for  
**Joh. x. B** Then gathered the hygh

On the frydays.  
**Yrr. xvi. E** L O X D, al they that for  
**Joh. x. B** Then gathered the hygh

On the frydays.  
**Yrr. xvi. E** L O X D, al they that for  
**Joh. x. B** Then gathered the hygh

On the frydays.  
**Yrr. xvi. E** L O X D, al they that for  
**Joh. x. B** Then gathered the hygh

On the frydays.

**Phil. ii. B** Let that wynde be in you  
**Math. xvi. B** Ye knowe that after tye

On the wednesdays.  
**Eccl. xxi. B** The L O X D, who graunt  
**Luce. xxi. B** The feast days of swete

On good frydays.  
**Eccl. xxi. B** The L O X D, who graunt  
**Joh. xvi. B** When Iesus had spoken

On Easter tye.  
**Col. iii. B** Yf ye are therfore ryfen  
**Mat. xxi. B** Upon the tyeunge of the

On Easterdays.  
**i. Cor. v. B** Pourge therfore the olde  
**Math. xvi. B** And when the sabbat was

On the Monday.  
**Jhu. x. B** But I steer opynge hys  
**Luce. xxi. B** And beholde two of the

On the tynedays.  
**Jhu. xiii. E** Ye men birthen, ye chyl.  
**Luce. xxi. E** Iesus stode in the myddest

On the wednesdays.  
**Jhu. xiii. E** Ye men of Israel, why  
**Joh. xxi. B** Afterwarde dyd Iesus

On the thursdays.  
**Jhu. xiii. E** The angel of the L O X D  
**Joh. xx. B** Mary stode without at the

On the frydays.  
**i. Pet. ii. E** Christ also suffered for vs  
**Mat. xxi. E** Then the cleuen disciples

On the laterdays.  
**i. Pet. ii. B** Layenge always therfore.  
**Joh. x. B** On the first daye of the sab.

On the first sondays after Easter.  
**i. Joh. v. B** For all that is bozne of.  
**Joh. xx. E** When it was now late.

On the second sondays after Easter.  
**i. Pet. ii. E** Christ also suffered for vs.  
**Joh. x. B** I am a good wypherde

On the iii. sondays after Easter.  
**i. Pet. ii. B** Ye moost beloued, I be.  
**Joh. xvi. B** It is yet a lytle while, and

On the iii. sondays after Easter.  
**Jhu. x. B** Carry best gyste  
**Joh. xvi. B** And now I go vnto hym.

On the v. sondays in the croce.  
**Jaco. i. E** And be ye doers of the.  
**Joh. xvi. E** Wreile. sc. Yf ye shall

On the Monday.  
**Jaco. v. E** Knowlege yourt synnes  
**Luce. xi. B** Which of you shall come

On the Monday.  
**Jaco. v. E** Knowlege yourt synnes  
**Luce. xi. B** Which of you shall come

On the Monday.  
**Jaco. v. E** Knowlege yourt synnes  
**Luce. xi. B** Which of you shall come

On the Monday.  
**Jaco. v. E** Knowlege yourt synnes  
**Luce. xi. B** Which of you shall come

On the Monday.  
**Jaco. v. E** Knowlege yourt synnes  
**Luce. xi. B** Which of you shall come

On the Monday.  
**Jaco. v. E** Knowlege yourt synnes  
**Luce. xi. B** Which of you shall come

On the Monday.  
**Jaco. v. E** Knowlege yourt synnes  
**Luce. xi. B** Which of you shall come

On the Monday.  
**Jaco. v. E** Knowlege yourt synnes  
**Luce. xi. B** Which of you shall come

**1. Thm. ii. 3** I beseege therfore instantly.  
**Mar. xii. 10** And Iesus spyng out ag.

**On the Weensdays.**

**Mat. xiii. 10** Of the multitude of the  
**Joh. xiii. 1** Thus sayd Iesus, and

**On the Ascension daye.**

**Mat. i. 1** Eye first receyve beelsh a.  
**Mar. xvi. 1** But at the last he appen.

**On the sondays after Ascen.**

**1. Pet. iii. 1** Wp ye therfore wile a wa  
**Joh. xv. 1** But when the counsiller

**On wyrtsonen.**

**Mat. xix. 1** But it fortuneth whā Apol  
**Joh. xiii. 1** Yf ye love me, kepe my co.

**On whp sonen.**

**Mat. ii. 1** And when the dayes of  
**Joh. xiii. 1** Yf any man loueth me,

**On the Mondays.**

**Mat. x. 1** And he comendeth be co.  
**Joh. xiii. 1** For Iob byd so loue the,

**On the Tuesdays.**

**Mat. viii. 1** Whā the Apostles 3 were.  
**Joh. x. 1** Alseip beelsh. &c. We that

**On the Wednesdays.**

**Mat. ii. 1** Chan byd Pet. c. lyfte.  
**Joh. vi. 1** Roman can come unto me.

**On the Thursdays.**

**Mat. viii. 1** And Whilippe gong down  
**Luce. ix. 1** The. xii. Apostles beynge cal.

**On the ferydays.**

**Mat. ii. 1** Ye men of Israel, heare  
**Luce. v. 1** And it befall vpon a daye.

**On the Saturdays.**

**Mat. xiii. 1** But on the nexte Sabbath.  
**Luce. xiii. 1** And Iesus espyng out of

**On the trinite Sondays.**

**1. Cor. xiii. 1** After thys Ioked, a behold  
**Joh. xiii. 1** Ther was a man of the pph

**On Corpus Christi daye.**

**1. Cor. xi. 1** For I have receaued of the.  
**Joh. vi. 1** For my fleish is meate in deke

**On the i. sondays after Trinite.**

**1. Joh. xiii. 1** God is loue, and he that.  
**Luce. xvi. 1** Ther was a certayne ryche

**On the ii. sondays after trinite**

**1. Joh. xiii. 1** Barnayle not byrthzen.  
**Luce. xiii. 1** A certayne mā made a great

**On the iii. sondays after Trinite**

**1. Pet. v. 1** Become ye therfore.  
**Agre. xv. 1** Ther were telynges

**On the iiii. sondays after Trinite**

**Mat. xiii. 1** For I suppose that the.

**Luce. vi. 1** Be ye therfore wertyful.

**On the v. sondays after Trinite**

**1. Pet. iii. 1** But in conclusion be ye.  
**Luce. vi. 1** It came to passe when the

**On the vi. sondays after Trinite**

**Mat. vi. 1** Knowe ye not, that so.  
**Mat. v. 1** I saye vnto you: that excepte,

**On the vii. sondays after Trinite**

**Mat. vi. 1** I spake after the maner of.  
**Mat. vii. 1** In those dayes when.

**On the viii. sondays after Trinite**

**Mat. viii. 1** Therfore byrthzen we be  
**Mat. vii. 1** Beware of false prophetes

**On the ix. sondays after Trinite**

**1. Cor. x. 1** We shuld not be lustyng.  
**Luce. xvi. 1** And he sayde also vnto hye

**On the x. sondays.**

**1. Cor. xii. 1** Ye knowe that when ye were  
**Luce. xxi. 1** And as he was come

**On the xi. sondays.**

**1. Cor. xv. 1** I do you wote byrthzen  
**Luce. xvi. 1** And vnto certayne whiche

**On the xii. sondays.**

**1. Cor. iii. 1** We haue sūche truē  
**Mar. vii. 1** And gong forth agayne

**On the xiii. sondays.**

**Gal. iii. 1** Vnto Abraham and hys sede.  
**Luce. x. 1** Blessed are the eyen that se

**On the xiiii. sondays.**

**Gal. v. 1** I saye in Christ: Wāthe in  
**Luce. xvi. 1** And it fortuneth as he wente

**On the xv. sondays.**

**Gal. v. 1** Yf we lyue in the spete, let  
**Mat. vi. 1** No mā may serue two may.

**On the xvi. sondays**

**Colo. iii. 1** Wherfore I beseege that ye  
**1. Cor. vii. 1** And it fortuneth afterwarde

**On the xvii. sondays.**

**Ephe. iii. 1** I therfore a pple soner in the.  
**Luce. xiii. 1** And it happened whā Iesus

**On the xviii. sondays.**

**1. Cor. i. 1** I thanke my God alwaye  
**Mat. xxi. 1** The Pharisee herde that he

**On the xix. sondays.**

**Ephe. iii. 1** But be ye renewed in spete  
**Mat. ix. 1** And Iesus garyng vp into

**On the xx. sondays.**

**Ephe. v. 1** Take hede therfore byrthzen  
**Mat. xxi. 1** And Iesus and weryng spake

**On the xxi. sondays.**

**Ephe. vi. 1** Finally byrthzen, be ye strong  
**Joh. xiii. 1** And ther was a certayne

**On the xxiij. sondaie.**  
 Phil. i. I thank my God in every  
 Mat. xvi. Therefore is þ kingdom of  
**On the xxiiij. sondaie.**  
 Phil. iij. Be ye my followers blesht  
 Mat. xvi. Then saynge the Pharisees  
**On the xxv. sondaie.**

Colo. i. Therefore we also sence the  
 Mat. ix. The speakinge these wordes  
**On the last sondaie after trinite sc.**  
 Iere. xxiij. Beholde, the tyme cometh  
 Joh. vi. When Iesus than had lysted  
 On the wednesdaie in the Ember weke  
 afore Michaellmasse.

Amos. ix. Beholde, the tyme cometh  
 Mat. ix. And one of the people answe  
**On the frydaie.**

Mat. xxi. Turne the now (O Israel)  
 Luce. xxi. And one of the Pharisees de.

**On the saturday.**  
 Heb. ix. For that yist Tabernacle  
 Luce. xxi. Decertayn me had a tyge tee  
**In the dedication of the church.**  
 Apoc. xxi. And I Ihon saw the holy  
 Luce. xxi. And beyng gone in, he wal.

There endeth the table of the Epis  
 tles & Gospels of the sondaies.

## Here followe

eth þ table of þ Epistles & Gospels which  
 are vsed to be red on diuers sertes daies  
 in the yeare.

**On saynt Andrewes daie.**  
 Roma. x. For the harte is it beloneth  
 Mat. xxi. Iesus wa. henge by þ sc of  
**On the concepcion of our lady.**

Ecc. xxi. As the vyne haue I  
 Mat. i. The boke of the generacib of

**On s. Thomas the Apostles daie.**  
 Ephe. ii. Therefore are ye not now  
 Joh. xi. But Thomas one of þ twol.

**On candelmasse daie.**  
 Mat. ii. Beholde, I wyll se the my mel.  
 Luce. ii. And when the dayes of thep

**On s. Mathias the Apostles daie.**  
 Mat. i. And in those daies Peter sy.

Mat. i. In that tyme Iesus answe.

**On the day of the Annunciatib**  
 of praynge of our lady.

Mat. i. God speake unto Acha  
 Luce. i. And in the syte moneth

**On s. Georges daie.**  
 Iere. i. Counte it full tye my tye.

Joh. vi. I am the true vyne  
**On s. Marks þ euangelistes daie**

Ephe. iii. But wnto euey one of vs to  
 Joh. xv. I am the true vyne, and my fr

**On s. Philippe and Jacobs daie**  
 Mat. v. Then shall the ryghteous  
 Joh. xiii. And he sayde unto his discip.

**On the natiuite of s. Ihon baptist**  
 Isa. xli. Speken unto me ye Ieru

Luce. i. And Elisabeth the tyme to bgy.  
**On s. Peter and Pauls daie**

Mat. xxi. And at the same tyme sayd  
 Mat. xvi. Iesus came in to the coastes

**On s. James the Apostles daie**  
 Ephe. ii. Therefore are ye not now  
 Mat. ix. Then came unto hym þ mo.

**On the assumcion of our lady.**  
 Ecc. xxi. In al these thynges also

Luce. x. It fortuned as they went  
**On s. Bartholomews daie.**

Ephe. ii. Therefore are ye not  
 Luce. xxi. But ther case a styfe amyg

**On the natiuite of our lady.**  
 Ecc. xxi. As the vyne haue I

Mat. i. The boke of the generacib  
**On s. Mathew the Apostles daie**

Ecc. i. The similitude of the foues  
 Mat. xxi. And when Iesus wente

**On s. Michaels daie.**  
 Apoc. i. And he thewed it semyng it

Mat. xvi. In that houre came the  
**On s. Luke the euangelistes daie**

Ecc. i. The similitude of the foues  
 Luce. x. After thep appoynted he

**On Simon and Iudas daie**  
 Rom. vii. But we knowe that

Joh. xv. This is my cōsumentment  
**On Alowe daie**

Apoc. vii. And I sawe another angell  
 Apoc. vi. Iesus scrage the peoplr.

**On Aloues daie.**  
 i. Ecc. iii. But we wyll not haue you

Joh. xi. Then sayde Martha unto

The ende of the table.